



London Printed for *Tim: Childe*.



London Printed for *Tim: Childe*.

Ductor Historicus:
OR, A SHORT
SYSTEM
OF
Universal History.

VOL. SECOND.

CONTAINING
A Compendious Account of the most considerable
Transactions in the World, From the Birth of
Christ, to the Final Decay of the *Roman* Mon-
archy, and the Establishment of the *German*
Empire, by *Charles the Great*:

In Three Books, viz.

- I. A Series of the Succession, and a History of the Reigns
of all the Emperors, from the Birth of *Christ*, to the Re-
moval of the Imperial Seat to *Constantinople*. II. The Suc-
cession of the Emperors, continued from the Transla-
tion of the Empire, to the Reign of *Charlemagne*. III.
The History of *Persia* under *Parthian* Kings, and the
Persian Race restored, to the Destruction of that Mon-
archy by the *Saracens*: The several Kingdoms erected
in *Europe* by the *Francks*, *Saxons*, *Goths*, *Vandals*, &c.
and their Respective Successions: The Life of *Mahomet*,
and the Succession of the *Saracen* Caliphs: Together with
an Account of the Foundation of the most considerable
Cities, &c. for 800 Years after *Christ*, with other Mis-
cellaneous Things not mentioned in the Course of the
History.

By THOMAS HEARNE, M. A.

OXFORD, Printed by *Leon. Lichfield*, for *Tim. Childe* at the
White-Hart in *St. Paul's Church-yard*, LONDON. 1704.

THE YS

1

100-110

DECEMBER 1900



THE THREE BOOKS

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, under the act of March 3, 1879, entitled "An Act to provide for the better management of the public lands, and for other purposes."

THE UNIVERSITY OF CHICAGO

Printed by the Government Printer, Wellington, New Zealand.

S this
of t
cess
bec
som
Str
in
thi
In
acc
Hi

ab
pr
con
Pi
m
(b
th
nu
T
in
su

TO THE
READER.

SINCE there have been several Treatises published, concerning the Usefulness of History, and the Author of the former Volume of this Work, has both in the Preface, and the Body of the Book, abundantly proved it, 'twill be unnecessary for me to enlarge upon that Subject. But because Inscriptions and Coyns are slighted by some, who are otherwise very much inclined to the Study of History, and esteemed to be of little Use in acquiring a competent Skill in it; I shall take this Opportunity to show in short, how necessary an Insight therein is, for such at least, as design to be accurately acquainted with any Part of Ancient History.

And First, for Inscriptions. 'Tis very observable, That this was the most Ancient Way, of preserving to Posterity, the Knowledge of any considerable Action; which made Seth Erect his Pillars (a), that thereby his Skill in Astronomy might be known to Future Ages. And Manetho (b), that his History might obtain the greater Authority, tells us, That he made use of certain Monuments with Inscriptions, which he found in Terra Seriadica, the very Expression Josephus, in the Place just now quoted, makes use of; and signifies no more, than the Mountain of Seris, as

(a) Josephus lib. 1. Antiq. Judaicæ cap. 2 (b) Georg. Syncellus pag. 40.

THE PREFACE.

the Learned Goar has observed in his Notes upon Syncellus, which Scaliger was not aware of. And therefore there seems to be a Corruption in Josephus in the Words, $\kappa\tau\ \tau\omega\ \Sigma\upsilon\gamma\epsilon\lambda\lambda\omicron\varsigma$, and consequently in the Latin Version in Terra Syria.

It must indeed be granted, That sometimes there are Corruptions in this Kind of Monuments, proceeding from the Ignorance of the Ingravers; but yet not so many, nor so considerable, as those we meet with in such Books, as are preserved of Ancient Authors, in which there are not only frequent Interpolations, but Alterations of the very Words of the Text, according as they have met with ignorant Transcribers.

And therefore for settling any Point of Time, 'tis very requisite to have recourse to such Monuments, as appears plainly from the Chronicon Marmoreum at Oxford for the Greek, and the Fasti Capitolini at Rome for the Roman, Historians; by the Help whereof Sigonius, Onuphrius, Pighius, Dr. John Marsham, Mr. Dodwell, and several other Eminent Chronologers, have made such considerable Discoveries in Ancient History, as must be acknowledged, to have far surpassed any thing of that Kind, that had been attempted before. And of what farther Use these, and several other Inscriptions, may be for the Adjusting and Settling the Accompts of Time, and rectifying the Fasti Consulares, will better appear, when the Right Reverend the Present Lord Bishop of Worcester, shall be pleased to favour the World with his most Judicious and Learned Chronology.

So that from hence 'tis plain, That Manetho had good Reason to extract his History from Pillars only; especially since he was a Priest of Egypt, and had therefore a very great Skill in Hieroglyphicks, in which all the Egyptian Learning was

com-

com
cer
wh
ous
is t
cus
only
him
Opi
by k
ton
flot
tha
since
lear
the
Ale
the
us
in t
Arch
that
whic
(f)
Alse
an A
but I
Pluta
Sci
vas, b
does
is the

(a)
L. V.
449.
wat. in

THE PREFACE.

comprehended, and from which Pythagoras received his Mystick Philosophy (a); by the Help whereof he benefited the World with several curious Discoveries and Hypotheses, amongst which is the Motion of the Earth, for which Copernicus hath obtained so much Applause, tho' he was only the Reviver of it. This appears from Aristotle himself; who says (b) some Philosophers were of Opinion, that Fire is placed in the Center; whereby he seems more especially to mean Philolaus Crotoniates. And tho' Simplicius interprets Aristotle's Words otherwise, yet 'tis certain, the Pythagoreans meant no more by Fire, than the Sun, since the Egyptians, from whom Pythagoras learned this Notion, was of the same Opinion with the Pythagoreans, as is Evident from Clemens Alexandrinus's Account of (c) their Representing the Sun by a Beetle. And Plutarch (d) expressly tells us, That the Pythagoreans place the Seat of Fire in the Middle of the World, agreeable to which Archimedes (e) relates of Aristarchus of Samos, that he thought the Earth moved round the Sun, which stood immoveable in the Center, tho' Plutarch (f) hath a Passage which seems to contradict this Assertion concerning Aristarchus, bringing him in as an Accuser of Cleanthes for being of this Opinion; but Menage (g) discovers an Error in the Text of Plutarch, and therefore for ὡς περ Αἰσχυρος ὤλετο δὲν κλαύειν τὸν Σάμων ἀσβεΐας προκαλεῖται τὴν Ἑλλάδα, he reads ὡς περ Αἰσχυρον ἢ Σάμων ὤλετο Κλαύειν δὲν ἀσβεΐας προκαλεῖται τὴν Ἑλλάδα, the Result whereof is the quite Contrary.

(a) Iamblick vit. Pythag. (b) II. Cœl. 13. (c) Strom. L. V. (d) In his Life of Numa. (e) In Psammite pag. 449. (f) In lib. de Facie in Orbe Lunæ. (g) In observat. in Diog. Laërt.

However

THE PREFACE.

However were there nothing else to evince the Usefulness of these Pieces of Antiquity, yet 'twere sufficient, that by them we have a Knowledge of the most Ancient Way of Writing, as is plain from Aristotle in Pliny (a); who, from this Inscription, in a Brazen Table in the Palace,

NAVSIKRATES TISAMENO
ATHENAIOS,

has asserted, that the Ancient Greek Letters were almost the same as the Latin; and therefore, in the more Modern Greek Letters, that Inscription should be exprest thus:

Ναυσικράτης Τισαμένης Ἀθηναῖος.

And 'twas from certain Inscriptions that Herodotus (b) hath informed us, that the Cadmeian Letters were like the Ancient Ionick, the Alphabet whereof may be seen in Scaliger, who has also represented the Inscriptions of Herodotus in the same Letters. Which makes me wonder why Josephus (c) should say, there were no Greek Inscriptions, or Ancient Greek Monuments, before the time of Homer. But nothing better expresses the make of these Letters, than a certain Inscription in the Farnesian Gardens, the Letters whereof, as they little differ from the Latin, so they are a true Pattern of those brought over by Cadmus; which I shall here add for better Satisfaction to the Reader.

(a) See Scaliger upon Eusebius's Chron. (b) L. V. c. 19, &c. (c) Lib. contra Ap. in principio,

ODENI

THE PREFACE.

ODENI. ΘΕΜΙΤΟΝ. ΜΕΤΑΚΙΝΗΣΑΙ.
ΕΚ. ΤΟ. ΤΡΙΟΓΙΟ. ΗΘ. ΕΣΤΙΝ. ΕΠΙ ΤΟ.
ΤΡΙΤΟ. ΕΝ. ΤΕΙ. ΗΟΔΟΙ. ΤΕΙ. ΑΓΓΙΑΙ.
ΕΝΤΟΙ. ΗΕΡΟΔΟ. ΑΛΡΟΙ. ΟΛΑΡ.
ΛΟΙΟΝ. ΤΟΙ. ΚΙΝΕΣΑΝΤΙ. ΜΑΡΤΥΣ.
ΔΑΙΜΟΝ. ΕΝΗΟΔΙΑ. ΚΑΙ. ΗΟΙ.
ΚΙΟΝΕΣ. ΔΕΜΕΤΡΟΣ. ΚΑΙ. ΚΟΡΕΣ
ΑΝΑΘΕΜΑ. ΚΑΙ. †ΘΟΝΙΟΝ. ΘΕΟΝ. ΚΑΙ..

Which in other Letters is:

Οὐδὲν δὲ μὲν μετακινήσαι
ἐκ τοῦ Τριογίου, ὃ ἐστὶν ἐπὶ τῷ
τετρὰ ἐν τῇ ὁδοῦ τῇ Ἀγγίᾳ.
ἐν τῇ Ηρώδου ἀγρῷ. ἢ γὰρ
λαῖον τῷ κινήσαντι. Μάρτυς
δαίμων ἐνοδία, καὶ οἱ
κίονες τῆς Δέμμετρος, καὶ Κόρες
ἀναθήματα, καὶ χθονίων θεῶν, καί. *

From whence 'tis plain, that anciently there were not so many Letters in use amongst the Greeks as afterwards, according to the commonly received Opinion, That Cadmus brought over only XVI. which were Α. Β. Γ. Δ. Ε. Η. Ι. Κ. Λ. Μ. Ν. Ο. Π. Ρ. Σ. Τ. tho' Aristotle in Pliny makes XVIII. adding to them Υ. and Φ. 'Tis true indeed Υ. was always in use amongst them, and so there are XVII. but then 'tis only one of those Letters called ἐπισημα; but Φ. is a Corruption in Pliny, as is plain from Marius Victorinus, who tells us, That before Θ, ϕ, χ, were invented by Simonides, they used to place after Τ, Γ, Κ, the Aspirate Η, as ΤΗΘΟΣ, ΠΗΙΛΟΣ, ΚΗΡΟΝΟΣ, for διδς, φίλΘ, χεῖρΘ.

Nor are, in the Second Place, Coyns of much less use than Inscriptions, as the Excellent Baron Spanheim

THE PREFACE

Spanheim has shewed (a) in a great many Instances. We have here lively represented the Names and Effigies of the Ancient Families and Emperors, with the Years and Places wherein they Achieved any Great Enterprize, not to mention the Figures of Garments, Animals, &c. which none will deny to be of great Use in History: But what concerns me more at present, is the Settling of orders Particulars in Chronology, tho' there may be several Errors committed, unless there be great Caution taken, as is plain from those who think, That because the Tribuneship was Annual, therefore (b) the TRIB. POT. was so likewise, and consequently, That the Years of the Emperors Reigns are to be accounted by it; which is a great Mistake, as is Evident from these following Instances.

'Tis granted That Tiberius reigned Twenty Three Years, And yet in Gruter's Inscriptions (c) concerning Tiberius, 'tis said, TRIB. POT. XXVIII. and in another Place (d), TRIB. POT. XXXIX. The same is in a Coyn of Paris's Edition of Suetonius (e); and therefore he had TRIB. POT. before he was Emperor, together with Augustus. Accordingly Suetonius in Tib. C. XVI. Data ruffus Tribunitia potestas in quinquennium. Again in Gruter (f), we have

AVG. TRIB. POT. XXX.

TIB. TRIB. POT. IX.

both in the same Year. And

AVG. TRIB. POT. XXXI.

TIB. TRIB. POT. X.

both too in the same Year.

(a) De Usu & Præst. vet. num. (b) See Olaus Walker conc. Coyns. (c) Pag. CCXXXV. (d) Pag. CCXXXVI. (e) In Tib. C. XVIII. (f) Pag. CCXCV.

THE PREFACE.

So Augustus's XXXII, with Tiberius's XI. and Aug. XXXV, with Tib. XIV. then Augustus's last, or XXXVII. was Tiberius's XVI. and Tiberius's XXXIX. was the last of his Reign. So Commodus was Emperor not full 13. Years, but there is a Coyn of his TRIB. POT. XV. COS. VI. and in his Seventh Consulate he Died; so that he had TRIB. POT. XVII Years, which was Four Years with his Predecessor.

'Tis no small Invitation to this Study, That we have received a Great many Obligations from the Old Romans, who were the First that Improved our Country in Buildings, High-Ways and the Art of War. 'Tis to them also that we owe the Drayning and Rendering habitable a great part of the Country, which before was Lakes and Bogs; the first Essay and Pattern whereof seems to be Romney-Marsh, a large and spacious Tract in the County of Kent, and more anciently secured from the Inundation of the Ocean, than any other Part of this Kingdom, as appears from the Laws and Constitutions for Regulating its Repair. 'Tis impossible the Britains or Saxons, who succeeded, should be the Authors of this Undertaking, the former being so Rude and Barbarous, that they were not versed in any Art, and the latter so Illiterate, that no considerable Invention can be ascribed to them: But the Romans Skill in all manner of Arts, and their Industry in improving them, is a strong Argument, that this can be attributed to none but them; especially since Tacitus (a) assures us, That the Britains made great Complaints, That the Romans wore out and consumed their Bodies and Hands, in sylvis & paludibus emuniendis, in clearing the Woods and banking the Fens:

(a) In Vita Agricole.

(b)

and

THE PREFACE.

and 'twas inhabited long before the Year of Christ DCCXCVI. as is clear from what is spoken by Ethelwerd (a) of Ceolf King of Mercia, viz. That (b) he ravaged and laid in Waste the Country of Kent, and the Province called Meriscwari: by which must be understood Romney-Marsh, because Mr. Camden, in his Britannia, speaking of it, saith, That in the Time of the Saxons the Inhabitants thereof were called Menye-pape, i. e. viri palustres, or Marshmen. And Mr. Walker and others are of Opinion, that the very Name it self confirms this Assertion; tho' Mr. Lambard (c) relates, That in the Saxons Time 'twas written Rumen-ea, that is the Large Watry Place, and since by a Corruption Rumenale and Romenale, which seems true from the Grant of Arch-Bishop Pleigmund (d) about the Year of Christ DCCC. in these Words—Concedo Ecclesie Christi terram quæ vocatur Wefing-Merisc juxta flumen quod vocatur RUMENE A. Indeed there are no Coyns found here to show the Reasonableness of this Assertion; but in the Great Level in Lincoln-shire, there have been a great Number dug up, which the best Writers (e) alledge as a very good Argument, that the Romans were the first Authors of Draining these Marshes: and is abundantly confirmed from the Large Heaps of Earth or Lows still to be seen here, which without all doubt were raised as Monuments of some Eminent military Persons, whilst the Roman Colonies remained in this Nation. For notwithstanding the Danes (f) used this Custom, yet the Urns frequently found here

(a) Chron. l. 3. f. 478. a. (b) Cantiam Vastavit, & provinciam quæ dicitur Meriscwari. (c) Peramb. of Kent, p. 208. (d) Lel. Coll. Vol. II. in Bibl. Bodl. p. 57. (e) See Sir Wm Dugdale's Hist. of Imbanking and Drayning, pag. 174. (f) Olaus Wormius in Mon. Dan. pag. 39.

show

THE PREFACE.

show that these Lows rather belong to the Romans.

It must be confessed, That though a great number of Roman Coyns are found in this Island; Yet the greatest Part of them are of no great Rarity, being generally of those who were called the Thirty Tyrants, namely Carausius, Alectus, Marius, Maximus, Posthumus, Tetricus, Victorinus, &c. However they are of great use to our Antiquaries, who, besides other Advantages, by the help of them often trace out the Garrisons, &c. of the Romans, whilst they remained in these Parts.

I have the rather insisted upon these Particulars, because I have made use of Inscriptions and Coyns several Times in the following Epitome, concerning which I am now to speak.

The Author of the first Volume came as low as the Birth of Christ. 'Tis at that Period therefore that I have now began, and carried it down to the Emperor Charles the Great, which I looked upon as a fit Period to stop at: that Prince commencing anew the Western Empire; and at that Time the Saxon Heptarchy became united under Egbert, the first sole Monarch of England. I intend, God willing, to carry on this Work, and with all convenient Speed to publish a Third Volume. I have not exactly followed the Method of the First Volume, but given a History of the Roman Emperors in two Distinct Books, and reserved the History of other Affairs to a Third; only I have interwoven the Account of Ecclesiastical Matters, as also those of Britain 'till the Invasion of the Saxons, with the former, thinking it more proper, than, by Discoursing thereof in a Distinct Book, be obliged to make frequent Repetitions. I have not omitted any Thing Material, and have been as particular, as the Nature of my Design would permit; but where I have been more short than ordinary, as in

THE PREFACE.

Some of the Synchronisms, I have taken care to refer my Reader to such Authors as have discoursed of it at large; as also throughout the whole Volume I have never forgot to quote the Authors I have made use of.

As I have been very cautious in omitting such things as seemed Fabulous, so have I been very Nice in endeavouring to break off in the Synchronisms, at such time as either some new Series of Kings began, or some notable Alteration happened, tho' perhaps some Years before, or after the Year DCCC. which is the Period allowed to this Volume.

I have nothing more to observe at present, only that I hope this Volume will recommend it self sufficiently, in that it treats of the Roman Monarchy from its Height, to its Utter Decay; and by it may be perceived, That as the Romans Subdued the World, and Vanquished in Battle more than Double their Number of Enemies, equal, if not superior to them in Courage, under the Banners of a Severe and Regular Discipline; so when they became negligent, they found a strange Alteration, and that that State is not safe where Discipline is not cherished, tho' Vice and Luxury had got such a sure footing amongst them, that they could not recover their former Glory, and so, at last, the most Honourable Republick in the World became the Object of Scorn and Contempt.

16 MA 61

THE

From
th
st
C
T
tries
the
the

A
Calig
Claud
Nero.
Galba
Otho.
Vitell
Vespa
Titus.
Domi
Nero.
Traja
Adria
Anton
Marc

Comm
Helv
Didi
Septi

THE CONTENTS.

BOOK I.

From the Birth of *Christ*, to the Removal of the Imperial Seat to *Constantinople*, by *Constantine the Great*. Containing the Space of CCCXXX. Years.

The most considerable Affairs in all the Countries Subject to the *Roman Empire*, (that is, All the known World at that Time,) related in the Reigns of these Emperors, viz.

AUGUSTUS.	1.	<i>Bassianus Caracalla,</i>	}	105.
<i>Tiberius.</i>	9.	<i>and Geta.</i>		
<i>Caligula.</i>	23.	<i>Macrinus, and</i>	}	108.
<i>Claudius.</i>	26.	<i>Diadumenus.</i>		
<i>Nero.</i>	32.	<i>Heliogabalus.</i>		110.
<i>Galba.</i>	41.	<i>Alexander.</i>		111.
<i>Otho.</i>	42.	<i>Maxim. Thrax, and J.</i>	}	112.
<i>Vitellius.</i>	43.	<i>Ver. Maxim.</i>		
<i>Vespasian.</i>	44.	<i>The two Gordians.</i>		114.
<i>Titus.</i>	71.	<i>Papian. Maxim. and</i>	}	114.
<i>Domitian.</i>	71.	<i>Clod. Balbinus.</i>		
<i>Nerva.</i>	75.	<i>M. Ant. Gordianus.</i>		115.
<i>Trajan.</i>	76.	<i>C. Valens Hostilian.</i>		116.
<i>Adrian.</i>	83.	<i>M. Jul. Phil. Arabs,</i>	}	117.
<i>Antoninus Pius.</i>	87.	<i>and M. Jul. Phil.</i>		
<i>Marcus Aurelius Antoninus.</i>		<i>his Son.</i>		
	91.	<i>Q. Traj. Decius and</i>	}	117.
<i>Commodus.</i>	97.	<i>Mecius Decius.</i>		
<i>Helvius Pertinax.</i>	99.	<i>Treb. Gal. Hostilianus</i>	}	118.
<i>Didius Julianus.</i>	102.	<i>and his Son C. Vib.</i>		
<i>Septimius Severus.</i>	103.	<i>Volucianus.</i>		

Emi.

THE CONTENTS.

<i>Emilianus.</i>	119.	<i>Probus.</i>	137.
<i>Valerian.</i>	120.	<i>M. Aur. Carus. Carinus and</i>	
<i>Gallienus.</i>	120.	<i>Numerianus.</i>	138.
<i>M. Aur. Fl. Claudius.</i>	121.	<i>Dioclesian and Maximin.</i>	138.
<i>Quintilius.</i>	121.	<i>Constantius Chlorus and</i>	
<i>L. Dom. Aur. Val. } Aurelianus. }</i>	122.	<i>Maximus Galerius.</i>	143.
<i>Tacitus.</i>	136.	<i>Constantine the Great.</i>	143.
<i>Florianus.</i>	137.		

BOOK II.

From the Translation of the Empire, to the
Reign of *Charles the Great*: containing the
Space of CCCCLXX. Years.

C onstantine.	153.	<i>Tiberius II.</i>	206.
<i>Julian the Apostate.</i>	161.	<i>Mauritius.</i>	207.
<i>Jovian.</i>	163.	<i>Phocas.</i>	209.
<i>Valentinian and Valens.</i>	163.	<i>Heraclius.</i>	214.
<i>Gratian and Valenti- nian II. }</i>	166.	<i>Constantine III. Hera- cleonas and Mar- tina.</i>	215.
<i>Theodosius and } Valentin. II. }</i>	167.	<i>Constans II.</i>	216.
<i>Arcadius and Honorius.</i>	169.	<i>Constantine Pogonatus.</i>	219.
<i>Honorius and Theodo- sius II. }</i>	170.	<i>Justinian II.</i>	221.
<i>Theodosius II. and Va- lentinian III. }</i>	173.	<i>Philippicus Bardanes.</i>	222.
<i>Valentinian III. and Marcian. }</i>	176.	<i>Anastasius II. or Anthemius.</i>	223.
<i>Leo.</i>	178.	<i>Theodosius III. the Adramitian. }</i>	224.
<i>Zeno.</i>	179.	<i>Leo of Isauria.</i>	225.
<i>Anastasius Dicorus.</i>	182.	<i>Constantine Iconoclastes or Copronymus. }</i>	225.
<i>Justin.</i>	190.	<i>Leo Porphyrogenetus.</i>	227.
<i>Justinian.</i>	191.	<i>Irene and Constantine.</i>	227.
<i>Justin II.</i>	205.	<i>Irene by her self.</i>	232.
		<i>Of the Decay of the Roman Empire.</i>	234.

16 MA 61

BOOK

THE CONTENTS.

BOOK III.

Containing the History of the *Persians, Visi-Goths, Ostro-Goths, &c.* and more particularly of the *Saxon Heptarchy* in *Britain*, and the Life of *Mahomet*, with an Account of his Doctrine, and the Succession of the *Saracen Caliphs*. Together with an Account of the Foundation of some of the most considerable Cities, &c. in the World, for 800 Years after *Christ*, with other things not mentioned in the Course of the preceding History.

T HE Persian History after the Destruction of the Monarchy by Alexander the Great, to its Subjection to the Saracen Caliphs. 249	The Kingdom of the South-Saxons. 285
The Franks. 255	The Kingdom of the East-Saxons. 286
The Kings of France of the Merovingian Line. 256	The Kingdom of the East-Angles. 289
The Original, &c. of the Goths. 260	The Kingdom of Mercia. 295
The Kingdom of the Visi-Goths in Spain. 261	The Kingdom of Northumberland. 304
The Kingdom of the Ostro-Goths and Lombards in Italy. 266	The Kingdom of the West-Saxons. 307
The Gothick Kings in Italy. 267	The History of the British Princes after the Saxon Invasion. 318
The Lombardian Kings in Italy. 270	The Original of the Scots. 322
The Kingdom of the Vandals in Africa. 272	The Kings of Scotland before the Conquest of the Picts. 324
The Republick of Venice. 274	Concerning the Ancient State of Ireland, with some Remarks against O Flaherty. 325
The Exarchate of Ravenna. 278	The Life of Mahomet. 329
The Heptarchy of the Saxons: viz. The Kingdom of Kent. 279	His Doctrine. 337
	The Caliphs or Emperors of the Saracens. 357
	Foundation of Cities, &c. 361

A SHORT

Some Books lately Printed for TIMOTHY CHILDE.

A System of Geography; or, A New and Accurate Description of the Earth in all its Empires, Kingdoms and States. Illustrated with History and Topography; and Maps of every Country, fairly Engraven on Copper, according to the latest Discoveries and Corrections, by *Herman Moll*. Folio.

The Essays or Councils, Civil and Moral, of *Sr. Francis Bacon Lord Verulam Viscount St. Alban*; with a Table of the Colours of Good and Evil: and a Discourse of the Wisdom of the Ancients. Octavo.

The Evangelical History: or, the Life of Our Blessed Saviour *Jesus Christ*, comprehensively and plainly Related, with Practical Inferences and Discourses thereupon. Written in *French* by *L. E. Du-Pin*; English'd by a Divine of the Church of England; and now, in this Edition, Reformed, Improved and Augmented with Prayers, by an Eminent Hand. Octavo.

The Reasonableness of Conformity to the Church of England, Represented to the Dissenting Ministers: In Answer to the Tenth Chapter of *Mr. Calamy's* Abridgment of *Mr. Baxter's* History of his Life and Times. By *Benjamin Hoadley*, M. A. Two Parts. The Second Edition Corrected. Octavo.

A New Ecclesiastical History of the Sixteenth Century: Containing an Impartial Account of the Reformation, Religion, and other Ecclesiastical Affairs; especially, The Rise and Progress of the Doctrines of *Luther*, *Calvin*, *Zuinglius*, &c. Together with the Lives and Writings of the Ecclesiastical Authors, who Flourished in that Time. Written in *French* by *L. E. Du-Pin*; English'd; Collated by other Authentick Histories, and Improv'd with Annotations, by a Learned Divine of the Church of England. Folio.

The Preceding Volumes of this Work are all Printed by *Tim. Childe*, and Sold separate to those that want.

The Art of Prudent Behaviour, in a Father's Advice to his Son arriv'd to the Age of Manhood. Written in *French* by *M. le Noble*, a Principal Officer in the Treasury, and English'd by *Mr. Boyer*. 8vo.

The Faithhood of Humane Virtue. A Moral Essay done out of *French*. 8vo. *S. Puffendorff de Officio Hominis & Civis juxta Legem Naturalem*, Libri Duo. 8vo.

Justi Lipsii Roma Illustrata, sive Antiquitatum Romanarum Breviarium: & *G. Fabritii Veteris Roma, cum Nova Collatio*, &c. 8vo.

D. Junii Juvenalis & A Persii Flacci Satyræ, cum Notis & Interpretationibus Lud. Prætei in Usum Delphini. 8vo.

C. Sallustii Crispi quæ Exstant cum Notis Crispini in Usum Delphini. 8vo. *Duffor Historicus*. Vol. First. Containing a short System of Universal History, from the Creation to the Birth of Christ. 8vo.

16 MA 61

A SHORT SYSTEM

OF *Universal History.*

BOOK I.

*From the Birth of Christ to the Removal of the
Imperial Seat to Constantinople by Con-
stantine the Great. Containing the Space
of CCCXXX. Years.*

AUGUSTUS. 2

AUGUSTUS being in his XIII. Consulship with *A. D. I.*
Plantius Silanus (1), and having made Peace
with all Nations, and shut up the Temple of
Janus a Third time, after it had stood open
XXII. Years, he ordained a general *Taxation*, or *Census*,
throughout the *Roman Empire*, that he might know the
true State and Value of the whole. In which Space of
time the Lord of Heaven and Saviour of the World, *Jesus*
Christ, after an ineffable manner joyn'd himself to Human
Nature, and appear'd on Earth, being Born of a Virgin in
the Kingdom of *Judea*, which was at this time in Sub-
jection to the *Roman Empire*. This, according to the

(1) See Mr. Eachard's *Rom. Hist.* Vol. 2. p. 36.

AUGUSTUS

vulgar Account of our Saviour's Nativity, was in the DCCII. Year of the City, the Third of the CXCIV. Olympiad, A.M. MMMMIII, or MMMMIV, in the XXV. Year of *Augustus's* Reign. This had been foretold even to *Augustus* himself, who (1) when he had sent to demand of the *Pythian Oracle* who should Reign after him, is said to have receiv'd this Answer :

*Hebraeus puer injungit, Divum Dominator,
Hacce Domo fugere, & rursum me inferna subire.
Ergo tacens aris posthac discedito nostris.*

Upon which *Augustus* immediately built an Altar in the Capitol to the FIRST BORN GOD, as not onely *Suidas*, but also *Nicephorus* and *Eusebius*, as *Cedrenus* testifies, have recorded. And all Heathen Writers are unanimous in this, that about this time all their Oracles, after a most wonderful manner ceased: which made *Plutarch* write a Treatise concerning the Reasons of this Effect, but insisting onely upon Natural Causes, he plainly shews that he was ignorant of that which was the true.

Tiberius was now retir'd to *Rhodes* (2); the Cause whereof was either the Disgust he bore for the great Favours which *Augustus* had shewn to his Grandsons *Cajus* and *Lucius*, or else for dislike of his Wife *Julia's* Behaviour. Here he liv'd for several Years, for the most part (3) in a private and retir'd manner, reading and conversing with the *Greeks* after a familiar way, onely upon some Occasions he would appear like a publick Magistrate. But at length growing weary of living here (4), and being in great Danger of his Life for his Vices and other Actions, which were very much dislik'd by the People, he solicited his return; which was granted after he had been absent Eight Years; upon Condition, That he should bear no Office in the Common-wealth. Being accordingly arrived at *Rome*, he gave himself wholly (5) to a retir'd Life, doing some private Courtesies, but acting in no Publick Business. But his Disquiets and Jealousies were soon at an end, by the Deaths of *Lucius* and *Cajus*, which have by many been imputed to the secret Arts of *Livia*, who, by all possible Ways and Methods, endeavour'd to advance her Son *Tiberius* to the Empire.

Not long before this, *Herod King of Judea*, in Expectation (6) of destroying our Saviour, made a barbarous

(1) *Suid. in voc. Aug.* (2) *Sneton. Tib. c. 10.* (3) *Suet. ibid. c. 11.*
(4) *Ibid. c. 11, 12, 13, 14.* (5) *See Mr. Eachard p. 38.* (6) *Matth. c. 4. 2.*

Book I. Roman Monarchy.

3

AUGUSTUS

Massacre of all the Infants in and about *Bethlehem*, that were Two Years of Age and under. His Cruelty to his Wife (1); his Severity to his Children, and his Tyranny to his Subjects, had given *Augustus* just Occasion to say, *That he had rather be a Hog than his Son*: and made *Josephus* give this Character of him (2), 'That he was a Man inexorably cruel; a Slave to his Passions; That his Will was his Law; That (3) there was never any Man made up of so many seeming Contradictions. For take him in the general, for his Liberality and the external Appearance of a Disposition to do good to all Men, One would have concluded him the best natur'd Creature under the Sun: But then to consider on the other hand, the extreme Rigour and Injustice of his Practices, even upon his nearest Relations, as well as upon his Subjects at large, it is not to be deny'd, but that he was harsh and inexorable, without either Pity or Shame. And yet these things notwithstanding, no Man (4), in the general, was more Fortunate than himself. He mounted the Throne from the Condition of a private Man; fell into many Difficulties, but surmounted them all, and liv'd at last to a great Age. But his Death was no less miserable, than his Life had been detestable, labouring under all the nauseous and tormenting Concomitants that can be imagin'd; as (5) a violent Fever; an intolerable Itching all over his Body; Gripes of the Cholick; Dropsical Humours; windy Pains in his Stomach; his Privy Parts putrify'd and crawling with Worms; Difficulty of Breathing; broken Sighs; Contraction of the Nerves, and Convulsions all over. His Reign had been so odious to his Subjects, that when his Son *Archelaus* (6) was come to *Rome* to beg the Kingdom of *Judea*, the Jewish Ambassadors, accompany'd with 8000 of their Country-men in *Rome*, petition'd that they might be joyn'd to *Syria*, and live under Roman Governours, without any King; but *Augustus* judg'd it most proper to give one Half of *Judea* to *Archelaus*, and the rest to his Two Brothers *Antipas* and *Philip*.

Augustus having thus settled the Affairs of *Judea*, and having Govern'd Thirty Years (7) he took the Government upon him for Ten more, tho' with some Unwillingness and almost by Constraint. The People offer'd him the

(1) *Josephus Antiq. Jud. l. 15. c. 11.* (2) *Antiq. l. 17. c. 10.* (3) *Antiq. l. 16. c. 9.* (4) *Antiq. l. 17. c. 10.* (5) *Joseph. Bell. Jud. l. 1. c. 21.* (6) See *Joseph. Antiq. l. 17. c. 10. De Bello Jud. l. 2. c. 1. and elsewhere in Josephus.* (7) *Eachard p. 39.*

AUGUSTUS Title of *Lord*, which he refus'd, and thought the Title of *Pater Patriæ* more Honourable. Some time after which his Palace was accidentally Burnt down; which when Rebuilt, he would have accounted a Publick Edifice, which contributed very much to the People's good Opinion of him. 'Twas at this time that he did one remarkable thing, more peculiarly belonging to his Office of *Pontifex Maximus*, which was a farther and compleat Reformation of the Roman Year. The Third (1) Intercalary-Day, which had crept in by the Carelessness of the Roman Priests, being superfluous, was omitted in the Month of *February*; but thenceforward, he commanded, that One Day in the Beginning of every Fifth Year, should be intercalated, according to the Institution of *Julius Cæsar*: And for the perpetual Observation of this Order, he commanded it to be Engraven in Brass. And from this Year, the Accounts of Time took their Rise, this Course being constantly observ'd 'till the Change made in the Kalendar by Pope *Gregory* 1574 Years after. But lest the Roman Fairs, which were held every Ninth Day, should fall upon the Kalends of *January*, One Day was often added in the End of the preceding Year, over and above the Custom, and taken away again the Year following, that the whole Course might exactly agree with the former Institution of *Julius Cæsar*, which was made about 47 Years before the last Change.

His Daughter *Julia* had been banished for her Lasciviousness to the Island *Pandataria*, but after Five Years strict Confinement, upon the Importunities of the People, she was remov'd from the Island into the Continent, tho' he would never consent that she should be wholly restored; and when the People were more than ordinary urgent with him in that matter, he in a violent Passion wished, *That they might have such Daughters and such Wives*. However, he conferred extraordinary Favours upon her Husband *Tiberius*, first making him Partner in his Tribuneship for Five Years, and afterwards Adopting him for his Son (2), and caused him, at the same time, to adopt his Brother *Drusus's* Son *Germanicus*, a Youth of rare Vertues and amazing Excellencies, though at the same time *Tiberius* had a Son of his own; and in the same Day, *Augustus* likewise adopted *Agrippa Posthumus*, the onely surviving Brother of *Cajus* and *Lucius*. After this (3) he undertook a new Purga-

(1) Suet. *Aug.* c. 31. (2) Suet. *Tib.* c. 15. (3) See Suet. and Dio Cassius.

Book I. Roman Monarchy.

5
AUGUSTUS

tion, and Modelling of the Senate; strictly examin'd into the Manumission of Slaves; and generously recruited the Estates and Fortunes of several Young Men of Equestrian and Senatorian Dignity.

In the mean time (1) a great and dangerous Conspiracy was discovered against him; and *Cornelius Cinna*, Grandson to *Pompey* by his Daughter, was found to be the principal Person concerned, besides some others of the highest Rank. But such was *Augustus's* Clemency, that he frankly pardoned them: which so far obliged all Men, and had such happy Effect upon others, that from that time, not onely all Conspiracies against him ceased, but likewise the very Suspicion and Imagination of them.

Sometime after, he erected a Military Treasure; set up a sort of Flying Chariots for the more speedy Conveyance of News; when there was a great Famine in the City, so that the Emperor himself, and many of the Senators, besides others, were forced to forsake it. He decreed that what was Enacted by those Senators in the City should be valid; afterwards he would not permit the People to Feast publicly on his Birth-day; and amongst other things he Banish'd young *Agrippa*, whom he had lately Adopted, by reason of the Lewdness of his Life.

This Year there were many Wars in the Provinces, as well as Miseries in the City, viz. of the *Isauri* in *Asia*, the *Gastuli* in *Africa*, &c. but were at length brought to an happy issue. Amongst other Expeditions against the *German*s, *Tiberius* pierc'd as far as the *Visurgis* and *Albis*, and did noble service in those Parts, and gain'd great and rich Spoils, which caused both him and *Augustus* to receive again the Title of *Imperator*. But the greatest and most dangerous War was rais'd by the *Dalmatians* and *Pannonians*, who gathering together an Army of 200000. Foot, and 9000. Horse, very much threaten'd *Italy* and *Rome* it self. However, by the Valour of *Tiberius* and *Germanicus* they were forced to submission. But before the finishing this War, *Augustus* returning in the Winter to *Rome*, great complaints weremade to him, concerning the too great number of unmarried *Equites*, which in a great measure proceeded from the looseness of their Lives. Upon which, making an Eloquent Speech in praise of Marriage, he immediately encreas'd the Rewards of such as had Children, and impos'd considerable Fines upon unmarried Persons, allow-

(1) See Dio.

AUGUSTUS

ing them the term of a Year, in which space if they comply'd, they were freed from the Penalty. About which time, he Banish'd the Famous Poet *Ovid* into *Pontus*, either for his Amorous Elegies and his *Art of Love*, or else for such secret Crimes or dangerous Discoveries, which must have been more Fatal to him than Banishment.

Upon the Finishing of the Wars in *Dalmatia* and *Pannonia*, *Tiberius* and *Germanicus* return'd to *Rome*, and receiv'd due Honours for their great Service. But all was soon Eclips'd, upon the dreadful News from *Germany* of the entire Defeat of *Quintilius Varus*. Three compleat Legions were Destroyed through his imprudent Management. This was a very great Affliction to the Emperor, as appear'd from several Alterations in him. However, *Tiberius* and *Germanicus* vigorously invading *Germany*, the Good old Emperor's Spirits were soon renew'd. Some disturbances being rais'd by Augurs and Fortune-Tellers, he forbid all such Persons to use any Publick or Private Prediction concerning the Death of any Man. Then *Tiberius* was joyn'd in the Government of the Provinces with *Augustus*, and invested with almost the same Authority.

A. D. XIV.

In the Year of our Lord XIV. he transferr'd the Authority of his perpetual Tribuneship upon *Tiberius*, and likewise granted his Son *Drusus* the Priviledge of standing for the Consulship within 3 Years. He had 20 Counsellors, by reason of his Age, assign'd for a Year. The same Year he made his Will, and delivered it to the Vestal Virgins; in the following he Solemniz'd a *Census*, in which *Lustrum* were found 4137000 Heads in *Rome*, a Number proportionable to the Vastness of the *Roman* Dominions.

Shortly after this (1) sending *Tiberius* into *Illyricum*, and accompanying him as far as *Beneventum*; he returned back indisposed by a *Diarrhæa*, and coming to *Nola* nigh *Capua*, he there finding himself Dangerously ill, sent for *Tiberius*, and his most inward Friends and Acquaintance, to whom he recommended many wise and useful Things. After which calling for a Looking-Glass, he caus'd his Hair to be comb'd, and his wrinkled Cheeks to be smooth'd up, as an Actor upon the Stage, and asked his Friends, *Whether he had Play'd his Part well?* And upon their answering, *Yes*, he cry'd *Plaudite!* and so Expir'd in the Embraces of his beloved Wife *Livia*, bidding her *Remember their Marriage, and Farewel.*

(1) Suet. Aug. c. 98.

Book I. Roman History.

7

AUGUSTUS

As to his Character, he was (1) a Person of the highest Learning and Eloquence, and the most amazing Wisdom and Sagacity; and though he cannot be said to have had so large a Soul, and so vast a Genius as his great Uncle *Julius Caesar*, yet he had as Generous a Temper; a Mind as penetrating, and certainly a more Regular Spirit. His principal Vices were his Love of Women, and his Cruelty and Fallacious Actions in the second *Triumvirate*; in the former he was not very excessive, except in relation to his own Wife *Livia*; and the latter proceeded not from his Nature and Temper, but were purely the Effects of his exquisite Policy: However, his innumerable Acts of Wisdom and Virtue afterwards sufficiently wip'd away those Blots and Imperfections; and never any Prince, in what Age soever, was more universally Honour'd and Esteem'd by the greatest Potentates upon Earth, nor more truly Beloved and Adored by his Own Subjects. He was almost Matchless in his Government, yet considering the many Misfortunes of his Life, its hard to Judge whether he was more Happy than Miserable. He is most properly call'd the Founder and Former of the *Roman Empire*, as *Julius Caesar* is said to have mark'd it out, having Reign'd almost 41 Years, from the full Establishment of his Authority by the Senate and People, and 44 from the Death of his Rival *Anthony*, or rather from the Battle of *Actium*, from which time many will have his Reign to Commence, as some will have it from the Death of *Julius Caesar*, which makes his Reign 57 Years according to that account. He Died in the 767th Year of the City, the Second of the 198th Olympiad, and the 15th Year of our Saviour Christ, being almost the 76th of his Age, leaving *Rome* in a State flourishing beyond all other Cities in the World.

As to the Affairs of *Britain* in his Time, we find nothing hardly Attempted by him; so that the *Britains* enjoy'd a long quiet. He once indeed (2) advanced as far as *Gallia*, in Order to the reducing of this Island under his Obedience; but was diverted (3) by a Revolt in *Pannonia*. Seven Years after which he again Attempted it, and came as far as he did before; but the *Britains* sending their Ambassadors he desisted. The Year after which he again resum'd his Resolution, but was interrupted by the Revolt of the *Spaniards*. *Kymbelin* or *Kynobelin* (4) was King of

(1) Eachard p. 50. (2) Dion. Cass. l. 49. (3) *Ibid.* l. 23. (4) Geoff. of Monmouth.

Britain

As

AUGUSTUS

Britain at this Time. There was a good Correspondence between him and the *Romans*, so that the *Britains* now began to Learn the *Roman Arts*, to Flatter for Advantage, and by Gifts to appease a Powerful Prince, and to buy off a War. So they sent their Tribute to *Augustus* (which was agreed upon between him and the foresaid Ambassadors,) with (1) Offerings and Sacrifices to the *Roman Gods*, to be offer'd in the Capitol; where in the Temple of *Mars*, they swore Fidelity to the Senate and People of *Rome*. Which obsequious Addresses, as is probable, gave occasion to *Horace* to write thus (2):

*Though we believe that Thundering Jove
In Heaven Reigns, yet here below
Augustus we a God do prove;
Since Britains and proud Persians too,
Are to his Empire made to bow.*

This *Kynobelin* appears to have been so Conformable to the *Romans*, that he caused Coins to be stamped after their manner; as appears from some now remaining.

Philosophers that Flourished in *Augustus's* time, were *Athenodorus the Stoick*, Præceptor to *Tiberius* (3), and also to *Augustus* himself (4); 2 *Sotion the Pythagorean*, Master to *Seneca* (5); 3 *Nigidius Figulus* in great Familiarity with *Cicero* (6); 4 *Thrasyllus* the Mathematician; and *Marcus Terentius Varro*, the most Learned (7) of the *Romans*. Orators were 1 *Munatius Plancus*, Scholar to *Cicero*, and Builder of *Lyons* in *France* (8); 2 *Messala Corvinus*, and others. The chief Latin Poets were 1 *Virgil*, the most Celebrated of them all. When *Augustus* returned Home out of the East (9), he was met by this great Poet at *Athens*, who to finish his *Aeneis* had retir'd to *Greece*; and being entertained by *Augustus*, he return'd with him, and visiting *Megara* in a very hot Season, contracted a Distemper which so much encreased with Sailing, that in a few Days after his Landing at *Brundisium* he Died, in the 52d Year of his Age. He was in Favour, and most intimately Acquainted with *Augustus*, who extreamly Admired and Loved him, as well for the inimitable Excellencies of his Muse, as the Immortal Honours he received from his Pen. For under the Name of *Aeneas* he made the Noblest, the

(1) *Dion* *ibid.* (2) *Carm.* l. 3. *Od.* 5. (3) *Suet.* in *Aug.* (4) *Lucian.* in *Macrobiis.* (5) *Vid.* *Sen.* *Ep.* 49. and 58. (6) *Vid.* *Cic.* *Ep.* *Fam.* l. 4. (7) *Quintil.* l. 10. c. 1. (8) There is an Inscription at *Caetta* which mentions this. (9) *Eachard* p. 18.

Book I. Roman Monarchy.

9

TIBERIUS.

most Exquisite and most Compleat Panegyrick upon *Augustus* that ever was made in any Age of the World; and is generally believed to have much promoted that Veneration the Senate and People had for him. 2. *Horace* the chief of *Lyrick Poets*; 3. *Val. Catullus*, called by some (1) *the Learned*, by reason of his Exactness in the Purity of the *Latin Tongue*; 4. *Cornelius Gallus*, a great Friend of *Virgil's* (2), and beloved of *Augustus* till guilty of Conspiracy against him; 5. *Æmylius Macer*, an Imitator of *Nicander* (3), in writing of Herbs, Serpents and Birds; 6. *Ovidius Naso*; 7. *Alb. Tibullus*, an amorous, but elegant Poet (4); 8. *Sextus Aurelius Propertius*, the best Writer of Elegies, and very elegant, though he is something lascivious (5); 9. *Publius* the Mimick Poët. Nor was this Emperor's Reign less famous for Excellent Historians, such as *Livy* (6), *C. Nepos*, *Sallust*, *Nic. Damascenus*, *Dionysius Halicarnassens*, *Strabo*, *Hyginus*, &c. Nor for Grammarians, as *M. Verius Flaccus* (7), *Asconius Pædianus*, (some of whose Comments upon *Livy* are extant) &c.

TIBERIUS. 2

AUGUSTUS's Death (8) was not made known till *A. D. XV.* after *Julia* had caused *Agrippa Posthumus* to be murdered. So that *Tiberius* was settled in the Throne e're *Augustus's* Death was heard of. *Augustus's* Body was brought from *Nola* to *Rome*, and the Funeral performed with great Solemnity, and his Will being read, 'twas found that he left most he had to *Tiberius* and *Livia* (9).

Tiberius was by Birth a *Patrician*, had liberal Education, and a Wit more than ordinary, and could dissemble as Artificially as any, as he now egregiously shewed, by making a Refusal of the Government (10): so that the Senators fell down at his Feet, and besought him to accept it; whom he answered with ambiguous Words, and at length complaining, that a miserable and intolerable Servitude was imposed on him, received it as by Constraint, and yet so as he seemed to signify that he would again relinquish it.

At first he carried (11) himself (as ever in some Cases) very cunningly, cloaking with marvellous Diffimulation those Enormities which afterwards appeared. For some

(1) See *Martial*. (2) See *lib. 4. Georgic*. (3) *Quinctil. & Manil. Astronomic. l. 2.* (4) *Ovid. l. 1. Amor. 15.* (5) *Ovid. Trist. 2. lib. 3. De Arte Am. Martial. l. 8. & alibi.* (6) See in the 1st. Vol. of this Work. (7) See *Suet. de Clar. Grammat. A. Gell. l. 4. c. 5. Plin. l. 7. 8. & seqq.* (8) *Suet. Tib. XXII.* (9) *Tacit. Annal. l. 1.* (10) *Tacit. ibid.* (11) *Suet. in Tiber. c. 26. 27. &c. Tacit. ut antea.*

TIBERIUS. time he counterfeited incredible Patience, stooped too low in his complementing of Senators and Magistrates, rejected all High Titles and Honours (not enduring the Name of *Dominus* or Lord) and consulted the Senate continually, not doing little or much without its Consent; nay suffering some things therein to be carried against his Mind. He was also at first very temperate in his Diet, and exact in reforming Manners, and appeared to every One to be a good Prince, but at last strangely deceived the Expectation every one had of him.

From the Beginning he envied *Germanicus*, his Brother *Drusus's* Son by Nature and his own by Adoption, who now prosperously carried on the War in *Germany*. Within Two or Three Years after, a plausible Occasion offered it self for recalling him. The *Parthians* were in great Commotions about their Kings, (1) and rejected *Vonones*, who was set up by *Tiberius*, and rebelled, setting up *Artabanus* in Opposition to him, then Reigning in *Media*. At first he was repulsed by *Vonones*; but the second time overthrew him, and got Possession of the Kingdom. *Vonones* retiring into *Armenia*, sent to *Tiberius* for Aid, who because *Artabanus* threatned hard, and had got the principal of the *Armenians* on his side, did not think fit to make War upon him: therefore *Vonones* yielded himself to *Creticus Silanus*, who Governed *Syria*, and *Artabanus* set *Orodes*, One of his own Sons, over *Armenia*. At the same time *Antiochus* King of *Commagena* dying (2), a Contention arose between the Nobility and Commons; the former would have the Country reduced into the Form of a Roman Province, but the People were for a King. Now also *Philopator* King of *Cilicia* being dead, his Subjects were divided upon the very same Grounds. *Syria* also and *Judea* being weary of their Burthens, desired a Diminution of their Tributes.

A. D. XIX. At length through the Artifices of the Emperor, *Germanicus* was forced to (3) return, and to undertake the composing the Affairs of the East. He placed *Zeno*, the Son of *Polemo* King of *Pontus* over *Armenia*. *Q. Veranius* a Knight had the Oversight of *Cappadocia*, which was made a Province. *Q. Servaeus* was set over *Commagena*.

The Year following *Germanicus* (4) made a Voyage into *Aegypt*, to view it for its rare Antiquities: whence return-

(1) *Joseph. Antiq. l. 18, c. 3. Tacit. Annal. l. 2.* (2) *Suet. in Tib. c. 49. Tacit. l. 2.* (3) *Sueton. in Caligula c. 1. Tacit. l. 2, c. 56.* (4) *Tacit. l. 2, c. 59, 60, &c. Suet. in Calig. c. 1, 2, 3, 4, &c.*

Book I. Roman Monarchy.

II

TIBERIUS.

ing into *Syria*, he was most shamefully, and without any measure affronted by *Piso*, and at length died of a lingering Disease at *Antioch*, being thought to miscarry by the Fraud of *Tiberius*, and Ministry of *Piso*. His Death was much lamented for his rare Qualifications. But Three or Four Years after (1) *Tiberius* was punished in his own kind, by the poysoning of his own Son *Drusus*, and that by his greatest Favourite *Aelius Sejanus*; who also afterwards was the Cause of the Deaths of the Two Sons of *Germanicus*.

After this *Tiberius* withdrew into the Isle of *Caprea*, and gave himself up to all sorts of Enormities (2), not looking to the Supply, either of Army or Provinces; suffering *Armenia* to be seized on by the *Parthians*, *Mesia* by the *Dacians* and *Sarmatians*, and *Gaul* to be wasted by the *Germanians*. He instituted a new Office for the Management of of Pleasures; preferr'd such as were the most lewd and vicious; was excessively covetous, both as to getting, and keeping what was unjust; so undutiful to his Mother, as he refused to come to her, when living; and when dead, neglected to bury her; neither would he perform her Will, but persecuted her Friends, though she justly deserved such Treatment, having had an hand in the Death of *Germanicus*; having chosen Twenty of the principal Men of the City to be his Counsellors, he scarcely left Two or Three of them alive; no Day, either holy or prophane, was free from Slaughters; every Offence little or great was Capital; many were condemned with their Wives and Children; Rewards proposed to Informers, and all Testimonies taken for true; and in short, he grew so abominably cruel, that for putting Persons to the more Pains, he invented new ways of Punishment.

In the Twelfth Year of *Tiberius*, *Pontius Pilate* (3) was sent into *Judea* to succeed *Tiberius Gratus*, the Fourth Governour after the Banishment of *Archelaus* the Son of *Herod* to *Vienna*. *Coponius* was the First, *M. Ambivius* the Second, *Annius Rufus* the Third, and *Gratus* the Fourth. *Pilate* at his First Entrance set up *Cesar's* Images at *Jerusalem*, which moved the *Jews* to Sedition: but being overcome by their Intreaties, he removed them to *Cesarea*. He being now Governour of *Judea*, *Herod Antipas* Tetrarch of *Galilee*, his Brother *Philip* Tetrarch of *Iturea* and *Trachonitis*, and *Lysanias* of *Abylene*, *Annas* and *Caiaphas* being High-Priests, in the Beginning of the Fifteenth Year of *Tiberius*, *John Baptist* began to Preach and Baptize in the Resemblance

(1) Tacit. Annal. l. 4. (2) Suet. in Tib. c. 40, 41, 42, 43, &c. (3) Joseph. Antiq. l. 18. c. 2. Euseb. Hist. Eccl. l. 1. c. 9. Luc. 3.

TIBERIUS.

and Spirit of *Elias*. Amongst others, he Baptized *Christ* himself, of whom he was the Forerunner. His Ministry (as is thought) commenced on the 10th Day of the VIIth Month, which was Penitential, and so great a Fast, that every Soul which did not then afflict it self, was to be cut off; and was also expiatory, the High-Priest (the Type of him before whose Face *John* was sent) entering alone into the *Holy of Holies*, and with Blood expiating the Sins of the People: this being also the Day wherein, by Sound of Trumpet, the *Jubilee* was proclaimed.

Jesus being now about 30 Years of Age (1) after his Baptism by *John* in *Jordan*, (being first of all allowed for the *Messiah* and Son of God, by the descending of the Holy Ghost in the Form of a Dove, and resting upon him, as also by a Voice from Heaven) was led of the Spirit to be tempted of the Devil; and after that returned into *Galilee*, and in his Journey received *Andrew* and *Simon* his Brother, and the next Day called *Philip* of *Bethsaida* the City of *Andrew* and *Simon* surnamed *Cephas* or *Peter* by the Lord. On the Third Day being invited to a Marriage in *Cana* of *Galilee*, he performed his First Miracle, by turning the Water into Wine, whereby his Glory was manifested and his Disciples believed in him. Afterward he went down to *Capernaum* with his Mother, his Brethren, (or Kinsmen) and Disciples, where they did not stay long. Then came he to the Exercise of his Ministry, the Acts whereof are distinguished by Four *Passovers*. Amongst the Four Evangelists which describe them, *Matthew* alone hath neglected the Order of Time, which is constantly observed by the rest, except in the History of *John's* casting into Prison, as *Luke* hath recorded it.

At the time of his First *Passover*, he went to *Jerusalem*, cast Buyers and Sellers out of the Temple, wrought Miracles, and instructed *Nicodemus* in the Mystery of Regeneration and Faith in himself. Leaving *Jerusalem*, he went into *Judaea*, and Baptized with his Disciples, at which time *John* Baptized in *Aenon*, being not yet cast into Prison. A Question was started between some of the Disciples of *John* and the *Jews* about Purifying. *John* gave his last Instruction to his Disciples concerning *Christ*, they having reported his Acts with some Emulation, and not long after he was cast into Prison, for reproving *Herod* the Tetrarch for committing Incest with his Brother *Philip's* Wife. Which when *Jesus* heard of, and that the *Pharisees*

(1) See Dr. Howell's *Instit. of Hist.* Book the 7. ch. 2. p. 835.

took notice that he Baptized more by the Hands of his Disciples, he departed out of *Judaea* (where he had continued about 8 Months) and came into *Galilee*. As he passed through *Samarita*, he happened into Discourse with a certain Woman at a Well near the City *Sychar*, who being convinced that he was the *Messiah*, she brought the Inhabitants of the City to believe on him, Four Months before the Harvest or *Passover*, about the Middle of the Ninth Month called *Ab*. Staying here Two Days, he returned the second time out of *Judaea* into *Galilee* after his Baptism, being received with great respect by the *Galileans*, who had seen the Acts which he did at *Jerusalem*. Here he Preached in their Synagogues, and wrought his Second Miracle in *Galilee*, by healing at *Cana* the Son of a Nobleman that lay sick at *Capernaum*. After he had wrought Miracles at *Capernaum*, he went to *Nazareth*, where he had been brought up, and expounding the Prophet *Esay* concerning himself, they first admired, and then cast him out, and had he not got away, would have cast him down headlong.

Leaving *Nazareth*, he taught at *Capernaum* where they were astonished at his Doctrine, and cast out an Unclean Spirit that was first commanded Silence. Coming into the House of *Simon* and *Andrew*, he cured *Simon's* Mother-in-Law of a Fever, and about Sun-set he healed divers sick Persons, and cast out Devils out of divers of whom they had taken Possession. In the Morning he went into a desert Place where he Prayed, and coasting through *Galilee*, he Preached in their Synagogues, and cast out Devils. Then he taught the People out of a Ship, helped the Fishers to a miraculous Draught of Fishes, and commanded *Simon Peter*, *Andrew*, *James* and *John* to follow him: And going through all *Galilee*, his Fame spread through *Syria*, which caused great Multitudes to flock to him. In a certain City he healed a Leper, which made greater Numbers to come to him, insomuch that he could not enter the City, but was forced to stay without in desert Places where he taught and prayed. After a few Days he returned to *Capernaum*, healed the *Paralitick*, and forgave him his Sins before the *Pharisees*. Going thence towards the Sea, he called *Levi* or *Matthew* from the Receipt of Custom, and defended his Disciples against the *Pharisees* for Eating with *Publicans* and Sinners, and not Fasting. On the Second Sabbath after the First (that is, on the second Sabbath of the New Year, instituted after their Return out of *Egypt*, and beginning with the Month *Nisan* or *Abib*), passing

TIBERIUS. passing through the Corn-Fields, he vindicated his Disciples again against the *Pharisees* for Plucking and Eating the Ears of Corn, and explained the Doctrine of the Observation of the Sabbath.

After this (1), on the *Second Passover* of his Ministry, he went up to *Jerusalem*, and cured One who had lain 38 Years diseased at the Pool of *Bethesda*, for which, and because he had called God his Father, the *Jews* went about to kill him, and he opposed against them his most Divine Apology. Going thence, on another Sabbath, in the Synagogue, he healed One that had a withered Hand, for which the *Pharisees* and *Herodians* presently sought to kill him: But getting item thereof, he departed to the Sea, where, teaching the People, he commanded a small Vessel to wait on him, because of the great Croud. About this time he spent a whole Night in Prayer upon a Mountain, and when Day appeared, made choice of Twelve, whom he called by the Name of *Apostles*. Coming again into the Plain, he healed the sick; and coming home, the Press was so great, that he could not Eat; whereupon his Friends came to take him; supposing he had been besides himself. Having seen the Multitude, he went up into the Mountain, and his Disciples coming to him, he there Preached his long Sermon, first speaking to the *Apostles* and then to the Multitude. At the End whereof he entred into *Capernaum* and healed the Centurion's Servant, who was ready to die. The Day following he raised from the Dead the Son of a certain Widow in the City *Nain*. Then *John* sent his Disciples to ask him, whether he were the *Messiah*? And having answered them, he took Occasion to speak of *John*, and upbraided the Cities, acquiescing in the Will of his Father, as to the revealing or hiding the things of Salvation. Then *Simon* the *Pharisee* invited him to Dinner, where a Woman, who was a Sinner, washed his Feet with her Tears, whose Sins he forgave, and defended her against *Simon*. After this he Preached through every City and Village, his Disciples being with him, and certain Women-ministring to him, amongst whom was *Joanna* the Wife of *Chusa*, *Herod's* Steward. Then he healed a Man possessed with a dumb and deaf Devil, and vindicated himself against the *Pharisees*, who reported, that he cast out Devils through the chief of them. When the *Scribes* and *Pharisees* demanded of him a Sign, he gave them onely that of *Jonas*, and when his Mother and Brethren asked to

(1) John V,

Book I. Roman Monarchy.

15

TIBERIUS.

Speak with him, he plainly declared who were his nearest Relations. On the same Day, going to the Sea, he taught the People from the Ship in the Parable of the Sower and others: and at Evening having dismissed them, a great Tempest arose, which he stilled, and saved his Disciples who were then in danger. Coming into the Country of the *Gadarens*, or *Gergasens*, which lieth over-against *Galilee*, Two *Demoniacs* met him exceeding fierce, (though *Mark* and *Luke* mention but One) out of whom he cast the Devils, and permitted them to enter into the Swine. The *Gadarens* hereupon desired him to depart out of their Coasts, which he did accordingly, and came to *Capernaum* his own City.

At his Return the People gladly received him. And being in great Expectation of him by the Sea-side, he answered the Disciples of *John*, when they enquired why his Disciples fasted not, as they and the *Pharisees* did. As he spake, he was desired to heal the onely Daughter of *Jairus*; and as he was going down, a Woman, who had an Issue of Blood Twelve Years, was healed by the touch onely of the Hem of his Garment. Passing thence he cured Two blind Men, and charged them to say Nothing of him; but in vain. As they passed away, a Man, who was possessed with a dumb Devil, was presented to him whom he healed to the great Amazement of the Company, though the *Pharisees* blasphemed. Then going about to all Towns, he taught and healed, and coming into his own Country, was contemned again by his Countrymen, who called him *Carpenter*, as he taught in the Synagogue on the Sabbath-Day. As he went from Village to Village, he took pity of the Multitude, because though the Harvest was great, yet the Labourers were but few, and therefore he bad his Disciples pray for Labourers into the Harvest. Then he sent out his Disciples Two and Two, with Commission to go and Preach. Having made an End of commanding them, he went and Preached in their Cities; and the Twelve went about the Villages, teaching and healing every where. About which time *John Baptist* was beheaded, by Procurement of *Herodias*, which *Jesus* hearing of, he went with his Disciples by a Ship into a desert place, called *Bethsaida*. Which the Multitude understanding, they got there before him, where he taught and healed them. And *Jesus* went up into a Mountain, where he sate with his Disciples, the *Passover* being nigh. It being late, and having Compassion on the Multitude, he fed Five Thousand Men (not reckoning Women and Children) with Five Barley Loaves and Two small Fishes, where-

TIBERIUS.

whereof Twelve Baskets full of Fragments were taken up. When they would have come to take him by Force, to make him a King, he caused his Disciples to pass over to the other side opposite to *Bethsaida*, and towards *Caper-naum*. When he had prayed in a Mountain apart, he came towards his Disciples, walking upon the Sea, when they had now rowed Twenty Five or Thirty Furlongs, and were troubled with a contrary Wind. Being affrighted at him, he made himself known, and saving *Peter* (who had desired he would bid him come to him on the Water) when he was sinking, he passed over with them. Coming into the Land of *Genesareth*, all sorts of diseased Persons were brought to him, and as many as touched the Hem of his Garment were made whole. The Day after, the People which were left on the other side came to him to *Caper-naum*, and in the Synagogue he Preached concerning the *Bread of Life*, attesting himself to be it, against the murmuring of the *Jews*. After this several of his Disciples passed from, and walked no more with him. And though the Twelve refused to depart, yet he declared that One of them was a Devil, meaning *Judas Iscariot*, who was to betray him.

After the *Third Passover* of his Ministry, the *Scribes* and *Pharisees* came to him, and complained that his Disciples Eat with unwashen Hands, whom he convinced of Ignorance and erroneous Doctrines; and departing into the Coasts of *Tyre* and *Sydon*, he dispossessed a *Syrophanician* Woman of a Devil, because of the Greatness of her Faith. Passing thence to the Sea of *Galilee*, he healed a deaf Man, being troubled with an Impediment in his Speech, and in a Mountain cured divers others: And about the same time fed about 4000 Men, besides Women and Children, who had tarried with him Three Days, with Seven Loaves, and a few small Fishes; and Seven Baskets full of Fragments were taken up. Then taking Ship, he came into the Parts of *Dalmanutha*, or the Coast of *Magdala*. The *Pharisees* asked a Sign, but he refused to give them other than that of *Jonas* the Prophet. When his Disciples had forgotten to take Bread, he bid them beware of the Leaven of the *Pharisees* and *Herod*, his meaning being of the Leaven of Doctrine. Coming to *Bethsaida*, he cureth a blind Man by Degrees, without the Town. Passing thence into the Towns of *Cesarea-Philippi*, he asked his Disciples concerning the Opinion which Men had of him, and what themselves thought. *Peter* answered that he was *the Christ*: which thing he forbid them to declare, foretold his

Book I. Roman Monarchy.

17

TIBERIUS.

his Death and Resurrection, called *Peter Satan*, for checking him about his Sufferings, and foretold his Transfiguration, which after Six Days was fulfilled. The Day following he cast the Devil out of the *Lunatick*, which his Disciples could not. Going thence through *Galilee*, he taught his Disciples that he must die and rise again; which they understood not, and were troubled, but yet were afraid to ask him. At *Capernaum* he paid Tribute-Money, by the Example of a little Child taught his Disciples Humility, spake against offending of a weak Brother, and forgiving one another Seventy Times Seven, and approved of him that was casting out Devils in his Name. After this he walked in *Galilee*, not caring to do it in *Jury*, by reason the *Jews* sought to kill him. Now the *Jews* Feast of *Tabernacles* (the *Scenopagia*) was at hand. His Brethren or Kinsmen would have him go up, that his Disciples might believe in him; but he refused to comply, and so went up after them secretly.

The time being come wherein he was to be received up he set his Face to go to *Jerusalem*: and when the *Samaritans* would not receive him, he checked his Disciples who would have had Fire called from Heaven upon them. Then he sent out *Seventy Disciples*, Two into every City where he designed to go. And in the midst of the Feast, when the Multitude were very inquisitive about him, he came and taught in the Temple. On the last Day thereof, when he spake of Faith in himself, a great Difference arose, and those, who were sent to apprehend him with *Nicodemus*, defended him against the *Pharisees*. Departing into the Mount of Olives; he returned betimes in the Morning, and refused as a Judge to condemn the Woman taken in Adultery. In the Treasury, amongst other Things, he told them that he was before *Abraham*, and thereupon the *Jews* took up Stones to cast at him; but he hid himself, and passed away through the midst of them. Passing by he cured a Man that was born blind, and Preached concerning the true Shepherd, Sheep and Door, as also of Thieves and Mercenaries. Then the Seventy return with Joy, and when a Lawyer asked him how he should inherit eternal Life, he sent him to the Law; and by a Parable declared who is our Neighbour. After which he was entertained in the House of *Martha*, who ministred to him, while her Sister *Mary* hearing his Word, was preferred before her. One of his Disciples requesting him to teach them to Pray, as *John* did his Disciples, he prescribed and taught them the *Lord's Prayer*; adding Arguments for Constancy and

C

Firm.

TIBERIUS. Firmness of Faith. Then he cast out a Devil that was dumb, spoke against the Hypocrisy of the *Pharisees*, denounced Woes against the Expositors of the Law, bad his Disciples beware of the *Pharisees* Doctrine, refused to be a Judge between a Man and his Brother about the Inheritance, and thence took Occasion to speak against anxious Cares of the World, and bid them be ready against the Lord's Coming.

Some told him of the *Galileans*, the Blood of whom *Pilate* mingled with their Sacrifice. Whence he took Occasion to press Repentance. On a certain Sabbath, he healed a Woman that had a Spirit of Infirmary 18 Years. In his Journey to *Jerusalem* to the *Feast of the Dedication*, he taught through the Cities and Villages, courageously answered the *Pharisees*, who bid him begone for Fear of *Herod*, healed one of the Dropsy in the House of One of the chiefest of the *Pharisees*, and took Occasion to speak the Parable of the *Great Supper*. When the Multitude followed him, he Preached concerning the Denial of Life it self for his sake. Then he spake divers Parables, healed Ten Lepers, and shewed that the Coming of the Son of Man should be like to that of *Noah* and *Lt.*

At the *Feast of Dedication*, when it was Winter, *Jesus* walking in *Solomon's* Porch, told the *Jews* that he and his Father were One, and when they took up Stones to cast at him, he defended his Divinity by his Works, and got away from them. Beyond *Jordan* many were healed by him, and believed on him; then he admitted Infants, and raised *Lazarus* from the Dead. *Caiaphas* prophecyng, *That he was to die for the People*, they resolved to put him to death, which made him to go into the City *Ephraim*, where he taught. Ascending towards *Jerusalem*, he went before his Disciples, who were amazed and afraid. Now he told them of his Sufferings, which they understood not, repulsed *Zebedee's* Sons, when they asked to sit on his Right and Left Hand in his Kingdom. Near *Jericho* he healed a blind Man, and having being entertained by *Zacheus*, he restored to Sight Two others, and being near to *Jerusalem*, he spake the Parable of the King, who going a Journey committed Ten Talents to his Servants to be improved till his Return. Six Days before the *Passover* he came to *Bethany*, where he supped, and *Mary* anointed his Feet and wiped them with her Hair. Near *Jerusalem*, he sent his Disciples for the *Ass's* Colt, whereon he rode into the City, and being near it, foretold its final Destruction. He cast the Buyers and Sellers out of the Temple, Preached

con-

Book I. Roman Monarchy.

19

TIBERIUS.

concerning his Passion, and had a Voice from Heaven answering his Prayer, which some thought to be of an Angel, and others of Thunder, and in the Evening went to *Bethany* with the Twelve.

In the Morning he returned, cursed the Barren Fig-tree, and as he taught concerning Faith in himself, the *Chief-Priests* consulted how to kill him. Teaching in the Temple, the *Chief-Priests*, and *Pharisees* and *Elders* ask him by what Authority he did all this, and he gave them such an Answer as put them to Silence. After some Parables spoke by him, he pronounced Woes against the *Scribes* and *Pharisees*, &c. And after that *Judas* betrayed him.

So that in the *Fourth Passover*, *Jesus* himself, our *Passover*, was offered and an End thereby put to all Sacrifices, which were but Types of this. For being by *Judas* betrayed into the Hands of the *Chief-Priests*, and by them delivered up to *Pilate* the Governour, he at last, though with some refusal, condemned him, and delivered him to the Souldiers to be crucified. This was about the Sixth Hour, or a little after Noon, at what time a great Darkness arose; for the Sun was obscured, and so continued till the Ninth Hour, or Three of the Clock. Thus he who was in the Form of God, and counted it no Robbery to be equal with God, made himself of no Reputation, and suffered Death, even the (most ignominious) Death of the Cross.

But our Saviour was not to continue in the Grave, and therefore after Three Days, rising from the Dead, he gave Commission and Instructions to his Disciples, whom he ordained his Ambassadors to the whole World, and Forty Days after he rose, he ascended into Heaven, and sent down the Holy Ghost upon his Disciples, according to his Promise. After which the Church increased: And about the End of the Year, when the *Hellenists* murmured against the *Hebrews*, the *Apostles* chose Seven Men called the *Seven Deacons*, who were to take care of what was gathered for the Poor. About which time *James* the Apostle, the Son of *Alphaeus* (1) (called also the Brother of the Lord) and surnamed the *Just*, was created the First Bishop of *Jerusalem*. And in the Year following *Christ's* Resurrection, a Persecution was raised by the *Jews* against the Church, wherein *Stephen* One of the *Seven Deacons* and the Proto-Martyr was stoned to Death, by the Procurement of *Saul*, who the same Year was converted, and called to the

(1) Eusebius.

TIBERIUS. Apostleship, after which he went from *Damascus* into *Arabia*.

About Two Years after *Christ's* Death, *Philip* the Tetrarch (1) died, and *Tiberius* laid his Principality to the Province of *Syria*. *Artabanus* (2) upon the Death of *Artabanus* made his other Son *Arsaces* King of *Armenia*. But upon the Request of divers of the Nobility of *Parthia*, *Tiberius* set up *Phraates*, and upon his Death recommended *Tiridates*. *Mithridates*, Brother to *Pharasmenes* King of the *Hiberi*, joyning with the *Albanians* procured the Death of *Arsaces*. *Artabanus* had before this (3) attempted *Cappadocia*, and sent also to demand the Treasure, which *Vonones* had left in *Syria* and *Gilicia*, as also the ancient Borders of the *Persians* and *Macedonians*. But at length he desisted (4), and fled away cowardly with a few to the Confines of *Scythia*. *Vitellius* hereupon, being President of *Syria*, carried *Tiridates* into the Kingdom, but he delaying to seize on the chiefest Places, *Artabanus* recovered his Kingdom, and the other was forced to fly. *Vitellius* upon this was ordered to make Peace with him, which accordingly he did, and then *Vitellius* (5) came to *Jerusalem*, and amongst other things, deposed *Joseph* surnamed *Caiaphas* from the High-Priesthood, to which he promoted *Jonathan* the Son of *Annas*.

About this time it happened (6), That a certain Impostor that was never without Lies, and Phantastical Stories to draw the Rabble together, gave out, that if the People would but meet at the Mountain *Garizin*, a sacred Place, in the Esteem of the Country thereabouts, he would undertake to shew them the *Holy Vessels* which *Moses* had caused to be buried there so long since. These credulous Fools betook themselves to their Arms, and Besieged *Tirakhaba*, waiting for others to come into, and joyn them, and so to march up to the Mountain together with a considerable Army. But *Pilate* was too early for them, and with a strong Body of Horse and Foot prepossessed the Mountain, whence they made a Charge among the *Samaritans* that were gotten together about the Village; routed and killed great Numbers of them; took and carried away a Multitude of Prisoners; and for those amongst them that were of Interest, or Quality, *Pilate* struck off their Heads. The principal Men of the *Samaritans* applied themselves upon this Defeat to *Vitellius*, a Person of

(1) *Joseph. Antiq. l. 18. c. 6.* (2) *Tacit. Annal. l. 6. c. 31.* (3) *Sueton in Tib. c. 49.* (4) *Tacit. ibid. c. 41.* *Dio l. 59.* (5) *Joseph. Ant. l. 18. c. 6.* (6) *Joseph. Ant. l. 18. c. 5.*

Book I. Roman Monarchy.

21

TIBERIUS.

Confular Dignity, and at that time Governour of Syria, with a Complaint against *Pilate*; and charged him with Murder. For they insisted upon it, that their Meeting at *Tirathaba*, was no Defection from the Romans, but the seeking for a Refuge for themselves against the Violence of *Pilate*. *Vitellius*, upon this, sent his Friend *Marcellus* to take charge of the Government of *Judaea*, and ordered *Pilate* to go to *Rome*, to answer before *Cesar* the Accusations that were exhibited against him. He had now been Ten Years in his Government, and upon this Order put himself upon a Journey thither, but the Emperor died before he came.

For going on (1) in all his vile Enormities, in the Twenty Second Year of his Reign, his Strength began to fail him; which occasioned him to remove to several Places, settling at last in a Promontory of *Misenum*. Here, after many nice Considerations and Consultations with his Favourite *Macro*, he named *Cajus Caligula*, the only surviving Son of *Germanicus*, for his Successor, together with a young Grandson of his called *Tiberius*. It is probably conjectured, that he named the former, expecting to have his Vices efface the Memory of his own Wickedness, and with Belief that he would extinguish the Roman Nobility: For he had often said, *That in Caligula he had brought up a Serpent for the People of Rome, and a Phaeton for the rest of the World*. Though his Spirits sensibly declined, his Dissimulation was as strong as ever, and he despised all Physick. But his Weakness was discovered by *Charides* a famous Physician, who pretending to kiss his Hand, felt the Defect in his Pulse. This was immediately perceived by this subtle and wary Prince, who shortly after seemed to fall into such Faintings as all then judged him dead, and began to make their Court to the new Emperor. But recovering again, to the great Surprize and almost Confusion of *Caligula* and *Macro*, they soon found Means to dispatch him with a Pillow, or by Poyson, as some Authors report, being now 78 Years of Age. Authors differ about the Manner of his Death, and some seem to excuse *Caligula* of the Fact, though he publicly confessed, that he designed his Death, *To revenge the Murder of his several Relations*.

This was the deserved End of *Tiberius*, and was received with great Satisfaction by all. In short, As *Augustus* may justly be said to have been the wisest and greatest Monarch,

(1) See Ezech. p. 80.

and

TIBERIUS. and the most Skilful Politician in the World; so *Tiberius* may truly be said to have been the most subtle and swelling Tyrant, and the most exquisite State-Jugler that *Rome* ever saw. He corrupted all that was good, and introduced all that was bad in the Empire: And what proved a far greater Misfortune to the State, was its having his false Politicks embraced by the greatest Part of his Successors, several of which were greater Monsters, and far more ignorant than himself; who placed the Honour and Glory of their Reigns not in governing the Empire best, but in enslaving it most; Methods that generally prove as fatal to Princes, as destructive to Subjects. He reigned 22 Years, 7 Months, and 7 Days, according to *Dion*; and died in the 790th Year of the City, 63 Years after the perfect Settlement of the Empire by *Augustus*, 38 Years after our Saviour's Nativity, and Five after his Crucifixion.

The *Britains* were as secure in his Reign as they had been in *Augustus's*: for being given up to Ease and Luxury, he thought (1) it best to observe *Augustus's* Advice of contracting, rather than enlarging the Bounds of the Empire: though it is certain that they still paid their usual Customs and Tolls to the *Romans*, for the Commodities they transported into *Gaul*, and exchanged with them things wrought in Ivory, for Chains and Trinkets of Amber, which they wore for Pendants and Bracelets.

In his time flourished *M. Cocceius Nerva* the Father and Son (2), and *Crassus Longinus*, all Three Lawyers. Also *Valerius Maximus*, who wrote the Actions and most considerable Sayings of the *Romans*, and other great Men, in Nine Books, dedicated to *Tiberius*; *Velleius Paterculus*, who wrote an Abridgment of History, in Two Books, whereof we have lost a great Part. He is very exact in marking the time when things happened, and has a good Style, but is blamed for praising *Augustus's* Party too much, and to have given ridiculous Commendations, not onely to *Tiberius*, but also to *Sejan*, whom he speaks of in Two Places, as a Man of the greatest Merit of the whole Commonwealth. *Pomponius Mela*, who wrote a Piece of Geography, entituled, *De Situ Orbis*, which hath the Notes of several Learned Men upon it; the best Editions whereof are those of *Holland*, with *Vossius's* and *Gronovius's* Notes: and lastly, not to mention others, *L. Junius Columella*, who wrote of Husbandry.

(1) Suet. in Aug. (2) Tacit. Annal. lib. 5. Suet. in Nerone, c. 37.

CALIGULA. 3

THough *Tiberius* left behind him a Grandson of his own Name, by his Son *Drusus*, yet he preferred before him *Cajus* the Son of *Germanicus*, either for some Reason fetcht from Astrology (1); to which he was much addicted, or else by means of *Macro* (2) his Freedman, and greatest Favourite, who being a vile and loose Person, *Cajus* insinuated himself into his Favour by the Procurement of his Wife. He was received into the Empire with great Applause by all sorts of People. For the Army had a great liking to him, because he had been continually brought up amongst them, and some indeed say that he was Born in the Camp. This is certain, That he was surnamed *Caligula* (3) from his wearing the Military Buskin in his Youth, called *Caliga*.

A.D. XXXVIII

After the sumptuous Funeral of *Tiberius*, *Cajus* (4) made *Agrippa*, Grandson of *Herod* the Great by his Son *Aristobulus*, King of that Country whereof *Philip* had been Tetrarch. *Agrippa* had run through many Straights for want of Money, by reason of his Profuseness, and at length became very dear to *Caligula*. His Sister was *Herodias*, with whom *Herod Antipas* was so taken, that he married her, having first of all divorced his other Wife, who was Daughter to *Aretas* King of *Arabia Petraea*; for which *Aretas* (5) made War upon him, and defeated his Forces, which was taken by the People as a Judgment of God upon him, for putting to death *John Baptist*. *Herodias* envying her Brother *Agrippa's* Greatness, importuned her Husband to go to Rome, and beg or buy the Title of King; but *Agrippa* prevented this by Letters to the Emperor, signifying that *Herod* had been of *Sejanus's* Conspiracy, and was a disaffected Person, whereupon *Caligula* banished him to *Lugdunum* (now *Lyons*) in *Gaul* (whither *Herodias* accompanied him) and gave his Principality and Estate to *Agrippa*. And as these Two suffered for their contriving the Death of *John Baptist*; so also did *Pilate* for condemning Christ. For being also banished by the Emperor Two Years after to *Vienna*, he killed himself (6), and so became the Revenger of his Wickedness upon himself, as he who betrayed Christ into his Hands had been before.

(1) *Joseph. Antiq. l. 18. c. 8.* (2) *Suet. in Cal. c. 12. Tacit. Annal. l. 6. c. 50.*
 (3) *Suet. loc. cit.* (4) *Joseph. Antiq. l. 18. c. 8.* (5) *Joseph. ibid. c. 7.*
 (6) *Euseb. Hist. Eccl. l. 2. c. 7.*

His

CALIGULA.

His natural Disposition hurried him on to all sorts of Intemperance and Cruelty, which yet for some time he moderated so happily, that he was accounted a very good Prince (1), and governed so justly, and appeared so great a Patron of Vertue, that few expected to see such a Monster as he afterwards degenerated into. This Degeneracy made *Seneca* to say of him (2), *That Nature seemed to have brought him forth to shew what the greatest Viciousness, backed with the greatest Power, could be able to do.* So that from the latter Part of his Reign, the Reader can expect nothing but an uninterrupted Train of execrable Vices, monstrous Extravagancies, and such ridiculous Inconsistencies, as cannot be well related, with that Gravity and Decency necessary to an Historian. His Pride and Vanity displayed themselves first, insomuch that he was the first Emperor that called himself *Lord*, and assumed to himself Divine Honours (3), causing the Heads of the Statue of *Jupiter* and some other Gods to be taken off, and others resembling his own to be put in their Places. One while he was a Male-Deity, at another a Female; sometimes he was *Jupiter*, other times *Juno*; sometimes *Mars*, other times *Venus*; sometimes *Neptune* and *Apollo*, and other times *Diana*. He committed Incest with all his Sisters, made Persons of the greatest Rank run by his Chariot, and stand girt with Towels when he was at Meat; so cruel that he killed his Grandmother *Antonia*, murdered his Brother *Tiberius*, though he had Adopted him, with all his Kindred, except his Uncle *Claudius*, whom he preserved for a Laughing-Stock; and forced *Macro* and *Ennia* to kill themselves, and in short committed all manner of Cruelties, which had ever been exercised before, or himself could invent. He used all Endeavours to bring the Poem of *Virgil*, and the History of *Livy* into Disgrace; the former he said *had no Wit*, the latter was *verbose and negligent*; ordering his Statues to be removed from the Libraries in *Rome*; and he said, *Seneca was all Sand without Lime*, censuring in like manner the most sublime Wits in *Rome*. So prodigal was he, that he would drink most precious Pearls dissolved in Vinegar, and invent all sorts of Delicacies, by which course he spent infinite Sums in Three Years, which *Tiberius* had hoarded up; and to recruit his Coffers, raised unheard-of Tributes. But above all, must not be forgotten his Prodigality in building a Bridge over a Creek of the Sea in *Campania*, Three Miles and Six Hundred Paces in length,

(1) Suet. Calig. c. 15, 16, 17, &c. Joseph. Ant. l. 19. c. 9. (2) De Consolat. ad Albinum, c. 9. (3) Suet. Cal. c. 22, &c.

intend-

intending thereby to terrify the *Britains* and *Germans*. And so idle was he, and abounding in vain Conceits, that having, in *Belgium*, taken into Protection *Adminius*, the Son of *Cunobelyn* King of *Britain*, who was banished by his Father, as if the whole *British* Island had been brought under his Subjection, he sent boasting and magnificent Letters to *Rome*, giving especial Charge and Command to the Post, that at their Arrival, they should drive their Chariots directly into the Market-place, and the *Curia*, and deliver his Letters no where but in the Temple of *Mars*, and in a full Assembly of the Senate (1). And that he might (2) make a greater Show of his Conquering *Britain*, he put out to Sea in a Galley, put his Souldiers in Battle-Array, and after all, commanded them to gather their Helmets and Laps full of Cockles, Muscles, and other Shells, with which Spoils, as if he had conquered the Ocean, he returned to *Rome*, having first of all rewarded his Souldiers with an Hundred *Denarii* a Man, and erected an High-Watch-Tower on the *Belgick* Shore, the Ruins of which are supposed, even to this Day, to be seen at very low Tides, on the Coast of *Holland*; being called by the Inhabitants, *Britten-Huis*. And when returned, he required a Triumph for this Noble Enterprize, but finding the Senate averse, he had Thoughts of murdering them all; but he was not long after made away with himself.

For when neither (3) his own Reason, his Subjects Petitions, nor his Country's Customs could move him to Moderation, or divert him from his Cruelties, many began to conspire against him, but durst not execute their Designs by reason of his Guards; till at length *Cassius Chereas*, an Officer of his Guards, resolved upon it, being prompted to it upon many Accounts. He secretly imparted his Designs to several Senators, Equites, and others, who readily joyning with him, privately kept themselves in Arms, every Person promoting it with all possible Vigour and Resolution. *Chereas* having appointed a set time for this Fatal Attempt, he ordered his Companions to attend him in a Vault, or private Gallery, where the Emperor usually passed unseen from his Palace to certain Baths, not far distant. There *Chereas* repaired to his Associates, and shortly after meeting with *Caligula*, and first paying some respect to him, he gave him a Mortal Wound, crying out, *Tyrant, think upon this*; and immediately the rest of the Conspirators rushed in, and dispatched him.

(1) *Suet. in Calig.* (2) *See Dio, l. 15. & Suet. ibid.* (3) *Suet. ibid.*

CALIGULA.

with Thirty Wounds, he for some space crying out, *That he was still alive.* This was the miserable End of *G. Caligula*, the Fourth Emperor of *Rome*, in the 29th Year of his Age, after a short Reign of Three Years, Ten Months, and Eight Days; a Person commendable onely for his sharp Wit and Eloquence, and so monstrously wicked, That Nature never produced any thing which in its kind exceeded him. His prodigious Enormities justly pulled down Heaven's Vengeance upon the Head of him and his Family: For he himself not onely fell by the Hands of his own Friends and Subjects, and had his Body left half burnt upon a poor Pile, erected privately and in haste; but also his Wife *Cesonia*, whom he loved to Madness, was at the same time stabbed by a Centurion; and his onely Daughter, an Infant in the Cradle, had her Brains dashed out against a Wall, with design to extirpate the whole Race of a Tyrant, who had made himself so unsupportably odious to all Mankind. His Money was also melted down by a Decree of the Senate; that, if it were possible, both his Name and Fortune might be forgotten by future Ages. He died in the 79th Year of the City, 42 after our Saviour's Nativity, and 9 after his Crucifixion: In whose short Reign the Name and Faith of *Jesus Christ* was preached in a considerable Part of the World by the Holy Apostles and many others, *St. Matthew* then writing his first Gospel, and the Believers of *Christ* obtaining the Name of *Christians*.

In his time flourished *Appion* the Grammarian, who disputed with *Philo* the Jew.

C L A U D I U S. 4

A. D. XLII.

THE Senate now (1) thought to resume their ancient Form of Government, though it was a thing very impracticable, *Saturninus* the Consul especially sticking at it. The Souldiers rightly judging, That such an Empire could not be ruled in a popular way, resolved the contrary. *Tiberius Claudius Drusus*, Brother to *Germanicus Caesar*, and Son to *Drusus* (by *Antonia* the younger, the Daughter of *Antony*, the *Triumvir*, and of *Octavia*, the Sister of *Augustus*) was yet living. Judging him to be the most fit, they pulled him out of a Hole where he hid himself to save his Life, and immediately declared him Emperor. The Senate were forced to give way, and *Claudius*

1) *J. Joseph. Ant. l. 19. c. 2 & 3. Suet. in Claud. c. 10.*

Book I. Roman Monarchy.

27

was accordingly confirmed, and promised the Souldiers a Donative, upon their taking an Oath to defend his Person. He put *Chereas* and others to death, who had conspired against *Caligula*, but to the Senate behaved himself with great Moderation and Civility. He confirmed *Agrippa* in his Kingdom, enlarged his Dominions (1) by an Addition of *Judæa* and *Samaria*, and bestowed on him *Abila* and the Principality of *Libanus*; and upon his Desire granted to his Brother *Herod* the Kingdom of *Chalcis*, and published favourable Edicts in behalf of the Jews. This is that *Agrippa* (called also by One of the Evangelists (2) *Herod*), who labouring all manner of ways to gratify the Jews, killed *James* the Brother of *John*, and shut up *Peter* in Prison, who was afterwards miraculously delivered, and a just Punishment by the Divine Hand sent upon *Agrippa*: For being clothed with a Robe of Silver, which glittered exceedingly, by the Reflection of the Sun-Beams, as he sat on the Throne, he was presently seized with a Pain in his Guts, and being eaten with Worms, died in a miserable manner. His Kingdom was not committed to his Son by reason of his Youth, and therefore *Cuspius Fadus* was sent to govern it.

CLAUDIUS.

Claudius likewise restored *Mithridates* the Iberian to his Kingdom, and on another *Mithridates* he bestowed the Kingdom of *Bosphorus*, and did other Acts of this Nature. About which time the *Britains* became very tumultuous, for reducing whom, he sent *A. Plautius* in his Second Year, with an Army out of *Gaul*; who having, by the means of *Narcissus*, quieted those Souldiers, who refused to make War without the Compass of the World, overthrew several times the Sons of *Kynobelin*. His Lieutenant was *Flavius Vespasian*, who behaved himself with great Gallantry in the Service. But *Claudius* in his 4th Year, being very ambitious of a Triumph, without a just Cause, pitched upon *Britain*, and sailing from *Ostia* (3), he was twice in danger of Shipwrack, but at last arrived in the Island and subdued Part of it, and amongst other Towns *Camolodunum* (now *Maldon*) the Regal Seat of *Kynobelin*, with the *Orcades*. Having divers times been called Imperator, he disarmed the *Britains*, and committing as well the Government of these, as such as were not yet subdued, to *Plautius*, he hasted to *Rome* in the Sixth Month; sending before him *Pompey* and *Silanus*, his Sons-in-Law, with Tydings of the Victory.

A. D. XLV.

(1) Joseph. *ut supra*, c. 4, 5. (2) St. Luke, *Acts* 12. (3) See Dio *et* Suetonius.

CLAUDIUS.

The conquering so small a Part of *Britain* was in those times reckoned so great an Atchievment, that the Senate hereupon Decreed, in Honour of *Claudius*, Yearly Games, with Triumphal Arches, both at *Rome*, and also *Gessoriacum* (now *Boloyne*) in *Gall*, and a most honourable and stately Triumph, and he conferred himself great Honours upon such as had been Partners with him in the Enterprize.

All this while *Aulus Plautius* carried on the War in *Britain*, and succeeded so well, that a Decree was passed for his entering *Rome* in Ovant Triumph. *Vespasian* (1) partly under *Claudius*, and partly under *Plautius*, fought 30 Battles with the Enemy, subdued also Two most mighty Nations, and above 20 Towns, together with the Isle of *Vetis* or *Wight*. For which he received Triumphal Ornaments, Two Sacerdotal Dignities, with a Consulship, which he bore the Two last Months of the Year. *Titus* likewise (2) served so well in Quality of Tribune under his Father, that he got a great Reputation by it.

Two or Three Years after, *Claudius* being certified that his Wife *Messalina* (the most unchast of Women) had openly Married *C. Silius*, he inflicted severe Penalties upon her and her Minions (3). *Herod*, King of *Chalcis*, dying, he bestowed that Kingdom upon *Herod's* Nephew, *Agrippa* the younger. *Tiberius Alexander*, who succeeded *Fadus* (4), gave place to *Cumanus*, under whom the *Jews*, being affronted at the Passover by impudent and sawcy Souldiers, mutined, but came by the worst, and their Country-men by *Claudius* were expelled from *Rome*, and as many think, the *Christians* also. In the 19th Year of his Reign he Married *Agrippina*, his own Neice, and a Year after, being perswaded by *Pallas* his Freed-man, adopted *Nero*, his Wife's Son, though he had a Son by his own, by Name *Britannicus*, but Two Years younger. And *Pallas* was so highly in favour, that he procured his Brother *Felix* to be sent Governour into *Samaria*, and afterwards got his Power to be extended to *Judea*, *Galilee* and *Peræa*. The *Parthians* were now at Variance, and being wearied with the Tyranny of *Gotarzes*, asked a Prince from *Rome*, and *Claudius* sent them *Meherdates* the Son of *Vonones*, and Grandson of *Phraates*, but he was presently betrayed into the Hands of *Gotarzes*.

The *Britains* also now revolted (5) again, and upon the Arrival of *P. Ostorius* Pro-prætor in these Parts, grew more confident than before, contemning him as a Person of no

(1) Suet. in *Vespas.* (2) *Idem* in *Tib.* (3) Tacit. *Annal.* l. 2. c. 26, &c.

(4) Joseph. *Ant.* l. 20. c. 3. 4. Oros. l. 7. c. 6. Suet. ut supra, c. 25, Tac. *Annal.* l. 12. c. 1. &c. (5) Tacit. *Annal.* l. 12. c. 31, 32, &c.

military Experience. But knowing that the first Action succeeding well, would either encourage or discourage them in their Proceedings, he vigorously attacked such as were up in Arms, and proceeded to disarm all whom he had occasion to suspect; but the *Iceni* , the Inhabitants of the present Counties of *Suffolk, Norfolk, Cambridge and Huntingdon* , a powerful Nation, refused to submit, and gained others over to their Party, and encamping upon commodious ground, engaged the *Romans* , but were at last overthrown, but with the greatest bloodshed by reason of their despair of pardon. This occasioned the Submission of many others, and *Ostorius* led his Army against the *Gangi* , a People about the *Irish Sea* ; and wasting their Territories, had almost past to the Ocean, when he was recalled by the *Brigantes* , a People on the North of *England* , and having destroyed the principal Revolters, the Rebellion was extinguished. But the *Silures* , the Inhabitants of *South-Wales* , could not by any Methods be reduced, putting great Confidence in their General *Caractacus* , a Person famous for his Courage and Policy: who removed the Seat of the War into the Territories of the *Ordovices* , the Inhabitants of *North-Wales* , as more convenient for his Designs, by reason of the Rocks and Mountains. Here at the Approach of the *Romans* , *Caractacus* in a Speech to his Souldiers told them, *That this Battle should either establish their Glorious Liberty, or else bring them to a perpetual Slavery; That they ought to remember their brave Ancestors, who had so courageously driven Julius Cæsar (that famous General) from this Isle; That as that Repulse had delivered them from all the Evils which the Romans would have brought upon them; So now if they beat the Romans, the Consequence would prove of wonderful happiness to them.* But as nothing could withstand the *Roman* Legions, the *Britains* , though in the beginning they had the Advantage, yet after one obstinate Fight were forced to yield, the Wife and Daughter of *Caractacus* being taken Prisoners, and *Caractacus* himself flying to *Cartismandua* , Queen of the *Brigantes* , was shortly after treacherously bound and delivered up to the Conquerors, after a Resistance of the *Romans* for Nine Years, by which he had acquired to himself great Fame and Renown. *Caractacus* was brought to *Rome* , where all were exceedingly desirous of seeing one, who had so long held out against them, and the Throng was as great as if it had been at some publick Show. The Emperor's Guards were placed in order, and himself seated on his Tribunal, the Captive Princes, Vassals and Retinue going first, the Caparisons, and other Spoils of War

CLAUDIUS.

War followed after; then his Brothers, his Wife and Daughter; and last of all he himself was brought before the People in a very remarkable Habit. The Prayers the rest made to the Emperor were mean and servile; but *Caractacus* neither hanging down his Head, nor craving mercy when he stood before the Tribunal, with a noble Bravery, spoke to this effect: *If my moderation in prosperity had been equal to my Nobility and Fortune, I had come rather as a Friend into this City, than a Captive; nor would you have disdained to have received me with Articles of Peace and Alliance, being a Prince nobly descended from Illustrious Progenitors, and an absolute Commander over many Nations. My present Fortune, as it is to me low and dishonourable, so to you it is glorious and magnificent. I have been master of Horses, Men, Arms, and Wealth; what wonder is it, if after many Strugglings I have lost them all? If Rome aspires at universal Empire, does it follow that the World must needs truckle to Her? If I had yielded immediately, and without Opposition, neither my Fortune would have been remarkable, nor your Glory memorable; and Oblivion would have followed my Punishment. But if you spare my Life, I shall be a perpetual Example of your Clemency.* Upon which bold Expressions, *Claudius* generously pardoned him, his Wife, and Brothers; and being unbound, they all paid their Reverence to *Agrippina*, who sat aloft on another Seat. Then was the Senate assembled, where the Fathers made many Commendatory Speeches, concerning the Captivity of *Caractacus*, and *Ostorius* was decreed Triumphal Ornaments, he being still in *Britain*. Some time after the *Britains* rebelled again, and *Ostorius* dyed, in whose place *Claudius* sent *A. Didius*, who found Affairs in an ill Posture: but the *Britains* afterwards having Civil Contests, were several times overthrown, and then more easily kept under.

In the end of the 12th Year of his Reign (1), he bestowed on *Agrippa* the Tetrarchy of *Philip*, and also that of *Lyfania*, taking *Chalcis* from him after he had governed it four Years. After this he restored the *Rhodians* to their former Liberty, upon their Repentance, and eased the Inhabitants of *Ilium* of all Charges and Tributes. *Nero* pleaded the Causes of both Cities, whose Mother, *Agrippina*, became more haughty and imperious than ever, so that *Claudius* expressed a Dislike of her, which she understanding, contrived his Death, by infusing Poyson into some Mushrooms, a Dish which *Claudius* loved beyond measure; But that making him only weak, *Agrippina* suddenly sent for *Xenophon* her

(1) *Joseph. Antiq. l. 20. c. 5. Tacit. Annal. l. 12. c. 64, 67, 68. Suet. Claud.*

Book I. Roman Monarchy.

31

CLAUDIUS.

Physician, who upon pretence of making him vomit, according to his usual Custom, after his gluttonous Debauches, thrust a poysoned Feather down his Throat, which shortly after ended his Life. This was the untimely End of *Claudius Cesar*, the Fifth Roman Emperor, after a Reign of 13 Years, 8 Months, and 20 Days, in the 64th Year of his Age; a Person most remarkable for his Studies, having besides his writing of several Pieces, added three Letters to the Latin Alphabet, which continued in use no longer than his Reign. His Death fell out in the 807th Year of the City, 55 Years after the Birth of Christ, and 22 after his Crucifixion.

Now to give a Brief account of Ecclesiastical matters in his Reign. In his first (1) Year, *James* the Brother of *John*, was, as was said, put to Death by *Agrippa*, and *Peter* being cast into Prison, delivered by an Angel. In his 2^d. *Paul* returned from *Arabia*, whence he came from *Jerusalem* to see *Peter*. Thence he went to *Tarsus*, and not long after to *Antioch*, being called by *Barnabas*, who had been sent thither by the Apostles. In his 3^d. *Paul* preached for a whole Year at *Antioch*, together with *Barnabas*. In his 4th. *Paul* carried the Alms of the Faithful from *Antioch* to *Jerusalem*, because of the Famine foretold by *Agabus*. Thence returning to *Antioch*, he was sent with *Barnabas* to preach the Gospel in *Asia*. Which Year also, and in the 5th, he preached Christ in *Cyprus*, *Pamphilia*, *Pisidia*, *Iconium*, *Lystra* and *Derbe*, and returned to *Antioch*. In the 6th, he was sent from *Antioch* to *Jerusalem* to the Council with *Barnabas*, and not long after went with *Silas* into *Asia*. In the 7th, he preached Christ in *Crete*, *Pisidia*, *Pamphilia* and *Phrygia*, visited the Churches and converted the *Galatians*. In the 8th, he came to *Troas*, and thence went to *Macedonia*. About the End of the 9th Year, he came to *Corinth*, and thence wrote both his Epistles to the *Thessalonians*. In the 11th he went to *Ephesus*, and thence to *Jerusalem*. Thence he returned to *Antioch* and *Ephesus* through *Phrygia*, *Galatia* and the Higher Parts of *Asia*. He continued at *Ephesus* two Years, till the Tumult raised by *Demetrius*. Hence he wrote his Epistle to the *Galatians*; the former also to the *Corinthians* and to *Titus*, but about the end of the following Year, as likewise the first to *Timothy*. About the end of the 13th, or the beginning of the 14th, he came into *Macedonia* and *Achaia*, to receive the Collections to be carried to *Jerusalem*. And

(1) Lud. Capelli *Historia Apostolica illustrata*.

hence

CLAUDIUS.

hence (from *Corinth*) he wrote his Epistle to the *Romans* about the end of the following Year. About the end also of the 14th Year he was imprisoned at *Jerusalem*. And being carried to *Cæsarea* was there kept Prisoner by *Felix* for two Years.

In the second Year of his Reign, *St. Peter* the Apostle (as is said) came to *Rome*, having been formerly Bishop of *Antioch*, in which See he was succeeded by *Evodius* one of the 70 Disciples: some say he continued Bishop at *Rome* 25 Years, viz. 12 under *Claudius*, and thirteen under *Nero*. Perhaps he might come to *Rome*, at that time; but that he stayed there so long is a Fable. After a little stay, it is probable he went away when *Aquila* and *Priscilla* met *St. Paul* at *Corinth*, and that afterwards he returned again: so that from his first coming, to his Martyrdom under *Nero*, were 25 Years. Here he met with *Simon Magus* and (1) confounded him. This man was a *Samaritan* of the Village of *Gitten*, and was Baptized by *Philip* the Deacon, in *Samaria*, and of *Peter* he would have bought the Gift of the Holy Ghost, whence arose the Word *Simony*. At *Rome* he was honoured as a God, and had this Inscription on an Image erected to his honour, SIMONI DEO SANCTO. He had to his Yoke-mate one *Helene* (2), by *Irenæus* called (3) *Sellen*, a Witch and a common Harlot, whom he called the Principal Understanding. He said he was the Father, Son and Holy Ghost (4). *Peter* several times foiled him, insomuch that at last, he said he would leave the City, and ascend up into Heaven, whence he came; and on a certain day, he took his Flight from the Capitol, by the means of Witchcraft, and the Spirits that bore him up in the Air, which amazed the People very much; but by *Peter's* Prayers he fell down, and was broken to pieces, and miserably dyed.

In this Emperor's time flourished *Quintus Curtius*, the most celebrated Writer of the Affairs of *Alexander the Great*, &c.

N E R O. 5

A. D. LV.

Domitius Nero (5), the Son of *Caius Domitius Aenobarbus*, and of *Agrippina* Daughter of *Germanicus*, being adopted by *Claudius* (as was said) in prejudice to *Germanicus*, succeeded in the Empire in the 18th Year of his Age. At the

(1) Acts 8. Euseb. 1. 2. c. 1. (2) Idem c. 12, 13, 14. (3) L. 1. c. 20.

(4) Epiphan. 1. 1. tom. 2. Hæres. 21. (5) Vid. poet. in Ner. Eutrop. 1. 6. Aurel. Vict. Oros. 1. 7. c. 7.

begin-

beginning of his Reign, he protested that he would follow the example of *Augustus* in his Government, and not lose any Occasion of evidencing his Liberality and Clemency: he eased the People, either by taking away or diminishing the Taxes and Impositions, and by great Liberalities to the Poor. As they presented him the Sentence of a Person condemned to Death to be signed, *I wish*, said he, *that I could not write*. At another time, when the Senate made him a Publick Acknowledgment for his just Administration, he answered with great Modesty, *Pray let me deserve it first*. In a word, during the first Five Years of his Reign, he uttered many excellent Sentences, and well deserved the Commendation given him by his Master *Seneca*, in his Book *de Clementia*. But from that time forwards he spent his Life in the most extravagant Enormities, horrid Crimes, and monstrous Abominations, that ever entered the depraved Imagination of Man. He appeared with Comedians upon the Stage, sometimes in Woman's Dress, and either sung or repeated Verses; at other times, he would be carried into the Company of the greatest Debauches, where he committed Sodomy with those he thought most deserving of his abominable Favours, and particularly *Sporus*, whom he kept in Quality of his Wife, and caused to be dressed like a Woman, which gave Occasion to that remarkable and pleasant Saying, *That the World had been happy if his Father Domitius had had such a Wife*. He invented a sort of Pleasure altogether beastly and monstrous; for covered with some Beasts Skins, he would come out of his Den, and having satisfied his abominable Brutality upon Men and Women, that he caused to be tied naked to Posts, prostituted himself to *Doryphorus* his enfranchised Slave.

Neither was his Cruelty less detestable than his other infamous and unnatural Practices. For besides his killing *Germanicus* (as was said above) he caused his Mother to be murdered; and as if this had not been enough, he took a View of her dead Body stark naked, praising some and dispraising other Parts of her Corps, and called for a Drink in the mean time. He caused his Wife *Octavia* to be put to Death, and his Wife *Poppæa* he killed with a Spurn of his Foot. To have the Glory of Rebuilding *Rome*, and having it called by his Name, he set that famous City on Fire, and to insult over it the more, got upon a high Tower, and thence took a View of the Flames, in a Comedian's Habit, and sung a Song of the Burning of *Troy* to his Harp. The Fire continued Six Days, and of 14 Wards or Quarters of the City, there were onely Four

E

that

NERO. that escaped the direful Effects thereof; and afterwards to rid himself of the Hatred of that detestable Action charged upon him, he laid the blame of it upon the Christians, and began the First Persecution against them; and not being contented with exposing them to the utmost Cruelties in the City, he caused rigorous Edicts to be published, whereby they were made liable to the same Cruelties throughout all the *Roman Provinces*.

A. D. XLVI. A Year after the Burning of *Rome*, the Principal Noblemen of that City form'd a Conspiracy against him, the Head whereof was *Cajus Piso*, a Person of whom *Tacitus* gives an excellent Character, and according to his Name, the Plot was called *Pisoniana*, but before it took effect, 'twas discovered, and upon this Occasion *Nero* put great Numbers to Death of all Ranks, Noble and Ignoble, Guilty and Innocent; among which Numbers died the great Poet *Lucan*, a Man of extraordinary Flame and Spirit, though not of so great Judgment, who hated *Nero* for forbidding him to publish his Verses, vainly comparing his own to them. *Seneca* was likewise condemned, not being convicted of any Treason, though accused by One *Natalis*, to compliment *Nero* as was believed, the Emperor having an earnest Desire to dispatch him, as appeared from his former Attempts by Poison, though he had sworn to *Seneca* Rather to lose his own Life, than to hurt him. *Seneca* being commanded to die, cheerfully undertook it, desiring onely to dispose of some Legacies; which being refused, he told his Friends, That since he had been hindered from giving them what they had merited, he left them the Example of his Life, the Memory and Imitation of which would gain them immortal Honour among all good Men. He was obliged to seek for Death several Ways; for he had so macerated himself with Abstinence, that he could not bleed, and Poyson would have no Operation upon him; but at length entring a Bath, he was stifled with the Flames, having, according to his usual Elegancy, discoursed even to the very last, of many excellent Things, which being taken from his Mouth, were afterwards published. Such was the Death of this great Philosopher *Seneca*, according to *Tacitus*, who gives him a far better Character than *Dion Cassius*; and if the account which the latter gives of him may be credited, we may truly say that his Death was a just Judgment upon him, for living so contrary to his Writings and Principles, and for educating his Pupil no better. Not long after *Seneca*, followed *C. Petronius*, the most polite, though not the chastest of the *Roman Writers*, a Person who had been a great

great Assistant to *Nero*, in his unlawful Pleasures, and One famous for his exquisite Art of heightning and refining a voluptuous Life. His Death was the most remarkable in the World, and most resembling the whole Course of his Life, in which he proceeded with the least imaginable Concern, opening his Veins, and closing 'em as he thought fit, discoursing with his Friends, not of serious Matters, or of the Immortality of the Soul, but of light and pleasant Things, all the time attending to soft Verses, and delicate Love-Songs. So that his Death, though constrained, seemed casual, no Circumstance marking the least Perplexity of a dying Person; and in him it might be truly said, *That to die is to cease living.*

When *Nero* first began to shew the Cruelty and Viciousness of his Temper, *Britannicus* (1) began to bethink himself of his undoubted Right to the Empire, and *Agrippina* her self declared her Resentments after *Nero* displaced her chief Favourite *Pallas*: This put the Emperor in great Fear of a Competitor, if not of the Loss of his Empire; and therefore to free himself from all Jealousies, he appointed a Poyson for *Britannicus*, which was given him with the greatest Secrecy, but had not it's intended Effect. Whereupon *Nero* had recourse to a Second Potion, much stronger than the former; which was dexterously administered to this young Prince in a Publick Banquet, and so suddenly spread through his Veins, that at once his Speech and Spirits forsook him, which though *Nero* smothered at first, as if it had been natural to *Britannicus* to be troubled with Epileptick Fits, yet 'twas afterwards found that he was the Author of it.

As to the Jewish Affairs: In the Second Year of his Reign, *Felix* caused *Jonathan* the High-Priest to be slain for telling him of his ill Government, and a false Egyptian Prophet seduced divers Jews, whereof *Felix* took 200, and killed 400; and in the 5th *Porcius Festus* was sent to succeed *Felix*. About which time happened a great Dissention (2) between the Jews of *Cæsarea* and the Syrians, which there inhabited with them, about the Right and Privilege of the City. They pretended that *Herod* the Founder of it was a Jew, and those answered, That e're he named it *Cæsarea*, it was called the Tower of *Straton*, at what time none of the Jews inhabited it: and the Syrians, by a great Sum of Money, procured *Beryllus* (who had been *Nero's* Schoolmaster) to get them the Emperor's

(1) Suet. c. 15. (2) Joseph. Ant. 20. c. 7.

NERO.

Letters, whereby was abrogated that Priviledge which the Jews had formerly enjoyed with the Syrians. Wherewith the Jews were incensed, and their Anger continually increased till the War. At this time also great Commotions happened in the East. The Parthians (1) had set upon Armenia, having driven away Rhadamistus, Nephew to Mithridates, whom Claudius had set over that Kingdom, and who was killed by the others that he might succeed him. Nero sent to preserve that Country Demitius Corbulo, who for Two or Three Years had little to do, because the Parthians deferred the War. But now Tiridates Brother to Volagesus the Parthian being resolved to fight for the Diadem, the Armenians also inclining to him, Corbulo took several Forts, and besieged Artaxata the Metropolis, though the Inhabitants opened the Gates, for which they were spared, yet because it could not be held for its Greatness, it was burnt and razed. For these things Nero was saluted Imperator, very great Honours were decreed to him, and a far greater Stir was made by the Flattering Fathers, than was convenient. Corbulo after this prospered in Armenia, and had Tigranocerta yielded to him, and then placed in that Kingdom Tigranes, Grandson to Archelaus King of Cappadocia, with whom having left a Guard, and settled Matters, he departed into Syria to succeed Vinidius the Governour. In the 8th Year of Nero, Agrippa builded a fair Prospect on his House, but the Jews erected a Wall to hinder it; Whereupon the Controversy was referred by Festus to Rome, and Ismael the High-Priest going thither prevailed for the Jews, for which he was displaced by them (2), and succeeded by Ananias the Son of Annas. In the Year following Agrippa beautified Casarea Philippi and called it Neroniades: and Jesus Ananus (One of the Common-People) foretold the Destruction of Jerusalem Seven Years together. In his 10th Year, the Temple of Jerusalem was finished, upon the Work whereof 18000 Men had been daily imployed: and Albinus succeeded Festus, who also was succeeded the Year following by Gessius Florus. In the 11th of Nero, at the Sacrifice of the Feast of the Passover (3) an Ox brought forth a Lamb, and the Great Brass Gates of the Temple opened of themselves. And at Pentecost, Chariots and Arms were seen in the Air, and a Voice was heard saying, *Let us go hence*. In his 12th Year, the Jews fell into a desperate Rebellion (4), having been severely oppressed by the Roman Deputies and Governours, especially by Florus. For

(1) Tacit. l. 13. c. 34, &c. (2) See Josephus. (3) Joseph. l. 7. de Bell. Jud. (4) Joseph. de Bello Jud. l. 2. c. 13.

not.

notwithstanding *Albinus* was a Man so universally wicked, that there was no Ill he stood out at: as Corruption, Avarice, Extortion, Oppression; and this in all Cases too, as well private as publick: Bribery in Civil Causes; Bribery again in Personal; the Nation squeezed to Death under the Burden of Arbitrary Tributes. I say notwithstanding *Albinus* was thus abominably oppressive; yet *Florus*, his Successor, so much exceeded him, that the former looked like an Angel upon the Comparison. *Albinus* indeed was false, but yet close and secret in his Iniquities; which had something like Modesty in it: but *Gessius Florus* made an open Profession of his Lewdness, in so much that he valued himself upon the Merit of his Crimes, and made it his Glory to declare himself a professed Enemy to the whole Nation. He behaved himself in the Province liker an Executioner than a Governour; for he treated the whole Body of the People like common Criminals, without setting any Bounds, either to his Rapine or his Tyranny. He had neither Pity in him nor Sense of Honour; but merciless to the miserable, and utterly void of Shame in Cases so foul, that Impudence it self would have blushed at. No Man ever put Truth out of Countenance with Paradox and Imposture, as this Man did: neither did ever any Man find out such artificial ways of Address for the doing of Mischief. The Destroying of a whole Nation, Man by Man, would not serve his turn neither, without sweeping away whole Nations entire, or cutting off the Neck of the common Body at a Blow. He gave such Liberty and Encouragement to Spoil and Pillage, that fell little short of a Proclamation of Allowance to all People to take what they could get, provided he might but go a Share in the Booty. And then for his Avarice, he reduced the Province into so starving a Degree of Poverty, that the Inhabitants left it in Effect a Desert, for want of Bread to put in their Mouths. It was manifest (1) that the terrible Vengeance of Heaven was now falling upon this miserable Nation. Having so obstinately blinded themselves against the undeniable Miracles of our Saviour, and shed his innocent Blood, which they solemnly imprecated upon themselves, and their whole Race, and brought upon them the most calamitous Misfortunes, and the extreamest Miseries, that ever any People suffered since the Creation of the World. For such intolerable Robberies and Devastations, and such barbarous Murders and Massacres were committed in all

NERO.

(1) Eachard. p. 146.

NERO.

Parts; their Divisions and Factions were so many and implacable; and withall the Delusions of False Prophets were so frequent, that the whole State was soon subverted, and the Anger of God drawn down upon them in the most remarkable and astonishing manner as ever befel any Nation. Notwithstanding these deplorable Miseries among themselves, and the Massacre of 20000 Jews in one Day (1), and 50000 in another (2), (not to mention others) they prevailed so much against *Cestius* (+) *Gallus*, Governor of *Syria*, who was sent against them, as to expell him *Judea*. Nero upon this made choice of *Vespasian* (3), as the fittest Man to be employed against this Rebellious People, who using all possible Expedition, gathered a mighty Army from *Egypt* and *Syria*, and together with his Son *Titus*, first invaded the Province of *Galilee*, and in a short time stormed *Gadara* (4), destroying the Town and putting the Jews to the Sword. Thence advancing to *Jotapata* (5), he took that Place by Storm, after a close Siege of Forty Days, being bravely defended by *Josephus* the Historian, who has given us a large Account of this Siege, as also of all the Wars, and tells us (6), that in this Siege 40000 Jews perished. *Josephus* was here taken Prisoner, and conducted to *Vespasian*, whom all crouded to see, and *Titus* especially had an high Esteem for his Character and Person, and the insuperable Dignity of his Mind in the worst Accidents. After this *Vespasian* proceeded (7) with extraordinary Valour and Conduct against *Gamala* and *Gisgala*, with the Hill *Itabyrium*, all which were taken with terrible Slaughters of the Jews; and all *Galilee* being now reduced, *Vespasian* and *Titus* returned to *Casarea*.

Before we proceed to give an Account of Ecclesiastical Matters, we must take Notice of the State of *Britain*. In the 7th Year therefore of his Reign, the Insurrections of the *Britains* (8) caused *Suetonius Paulinus* to be sent into these Parts, who first invaded the Isle *Mona*, now *Anglesey*, peopled with strong Inhabitants, and the Receptracle of all Fugitives; where he was received with numerous Multitudes on the Shore, and Women running with their Hair dishevelled, and Fire-Brands in their Hands like Furies of Hell; the *Druides*, whose ancient Seats were in this Island, also pouring out most dreadful Execrations. These at first discouraged the *Romans*, but being animated by their Ge-

(2) *Joseph. de Bello Jud. l. 11. c. 19.* (2) *Ibid. c. 21.* (+) *Ibid. c. 24.* (3) *Ibid. l. 3. c. 1.* (4) *Ibid. l. 5. c. 4. l. 2. c. 6.* (5) *Ibid. l. 3. c. 7, &c.* (6) *Ibid. l. 3. c. 13.* (7) *Ibid. l. 4. c. 1.* (8) See Each. p. 137. Tacitus, *Sammes's Antiq. Brit.* Tyrell's *Gen. Hist.* &c.

neral, they soon broke through, dissipated this Furious Company, and destroyed their Superstitious Woods and Groves, a Garrison being placed in that Island. During *Suetonius's* Stay in this Island, *Prasutagus* King of the *Iceni*, provoked by the Cruelty of the Roman Centurions and Slaves, who scourged his Wife *Boadicia*, deflowred his Daughters, and ruined his Subjects, took up Arms, and caused a General Revolt of the *Britains*, who in a short time drove out *Culpus* the Governour; and pursuing their Advantages, they used so much Diligence, that in a few days they slew 70000 Romans in several Places. The News of which great Disaster, hastened the March of *Suetonius*, who having an Army of 10000 well Disciplined Men, resolved to hazard a Battle with all Expedition, and choosing an advantageous Post, waited the coming down of the Enemy, which was shortly after, under the Conduct of Queen *Boadicia* her self. She with her Two Daughters in her Chariot rode about to the Companies, telling them, That it had been usual before for the *Britains* to fight under the Conduct of Women, but she was now in a different Capacity than her Ancestors, being not to fight for a Kingdom, but as one of the inferior Sort to revenge her lost Liberty, her own dishonourable Stripes, and the violated Chastity of her Daughters. That the Lusts of the Romans were now become so exorbitant, that they left no Virgin undefled. Therefore she her self was resolved to obtain Victory or Death, as she was a Woman; but the Men, if they pleased, might chuse Liberty and Slavery. *Suetonius*, on the other side, encouraged his Men not to be disheartned at the Enemies Numbers, advancing with great Bravery, soon Overthrew the disorderly Troops of the *Britains*, who wanted not the Courage but Discipline of renowned Souldiers. Some write that no less than 80000 of the *Britains* were slain, and the more by reason of the Difficulty of their Flight, which was hindred by the great Numbers of Wagons placed about the Army, where their Wives were seated in expectation of Victory. *Boadicia* resolving not to out-live this fatal Defeat, poysoned her self: And this remarkable Victory, together with the new Supplies sent shortly after into these Parts, brought the *Britains* to a Peace in a little time.

Nero's Treasure being exhausted by his unmeasurable Profusion, and himself become the common Detestation of Mankind, as the most execrable of Monsters for his Cruelty and Abomination, his Armies in *Gaul* declared themselves against him; and *Galba* revolted in *Spain*, which News cast him into such Despair, that he designed to have
poy-

NERO. poysoned himself, or to have gone to *Galba* and demanded the Pardon of the People, but as he was pursued on every side, to have been sacrificed to the Relentments of the Publick, he was abandoned of all Men, and as he said himself, could neither find Friend nor Enemy, so that he was forced to turn his own Executioner, nor could he have found a more infamous Hang-man: so that being forsaken of all, he in a Rage cryed out, *I have neither Friend nor Enemy.* The Marks of his Horroir and Dispair continued in his Face after he was dead, his Eyes staring in a most dreadful Manner, to the affrighting of all the Beholders. He reigned 13 Years, and 28 Days; and was taken off in the Prime of his Years, being in the 32^d Year of his Age, in which Space his Cruelties gained him a Name odious, not only to his Subjects, but to all Generations, and even to a Proverb; a Punishment the greatest that can happen to a Prince in this World. He was the last of the Family of the *Cæsars* which reigned in *Rome*, though the following Emperors had the Titles of *Cæsar*; and he dyed *An. U. C. 821. A.D. 69.* being 112 Years after the Beginning of the Empire by *Julius Cæsar*, and 94 after the full Settlement of it by *Augustus*.

About the latter End of *Nero's* 2^d Year *St. Paul* was sent bound to *Rome* by *Festus*, where he continued in durance Two Years (1). In his 3^d, living at *Rome* in free Custody, he wrote to the *Ephesians*, *Philippians*, *Colossians* and *Philemon*. At the End of the 4th, he seems to have been set at Liberty, and to have return'd into *Greece* and *Asia*, where for Five Years he established the Churches he had founded. In the 11th, he suffered Martyrdome at *Rome*. This was in *Nero's* Persecution, in which also besides others *Peter* was Crucified with his Head downward. Some will have *St. Paul* and *Peter* to have suffered Martyrdome in the Last Year of *Nero's* Reign, and that on *June* the 29th after the Martyrdome of *James the Just*, who is reported (2) to have been thrown down from a Pinnacle of the Temple, and brained with a Fuller's Club, and governed that See 30 Years. *Simon Cleopas* (3) the Lord's Cousin-German, one of the 70, and who saw *Christ* with his own Eyes, was chosen into his Place by the Apostles, and Disciples themselves, being gathered together for this Purpose. After *Peter's* Martyrdome, *Linus* (4) one of the 70 Disciples suc-

(1) *Lud. Cappel. Hist. Eccles. Illustrata. Tacit. Annal. l. 15. c. 44. Euseb. Hist. Eccl. l. 2. c. 25. l. 3. c. 1.* (2) *Euseb. Hist. Eccl. l. 2. c. 23.* (3) *Idem l. 3. c. 2.* (4) *Idem l. 3. c. 2, 13, 19, &c. in Chron.*

Book I. Roman Monarchy.

41

ceeded in the See of *Rome*, where he continued Bishop 12 Years, though some are of another Opinion. *Evodius* one of the 70 was Bishop of *Antioch*, and was succeeded by *Ignatius*, whose Writings are now had (such as remain) in great Veneration.

NERO.

G A L B A.

NERO being dead, Old *Galba* was chosen to the Empire, by the *Gauls* (1) and *Spaniards*, and then by the whole Army, according to the Prediction of *Augustus* (2), who told him, when he was a Boy, that he should live to be Emperor. *Tiberius* also (3) perceiving it would be his Fortune to Reign, though in his old Age, Let him live, said he, since it nothing concerns us. His Grandfather also, from a particular Omen portending his coming to the Crown; Yes, said *Galba* smiling, when a Mule brings forth. He obtained the Empire with more Favour and Authority, than he managed it. For he (4) so entirely gave himself up to be managed by three Favourites, *T. Vinus*, *Cornelius Laco*, and his enfranchised Bondman *Icelus*, Persons that ruined the Publick-Weal with various sorts of Vices, that he was never himself: Sometimes more severe and cruel, sometimes more remiss and negligent, than became an elected Prince, and a Man of his Age. Thereupon the German Army storming that they were defrauded of the promised Rewards of their Service against the *Gauls* and *Vindex*, first breaking the Bonds of their Allegiance, wrote to the *Prætorian* Guards, that they liked not an Emperor made in *Spain*, and therefore that they should chose another, who should be grateful to all the Armies. *Galba* believing that he was despised by reason of his Old Age, and want of Children, adopted *Piso*, a Gentleman of great Hopes, carried him to the Camp, and declared his Choice to the Souldiers. But *Otho's* Faction growing stronger and stronger, and getting Possession of the Camp, as he came forth to oppose the Tumult, he was murdered by certain Horsemen that were sent to dispatch him: not one of those that attended him offering to defend him, unless it were *Seipronius Drusus*, a Centurion; who withstood the Fury of the Assailants as long as he was able. This happened in the 73^d Year of his Age, and 7th Month of his Reign. He was of a moderate Stature, his Head bald, blue Eyes, Hawk-nosed, but

A. D. LXIX.

(1) Eutrop. l. 7. (2) Suet. in Galba. c. 4. (3) Dio in Ep. Xiphilini.
(4) Vide Suet. & Piatarch.

F

his

GALBA. his Hands and Feet so distorted with the Gout, that he could neither endure a Shoe, nor turn over the Leaves of a Book.

O T H O. 7.

GALBA being slain, his Murtherer *Otho* succeeded, being made Emperor not only by the Consent of the Souldiers of *Rome*, but by the Election of the Senate (1). *A. D. LXIX.* But about the same time the *German* Legions set up *Vitellius* for Emperour, who marched straight into *Italy*, where near *Verona* he gained a small Victory over *Otho*, who rather than try the Fortune of War the Second time, in the 95th Day of his Reign, or, as *Dio* saith, in the 10th Month, killed himself to prevent the Effusion of *Roman* Blood, and in the 38th Year of his Age.

As *Trebellius* (2) *Maximus* was Lieutenant of *Britain* in the time of *Galba*, so did he also continue in this Emperor's Reign, being a Man given to Ease and Slorh, having no Experience in War, nor Conduct, but holding the Province, at first by a kind of Courtlike and Affable Behaviour. The *Britains* began to follow his Example, and the *Roman* Souldiers fell to Civil Dissentions, and became disaffected to their General, which was heightened by *Roscius Calius*, Legate of the 20th Legion. When the Civil Wars brake out between *Otho* and *Vitellius*, *Trebellius* and *Calius* began to flee into greater and more open Discords. *Trebellius* laid to his Charge the spreading of Sedition, and drawing the Souldiers from Discipline and Obedience, and on the other side, *Calius* upbraided him of defrauding and pillaging the Legions; amidst these shameful Contentions, the Modesty of the Army was so corrupted, and their Confidence grown to that height, that the Auxiliary Forces stuck not publickly to give ill Language to their General, and most of the Cohorts and Bands of Souldiers openly withdrew unto *Calius*; which when *Trebellius* preceived, he presently fled to *Vitellius*, after which the Province continued for a time quiet, though without a Lieutenant; the Commanders of the Legions governing with equal Authority; yet *Calius* was most Powerful, because most daring.

(1) *Dio Xiphilin. Tacit. Histor. l. i. c. 47.* (2) *Tacit. Annal. l. 14. c. 3.*

VITEL-

VITELLIUS.

OTHO being dead, *Vitellius*, though hated by the Roman Citizens, had the Surname of *Emperor* given him. He (1) gladly received the Surname of *Germanicus*, but deferred the Title of *Augustus*, and utterly refused that of *Cæsar*. He gave Hopes at first that he would be an Excellent Prince, but afterwards he proved the quite contrary, giving himself up to Luxury and Excess, and was so very cruel, that he took a Pride in it, not considering that this was the direct way to alienate the Hearts of his Subjects from him.

Vespasian had now proceeded (2) with great Bravery and Resolution against the perfidious *Jews*, and had reduced most of their Country, except *Jerusalem*, when he heard of the Death of *Nero*, and the Succession of *Galba*; which caused him to defer his designed Enterprize against *Jerusalem*, sending his Son *Titus* to know *Galba's* Pleasure. *Titus* was stopt for a long time by contrary Winds, so that before he could arrive, *Otho* was advanced, which when he heard he returned to his Father, and during the Civil Contests between *Otho* and *Vitellius*, *Vespasian* continued Neuter; but hearing of *Otho's* Death, and having Compassion on the State, he began to think of freeing the Commonwealth from the Tyranny of *Vitellius*, and was perswaded to it with great Earnestness by *Mucianus* President of *Syria*, and those 3 Legions, which went as far as *Aquileia* to help *Otho*, were resolved to proceed, and accordingly put *Vespasian's* Name into their Colours, and were sworn by *Tiberius Alexander* Governour of *Egypt*, and the Armies in *Judea* did the same (3), which also was done in other Places, so that *Vespasian* sent *Mucianus* with his Forces into *Italy*, whither he went, and sped so well, that *Vitellius* being much amazed and concerned, covenanted with *Flavius Sabinus*, the Brother of *Vespasian*, for his own Safety, and presently after, at the Stairs of the Palace, before many Souldiers, professed he would give up the Empire, which he had unwillingly taken upon him. But the Souldiers crying out against it, *Sabinus* seized on the Capitol, which was soon taken, himself put to death, and the Capitol burnt. But *Vespasian's* Army coming on with great haste

(1) Vide Tacit. Hist. l. 2. c. 3. Suet. in Vitell. (2) See Josephus de Bell. Jud. (3) See Tacit. Hist. l. 3. & 4. Suet. in Vitell. & Joseph. de Bell. Jud. l. 4. c. 10. 11, 12, 13, 14.

VITELLIUS.

after some Resistance entered the City with great Fury. *Vitellius* was pulled out of an Hole, in the Palace where he lurked, at first unknown; but being discovered, he desired to be kept in Prison, for that he had something to reveal, which concerned the Safety of *Vespasian*. But his Hands being tied behind him, and an Halter cast about his Neck, he was dragged half naked into the *Forum*, and being abused by the Way, both by many Words and Deeds, was killed with many Blows, and cast after the Fashion of Traytors into the *Tiber*. This was the disgraceful End of *Vitellius*, the 9th Emperor of *Rome*; in the 57th Year of his Age, after a short Reign of Eight Months, and Five Days, though *Suetonius* seems to ascribe a longer Reign to him; a Reign which, together with that of his Two Predecessors, *Galba* and *Otto*, makes not much above Eighteen Months; which occasioned some Writers not to put 'em into the Catalogue of Emperors, and *Plutarch*, to compare 'em to Kings in Tragedies, who last no longer than the time that they appear upon the Stage. The Death of this Emperor was accompanied with that of his Brother *Lucius Vitellius*, and his onely Son, which may be said to be an Addition to the Punishment of this Usurper and Tyrant; a Person whose Life was most impious, whose Advancement was most villanous, whose Administration was most odious, and whose Death was most ignominious.

The Civil Wars being hot (as *Tacitus* tells us) between *Galba*, *Otho*, and *Vitellius*, *Vespius Bolanus* was sent into *Britain* to succeed *Trébellius Maximus*, who was not a better Governour, though he proved more innocent. However *Vespasian* being known to be a worthy Commander, and of great Justice, the *Britains* were soon brought over to favour him, when they heard of the Death of *Vitellius*, but we must defer the speaking farther of the Affairs of this Island to the following Reigns.

VESPASIAN.

A. D. LXX.

GREAT were the Civil Dissentions in the City at this time, and nothing but Murders and Massacres appeared; till the Senate was assembled (1) and *Vespasian* declared Emperor by the unanimous Consent of all, the *Lex Regia* being renewed to him in particular; and the same Power which *Augustus*, *Tiberius* and the for-

(1) See *Tacit. Hist. l. 4, &c. Suet.*

mer Emperors had enjoyed, confirmed to him as Hereditary. After which several Messengers were dispatched to *Alexandria*, where *Vespasian* now was, to desire his Return to *Rome*, but the Winter being dangerous for sailing, he thought fit to defer his Voyage to a more convenient Season.

The Civil Commotions indeed were ended at *Rome*, but much more violent Ones were revived in *Germany* (1) by the Instigations of *Claudius Civilis*, who was a Person of great Designs, and as great Reputation in these Parts, insomuch that obtaining good Assistance, he destroyed divers of the *Roman* Garrisons, and overthrew the *Romans* several times, and when he had got a considerable Force, for a more colourable Pretence, he made his Army swear to *Vespasian*, and besieged such as refused in the old Camp: after which the *Romans* mutining against their General *Hordanius*, *Vacula* was set up, and *Herennius Gallus* made his Lieutenant, *Vacula* in his First Ingagement with *Civilis* was forced to retreat: And *Civilis*, upon News of *Vitellius's* Death, shewed himself to be as great an Enemy as any to *Vespasian*, and his Souldiers obeyed his Commands with as great Willingness, and the *Romans* too murdering their General *Vacula*, perfidiously took an Oath to the Empire of *Gaul*, and opposed *Civilis*; who at last reduced them to the utmost Extremities, and cut divers of them to Pieces. These dangerous Disturbances being reported at *Rome*, *Mutianus* and *Vespasian's* Son *Domitian* set forward for the War, with great Celerity, dispatching Four Legions towards *Germany*, under the Command of *Petilius Cerealis*, who engaging with *Civilis* and his Associate *Glassicus*, though at first he had the worst, yet at last he gained a compleat Victory: but *Civilis* recruiting and augmenting his Troops, several other Ingagements ensued, the Effect of which was at last an Accommodation. For the *Batavians* were so severely chastised, that they gladly accepted a Peace as well as *Civilis* of a Pardon, both of which were freely offered by the *Roman* General. So that *Domitian* and *Mutianus* being not arrived at the *Alps* before they had report of this News, returned again, and left the Honour of quieting those Stirs to *Cerealis*.

The Rebellion of the *Germans* was (2) followed with a furious IncurSION of the *Scythians* or *Sarmatians*; who slipping over the *Danube*, by Stealth, with a vast Body of Men, brake into *Myfia*, surprized several *Roman* Garrisons,

(1) See Tacitus, Suet. Dio, &c. Josephus de Bell. 1. 7. c. 23. (2) Joseph. de Bell. Jud. 1. 7. c. 23.

VESPASIAN

and with a merciless Cruelty put them all to the Sword: They killed also the Lieutenant General *Ponteiut Agrippa*, a Man of Consular Authority, in the Head of the Troops; and so ran up and down, wasting and ravaging the whole Province. So soon as this came to *Vespasian's* Ear, and what Havock had been made in *Myfia*, he dispatched away *Rubrius Gallus* to call them to an account; who did very great Execution upon them; and for those that escaped, they made a hard shift to get home: so that this War was quickly over, and the General took care to secure the Passages thereabouts from any such Incurfions and Attempts for the time to come. These First Irruptions of the Barbarous Northern Nations ought to be the more noted, because they were the very People who, after some Ages, over-ran and destroyed the Roman Empire.

Vespasian having continued several Months at *Alexandria*, set Sail for *Italy*, and when he arrived at *Rome* he was received with the greatest Joy and Magnificence; and never any Prince was more welcomed to his Throne than he was. So that being now 50 Years of Age, he began immediately to Act conformably to the Hopes all Men had conceived of him, in administering Justice, reforming the Laws and Customs of *Rome*, honourably rewarding those who had served him, and pardoning his Adversaries with singular Clemency.

Titus in the mean time (having been commissioned by his Father, who well knew his Skill and Valour, before his Return from *Alexandria*) carried on the Wars against the *Jews* beseiging the Capital City *Jerusalem*. Although this People esteemed themselves the Favourites of Heaven, they languished in a deplorable Manner, under all the Miseries and Calamities, which possibly could befall Mankind; and as our Blessed Saviour told his Disciples, *Such as never happened from the Creation of the World to that time, nor ever should again*. Because of the Remarkable Hand of God, and the divers Tremendous Effects always attending it, I shall be more particular in relating this Siege, than perhaps the Room to which I am limited may require. Famines, Plagues, Earthquakes, Prodigies in Heaven and Earth, Voices (1), Armies fighting in the Air, and a Flaming Sword hanging over *Jerusalem*, were so many Fatal Presages of the Destruction of that Glorious City and Temple, now threatned by the Roman Eagles: And certainly, there never was a more signal Instance of a severe Visitation from Heaven upon a

(1) See Joseph. de Bell. Jud. l. 7. c. 12.

People, who by their obstinate Blindness and Impieties had made themselves most miserable Objects of divine Wrath, and fully ripened themselves for Vengeance. Before *Titus's* Expedition against *Jerusalem*, the *Jews* (1) were grievously embroyed in Factions and Dissensions, destroying and robbing one another in all Parts; at length great Numbers of them gathering and combining together, committed such outrageous Robberies and miserable Devastations, that at last equalled all the amazing Misfortunes they received from the *Romans*. After which the Robbers having loaden themselves with Pillage and Plunder, broke into *Jerusalem* it self, and not onely most barbarously consumed the Provisions of the People, but filled the City with the most unheard of Slaughters, Rapines, and Dissensions. The chief and most honourable of the Citizens were violently cast into Prison, and afterwards condemned and put to Death, without any Permission allowed for a lawful Defence, upon this Pretence only that they designed to betray the City to the *Romans*. And yet after all these most horrid Barbarities and irreligious Proceedings, they had so little Sense of their Impieties, that they publicly declared that what they did was conformable to the Law of God, and the Customs of their Country, and thereupon were termed *Zelots*, a Name, says *Josephus*, they assumed to themselves out of an Hypocritical Ostentation of Holiness; though at the same time in their Lives and Practice they were the lewd-est of Men.

Finding that the People were ready to oppose them with Arms, they returned to the Temple, and took upon them to elect an High Priest by Lot, according to the Precedent, as they pretended, of former times: whereas in truth, there was no such Precedent. But the Sacerdotal Function was originally a Family Priviledge, and descended in a Line by Succession. The Person, upon whom the Lot fell, was one, who sufficiently demonstrated the Madness and Corruption of the Proceeding. His Name was *Phanias*, or *Phonias*, and of such brutish Ignorance and Stupidity, and so far from having any Relation to a Sacerdotal Family, that he did not so much as know what belonged to that sacred Office. *Ananus* the High-Priest, a Person no less Venerable for his Years, Piety and Wisdom, than he was for his Character, was so much concerned to see such high and intolerable Affronts and Indignities put upon God himself, that he immediately procured the People to rise

(2) *Ibid.* l. 4. c. 5.

VESPASIAN

against them, and forced them into the inward Part of the Temple, and himself made a most Pathetick Speech concerning those notorious Insolencies, desiring by all means they would stand firm in Opposition to such abusive Wretches.

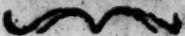
Why (1) did I not rather die, says he, than live to see the House of God thus polluted and prophaned, and the Wickedest of Men admitted promiscuously into those Sacred Places of Privilege, that were only reserved for the High-Priest? Why did I live and see all this? In my Sacerdotal Robes too, and with the Venerable Name of the Great God written on my Forehead? What do I live any longer for, after so glorious an Opportunity now in my Age of ending my Days with Honour? What have I more to do, in fine, under my Circumstances, but to fall Alone and give up my Life to my God and my Duty? What should any Man desire to live for, in an insensible Generation, and among People that have neither the Prudence to foresee Calamities, nor the Courage to resist them? You stand still to see your selves robbed, beaten and abused, and your Friends and Companions murdered before your Faces; without so much as one Look, Word, or Action of Tenderness or Compassion that you dare own. A shameful and insupportable Tyranny! But what do I talk of the Actors of the Tyranny, and not rather of those that suffer it, and that trained up the Tyrants themselves to the Power of exercising what they now Practice? Why did you not crush them when you might have done it? When they were but a few, weak, and inconsiderable? No no, it was your Patience and nothing else that made these People your Masters. But when you should have turned your Arms against your Enemies, you must be cutting of Throats among your selves. You should have called them to Account betimes, for the Outrages they put upon your Brethren. And you should have considered that the Sufferance of one Affront naturally draws on and encourages another; as appeared in what followed. For when they found that they might commit all manner of Insolencies without Control, they advanced a Step farther, and put several of the best Men of the City in Chains (who were effectually betrayed by your Famine) and dragged them to Prison, not only unheard, and without a Sentence; but without so much as an Accusation. No matter for their Names or Qualities; but all

(1) Joseph. Lib. 4. de bel. Jud. c. 5.

this

'this was done, and not one Creature appearing in their
 'Favour. After the Loss of their Estates and Liberties,
 'there remained nothing more to be taken away but their
 'Lives: and that was done too, and their Throats cut, like
 'so many Beasts drawn out of the Herd for Sacrifices, be-
 'fore our very Faces: and not a Mouth opened, or a Hand
 'lifted up in their Defence. And after all these Sufferings,
 'one upon the Neck of another; can you have the Patience
 'now to see your Holy Altars Prophaned, and your Reli-
 'gion exposed to scorn; without shewing some Resentment
 'worthy of your Profession? And what is it that you are
 'afraid of, at last, but Monsters of your own creating,
 'and the professed Enemies of all that is Good and Holy?
 'If they stop here, it is not for want of good Will to be
 'yet more and more Wicked; but for want of fresh Mat-
 'ter to Work upon: for it is impossible for them to out-do
 'the ill they have done already. They are possessed you see
 'of the strongest Place of the City; and that which you
 'call the *Temple*, serves them only for an impregnable *Castle*,
 'maintained against you. Considering now the Strength
 'of the Place, and your Enemies the Masters of it, (as
 'that you see is the Case) what is it that you propose to
 'your selves? or what do you imagin will be the End of
 'these Things? unless you fancy that the *Romans* will e-
 'spouse the Cause of your Religion, and Ceremonies; and in
 'truth such is the misery of our present Condition, that
 'our very Enemies cannot but pity us. Why, if so many
 'Beasts were in your Places now; Hunted, Assaulted, and
 'Wounded, as you your selves are, they would have the
 'Spirit to turn again upon their Pursuers, and revenge
 'themselves upon their Enemies; while you at the same
 'time suffer all tamely, without so much as the Sense or
 'Apprehension of Brutes. But will you bear this always?
 'And sink in Infamy, under the Affronts, publick and
 'private, that have been put upon you, without avenging
 'your selves? This Abject Patience looks as if you had
 'no longer any Sense (*in truth*) of the most Natural and
 'Powerful of Humane Affections, the Desire of Liberty:
 'and as if you had taken up on the contrary the Love of
 'Slavery, instead of it: a Temper, which I am sure you
 'never Inherited from your Ancestors; Witness the many,
 'and the Dangerous Wars they under-went against the
 '*Medes*, and *Egyptians*, to assert their Freedom. But what
 'need of looking back for Precedents, when the very War
 'we are now engaged in against the *Romans*, (whether it
 'succeed well or ill) is advanced evidently upon the same

VESPASIAN



Foot? And shall we now that dispute our Liberties with the Masters of the whole World, Crouch and Truckle like Slaves to our own Country Men? To be overcome is but the Chance of War, and may be imputed without loss of Honour, to the Iniquity of Fortune: but for People to give themselves up in Subjection to their own Brethren and Country Men, and to the very worst of them too, betrays a Sordid Servility of Spirit, and a Soul prepared for Bondage.

But now I am speaking of the Romans, I have somewhat comes in my Head upon this Occasion. Make it the Case that we were all actually Prisoners: (which Heaven forbid!) whether would our Condition, in probability, be better or worse, than it is now? For what Misery could an Enemy inflict upon us, that we have not suffered already? Can any Man stand a Spectator, to look upon the Jews, and to see them Robbing of the Temple of Oblations and Donatives that the Romans bestowed upon it: Defacing the most Glorious City under the Sun, and dipping their Hands in the Blood of those Heroes, which the Romans themselves, in the very Triumph of their Victories, would have had a Veneration for: Can any Man see all this, I say, without Tears in his Eyes and a bleeding Heart? Whereas the Romans, on the other side, made a Conscience of passing the Bounds of Sacred and Profane; and of breaking in upon the Solemnities of Holy Customs; or but so much as Casting a Look, unless with Reverence, and at a Distance, toward the Sacred Inclosure? But we have a People among ourselves, trained up after our way too, and calling themselves Jews; that make no more scruple of walking in the Temple, than in a common Place, and that, while their Hands are yet Reeking with the Blood of their Fellow-Citizens. Shall any Man, after this, stand in Dread of a Foreign War, compared with such a Domestick One? The Enemy is in truth, (to call Things by their Right Names) the greater Friend of the two: for while the Romans shewed themselves the Preservers of our Laws, our pretended Friends that were in our Bowells destroyed them. Certain it is, that these Tyrants have betrayed your Liberties, and that no Punishment can be equal to their Crimes. I tell you no more in this now, than what you all knew before I opened my mouth: and you need no other Instigation against these Men, than the Sense of your own Sufferings. But you were afraid of their Numbers perhaps; the daring Boldness of these Men, and the Advantageous Post they are now possessed of.

Well!

Book I. Roman Monarchy.

51

VESPASIAN

'Well! And what was it, I beseech you, but your want
'of Resolution, that raised them up to this, and made
'them so Considerable? And you have no way left you
'now, but a Speedy, a Generous and a Joynt Association
'among your selves, to bring them down again; for De-
'lay gives time to settle; Opportunity to encrease, and
'Heart to gather Courage: *like will to like*, and the whole
'Faction will flow into the Party; which will make them
'Numerous: and then they have nothing to fear, where
'they meet with no Opposition, and that makes them Bold;
'and so for deferring the Attempt, the longer it is put off,
'the more time they have to fortify, and intrench. Now
'tis but one bold Push, to shew that you are in earnest to
'bring down their Stomachs; and you will find that be-
'twixt the Terrours of a Guilty Conscience, and the In-
'famy of Base Actions, they will have little Joy of
'their Station. As who knows but that these Impious
'Wretches may be cut off by the just Judgment of a
'Righteous God, as a Veengeance upon them for their Con-
'tempt of his Divine Majesty? and that the very Weapons
'they Launce at us, may, by a Providential Miracle, be
'turned against their own Hearts and Faces; so that they
'shall not be able to stand the very Sight of us, but with
'Confusion: or to put Matters at worst; what if we
'should fall every Man of us in the Contest, could any
'thing be more Glorious, than to lay down our Lives at
'the Gates of the Temple, for the Honour of God, and
'in the Service of his Holy House and Cause? As to the
'Conduct of the Enterprize, you shall have my Heart,
'Hand, Example, and Advise along with you.

This Discourse of *Ananus*'s irritated the People suffici-
ently against the Zealots; but yet he was so well in-
formed of their Number, their Choice of Men, and their
Courage; with the Circumstances of Peace and the Po-
sture they were in, and finally their Despair of Pardon in
case they should happen to be worsted, that he could not
promise himself any present Advantage from the Effect of
this Management: but he was nevertheless resolved to
run all Hazards, rather than abandon his Country in this
Distress; the People in the mean time desiring nothing
more than some Body to lead them on against these Mil-
creants, in the Defiance of all Dangers whatsoever. *Ana-*
nus finding the Multitude in so good a Disposition, made
a Cull of the Best Men he could pick out, and ranged
them presently in such Order as the time would bear;
and so with the greatest Bravery and Courage opposed

G 2

him-

VESPASIAN

himself to the Zealots; and his Industry was so extraordinary herein, that besides other great Matters, he ordered a standing Guard of 6000 Choice Men upon the Porches of the Temple, and so successively 6000 more after them to do Duty, and to be relieved by Turns; not exempting the best Men of the Town from their Part in this Service; only when it came to their Lot, they were allowed to hire Men of an Inferior Quality to watch in their Stead.

Upon this Exigency, the Zealots sent to the *Idumeans*, imploring their speedy Aid and Assistance, at a time, as they said, when *Ananus* and such as joyned with him held a Design of delivering up the City to the *Romans*, and of betraying their Rights and Liberties (1). The *Idumeans* immediately answered their Requests, and dispatched away 20000 Men, who being let into the City by means of the Zealots, together with them committed such extravagant and amazing Outrages, as cannot be named without the greatest Horror and Astonishment. They massacred 80000 the First Night, and afterwards 12000 of the Nobility. Nor did they stop here, but they exerted their Malice and Revenge with so much Cruelty, that they spared not *Ananus* himself, cutting off his Head, and afterwards abusing it in a most contemptible manner (2), a Person of such excellent Qualifications, as made *Josephus* think, the *Jews* might date the Ruin of themselves and City from the Affronts and Indignities offered to this great Man, not to mention the other Cruelties committed both to Sacred and Civil Persons. But when the *Idumeans* (3) had Intelligence of the Impieties of the Zealots, and that they had falsely accused the Nobility, they were very much enraged, set at Liberty 2000 whom they had imprisoned, and then returned home. After their Departure the Zealots were confounded, not presently understanding the reason; but as soon as they did, they were rather than discouraged so much the more irritated in their Proceeding, and accordingly renewed their Rapines and Slaughters with so much the more Violence, especially to those that endeavoured to go over to the *Romans*.

Shortly after these things a Division fell out (4) amongst the Zealots, by reason of One *John*, a Person that was the greatest Master of Words in Nature, and Art of moving the Affections; who with a Party that were strangely seditious, holding *Giscala*, pretended to accept of these Articles which *Titus* had granted, and privately retired to Je-

(1) *Joseph. de Bel. Jud. l. 4. c. 6.* (2) *Ibid. c. 7.* (3) *Ibid. l. 5. c. 1.*
 (4) *Joseph. de Bel. Jud. l. 5. c. 3.*

rusalem.

(1) Jos

Jerusalem. Where joyning with the Zealots, he soon became the principal Incendiary, and affected Sovereign Power over the rest, yet was with a great deal of Violence opposed by such as were his Equals. But notwithstanding there was a strange Disagreement in this particular; yet they unanimously consented to plunder the People; and the City being by these means filled with Disturbances, those who were without had Liberty to rob and pillage, and those whose Towns were destroyed, assembled together in the Desarts, and uniting broke into other Temples and Towns, so that no Place in *Judea* escaped these intolerable Miscreants. In a while, another Faction was raised against the Zealots, by one *Simon* the Son of *Giora*, who got together an innumerable Company of Robbers, and Murderers, attacked several Cities and Towns, reduced all *Idumæa* into his Power, wasted *Judea*, encamped before *Jerusalem*, and very much terrified the Inhabitants, who were sadly oppressed by the Zealots within. Upon this the *Idumæans*, who had lately fled into the City, detesting *John's* Oppressions, opposed his Proceedings, and forced him into the Temple, and *Simon* was let in, who vigorously attacked the Temple, though in vain. After which *Eleazar*, who had lately been Head of the Zealots, raised a Third Faction against *John*, and seized on the inward Part of the Temple; so that *John* had now his Hands full of both of them, and not only the Temple and Altar were abominably polluted, but all Provisions destroyed, and that City which was formerly celebrated for Peace and Unity, became the Place of all imaginable Divisions, Distractions and Confusions.

Jerusalem was involved in all these miserable Calamities, when *Titus*, accompanied with *Alexander* Governour of *Egypt*, and *Josephus* the Jew approached with a powerful Army (1) to invest it. He sat down within 6 or 7 Furlongs of the City, a little while before the *Feast of the Passover*, and by these means shut up an innumerable Company of People; who had come from all Parts to attend at this Great Solemnity, and thereby all Provisions were soon consumed. Upon Sight of this numerous Army, the Factions were unanimously resolved to oppose them, and made a vigorous Sally, forced the Romans to retire, abandon their Camp, and fly to the Mountains; but the Jews at last were repulsed, and forced into the City, by the extraordinary Valour of *Titus*. Whensoever the Attacks of the

(1) *Joseph. de Bel. Jud. l. 6.*

VESPASIAN

Besiegers were intermitted, the Civil Contests in the City revived. On the *Feast of Unleavened Bread, April 14th*, *Simon* opened the Gates, that all Persons might come in, and pay their Devotions in the Temple, though *John* used this Festival, as a means whereby to effect his treacherous Designs, causing divers of his Associates to put Weapons under their Garments, and entring among the People, to get Possession of the Temple; who as soon as they were let in, put off their Garments, and shewed themselves to be Men in Armour. A great Tumult immediately arose in the Temple; for all such as were not of the Sedition thought themselves betrayed; and the Zealots deeming this Treason onely practiced to prejudice them, abandoned their Post, leaped from the Towers, and fled into the Vaults about the Temple: and the People flocking about the Altar, and Others who were driven into the Temple, were killed with Clubs and Swords, and trodden under Foot after a most barbarous and inhumane manner. Great Numbers were slain upon private Resentments, and all who had formerly given Offence to these Traytors were slain without any Mercy; but they who cruelly raged against the innocent gave the Offenders leisure to escape out of their Vaults, whereby they gained the inward Part of the Temple, and with great Slaughter assaulted the other Parties; so that at length the Factions were reduced to Two, that under *John* consisting of 8400, and the other under *Simon* of 10000 fighting Men, besides 5000 *Idumeans*. Though they joyned couragiously and unanimously to oppose the Besiegers, yet upon all Intermissions, they as violently raged against one another, and in short, never any City in the World was more severely harassed without, and more miserably torn within.

The City being fortified with Three strong Walls (1), except where it was fenced with Three Valleys, great and many were the Difficulties *Titus* found in the Siege; but having with much Opposition planted his Engines, he wearied the Citizens out, and forced them to yield the First Wall on the 3d Day of May, and so took Possession of all the North Part, as far as the Tower of *Antonius*, and the Valley of *Cedron*. All which time *Titus* shewed the greatest Clemency and Humanity, and offered the *Jews* Pardon, provided they would submit; but they refused all manner of Conditions, and judged his Humanity to be nothing but Cowardice. This exasperated the *Romans*, and Five Days

(1) *Ibid.* l. 6, c. 6.

after

after they broke through the Second Wall, though the Besieged drove them out again, by their desperate Salleys; which notwithstanding *Titus* recovered on the 4th Day. After this he sent *Josephus* their Country-man to exhort them to yield, who First taking a Walk about the Town, at last made a Stand upon a Rising Ground, within Hearing of the Enemy, and out of Reach of their Shot, and delivered himself to them in Words to this Effect (a).

'I am now to beseech you, my Dear Friends, as you love your Lives, and Liberties, your City, your Temple, and your Country, let your Tenderness appear upon this Occasion, and learn to be merciful to your Selves from your very Enemies, and Strangers. The *Romans*, you see, have so great Veneration for Holy Things, that they make a Conscience of laying violent Hands upon any Thing that is Sacred, and without pretending to any Part, or Interest in the Communion: whereas instead of defending the Religion you were brought up in, you are engaged here in a direct Conspiracy to suppress it. Do you not see that your Strengths are all beaten down already; your Weaknesses exposed, and your Walls Defenceless; and that in this Condition it is morally impossible for you to hold out any longer against so Formidable a Power? Neither is it a new Thing (in case of the Worst) for the *Jews* to be subject to the *Romans*. It is a glorious cause, 'tis true, when Liberty is the Question; provided it be Early enough, and before that Liberty is either forfeited or lost; but for People to talk of shaking off the Yoke, after they have once submitted to it, and continued in that Obedience till they became Slaves by Prescription: this is not the way to live free, but rather to die with Infamy. It would be a scandalous Bondage indeed, to serve a Master that a Man of Honour would be ashamed to own; but it is another Case to be subject to a People that have the World at their Feet. As where's that Spot in the Universe, that has escaped the Dominion of the *Romans*; saving onely where extreme Heats or Colds, have rendered the Place intolerable, and useless. Fortune is effectually gone over to them; and the Great Disposer of Empires himself hath in his Providence, at present, made *Italy* the Seat of the Universal Monarch. Beside, that it is according to the Sovereign Law of Nature, that governs in Beasts, as well as in Men, to give way to the stronger, and submit to the longer Sword. This

(a) *Joseph. de Bel. Jud. l. 6. c. 11.*

'was

VESPASIAN

‘was it that made your Ancestors, though in Power and Politicks, much your Superiors, to pay an Allegiance to the *Romans*: which they would never have done, if they had not been throughly convinced that it was God’s Will to have it so. But to what end is it for you to dispute a Point any longer, that’s as good as lost already? For if the Walls were yet entire, and the Siege raised, Famine alone would do the Work. It has begun with the Multitude; and the Souldiers Turn will be next; and every Day still worse than other: for the Calamity is insupportable, and there is no Fence against Hunger. Wherefore you should do well to bethink your selves in time, and to take wholesome Advice before it be too late. The *Romans* are naturally a generous Enemy, and ready to forgive and forget all that’s past; provided you do not carry on the Affront to an unpardonable Extremity. They are not a People to sacrifice their Interest to their Revenge, and to charge themselves with the Incumbrance of a depopulated City, and a desolated Province; but rather for receiving you with open Arms into their Friendship. But if ever you come to be taken by Storm, you must expect to be put to the Sword every Man of you: Those especially that, in Defiance of the Emperor’s Grace and Mercy, shall continue obstinate to the last. And for your *Third Wall*, what have you to look from it, but the Fate of the other Two that are gone before? Or what if your Works were absolutely impregnable? The very Want of Bread, I told you, would do the Office of the Sword.

While *Josephus* was thus reasoning the Matter with them, they returned him only bitter and contemptuous Reproaches from the Walls, for his Good-will; and not without Darts and Stones to accompany their Revilings. So that when he saw they were not to be wrought upon, either by Admonition, or by Affliction, he betook himself to the History of former Times, for Precedents, and Arguments to his present Purpose.

‘Ah miserable and unthankful Wretches that you are, says he, to forget your best Friends, and to encounter the *Romans* with carnal and common Weapons, as if the Victories you have formerly obtained had been the Effect of your own Wisdom and Vertue! Can you say that God, the Creator of Heaven and Earth, ever failed protecting the *Jews* when they were oppressed? Will you never be wiser? Do but consider whence you come; where you are, and what you are a doing; and how glorious

rious a Protector it is that you provoke by these Outrages. Why do you not call to Mind the Divine Exploits of your illustrious Ancestors, and the wonderfull Deliverances that God hath wrought for them by the Sacredness of this Holy Place? It gives me a Horrour to think of exposing the History of God's Miraculous Dispensations to a People so unworthy of the Blessing; but yet, upon this Occasion, I shall dispence with that Scruple, to shew you that the War you are now engaged in, is not so much against the *Romans*, as against God himself.

Pharaoh Necho, a King of *Egypt*, carried away with a mighty Army, *Sarah*, the Queen, and Mother of us all. Now you would have thought perhaps that *Abraham*, the Husband of *Sarah*, and our Common Father, having at that time, the Command of Three Hundred and Eighteen Lieutenants, and Troops innumerable under them, should have attempted the Righting of Himself by Arms: but he chose rather to lie quiet, and offering up his Prayers towards this Holy Place, which you have polluted, to implore God's Assistance. And what came of it? but the King's sending the Queen back again untouched to her Husband, the Second Night after she was taken away; the *Egyptian*, in the mean while, contracting a Veneration for the Place, which you have defiled with the Blood of your Country-men; till in the end, finding himself haunted with frightful Dreams and Visions, he posted away back again into his own Country: But first scattering large Donatives of Gold and Silver among the People, in token of the Reverence he had for a Nation so much in God's Favour.

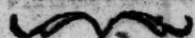
What shall I say now of our Predecessors transporting themselves into *Egypt*; their *Four-Hundred Years Bondage* under a Forreign Tyranny, and their submitting with Patience, and Resignation to God's Good Pleasure, even at a time when they were strong enough to have redeemed themselves by Force! To tell you now how the *Egyptians* were infested with Serpents, and tainted with all manner of Diseases; how the Fruits of the Earth were blasted; the *Nile* corrupted with *Ten Plagues* succeeding One upon the Neck of Another, would be no more than what every Body knows: But those of our Ancestors that God had designed for the Priesthood, were conducted out safe and sound, without either Blood or Danger, under the Guard of special Providence.

And so when the *Assyrians* forced away from us the *Holy Ark*, how did *Palestin*, *Dagon*, and the whole Nation

H

that

VESPASIAN



that was concerned in it, rue the Seizure of it! Their Guts became putrid and rotten, and the Pain of the Gripes intolerable: insomuch that their Bowels, and their Excrements came away together. And what was the End of it, in the Conclusion, but the bringing of the *Ark* back again to us, with the sound of Musical Instruments, and with the same Sacrilegious Hands that took it away, to expiate in some Degree for the Wickedness! This was the Work of God himself in favour of our Ancestors, for casting themselves entirely upon his Providence, and Mercy, without having any Recourse to Common Means.

And what became of *Sennacherib* the King of *Assyria*, and that prodigious Army of his, when he sat down before this Place with the whole Strength of *Asia* at his Heels! Was he cut off by the Arm of Flesh, or any Humane Power? No. But when the *Hebrews* were quietly at their Prayers, the Angel of God confounded in One Night, that mighty Army: and the *Assyrian* found 185000 of his Men dead upon the Place next Morning, and the rest flying in a Fright from the unarmed *Hebrews* that had no Thought of pursuing them.

You know likewise that our People were Seventy Years Captives in *Babylon*, without making any Attempt toward the Recovery of their Liberty, till God put it into the Heart of *Cyrus* to discharge them and dismiss them into their own Country; where they began to offer Sacrifices again to God, as their Onely Deliverer and Preserver. But to be short, what great Thing did our Forefathers ever bring to pass, either with Arms, or without, but by God's particular Direction and Assistance in the Execution of his Orders. If they staid at Home, they were Victorious without Fighting; it being God's Pleasure that it should be so: and when they fought in a Confidence of their own Strength, they never succeeded. As for Instance; when the King of *Babylon* laid Siege to this City, our King *Zedekiah* gave him Battle contrary to the Advice of the Prophet *Jeremy*; and what was the Event of it, but the Rouring of his Army; the Taking of *Zedekiah* Prisoner, and Destruction both of City and Temple before his Face! Do but observe the Difference now betwixt the Moderation of that Prince, and People, and of Yours. The Prophet told them plainly, that they were fallen under God's Displeasure for their Wickedness; and that if they did not deliver up the City, it should be forced from them by Assault: and yet for all this foreboding,

boding, neither Prince, nor People, offered him any Violence. To say nothing now of what passes within your Walls; (an Iniquity, in Truth, not to be expressed). I shall onely take notice how barbarously I my self have been treated by you, both in Words and Actions; and what's my Crime, I beseech you, but the honest Liberty of telling you your Faults, and advising you for the best? But you have not Patience for the very Story of your own daily Practices.

It was much the same Case too, when *Antiochus*, called *Epiphanes*, laid Siege to this City. Our Forefathers, having many ways incurred God's High Displeasure, pressed the Enemy to a Battle, without waiting for his Divine Direction and Assistance: the *Jews* were totally defeated; the Town taken and pillaged; and the Sanctuary, for Three Years and Six Months, wholly abandoned. In few Words, what was it but the stubborn Crossness of our own People that irritated the *Romans* against the *Jews*? Whence are we to date our Slavery, but from our own seditious Country-men; when the Two Factions of *Aristobulus* and *Hyrchanus* brought *Pompey* into the City; and made the *Jews*, that were unworthy of Liberty, Slaves to the *Romans*? When they had held it out Three Months, they surrendered the Place, though in a much better Condition to defend it than you are, and infinitely short of what you are to account for to the Laws and Religion of our Country. We all know what was the End of *Antigonus*, the Son of *Aristobulus*; in whose Reign, the *Jews* were punished with another Judicial Captivity for the Sins of the People. And did not *Herod* likewise besiege *Jerusalem*, with the Assistance of *Socius* a *Roman* General, and in the Head of a *Roman* Army? After Six Months the Town was reduced, and rifled by the Enemy, as the just Judgment upon the Party for their Iniquities.

Here is enough said to shew that this way of Arms, and Sieges, hath been ever fatal to our Brethren; and that the End of such a War would be certain Ruin. And therefore it seems reasonable to me, that those that are in the Possession of this Holy Place, should entirely remit themselves to the Conduct of God's Providence; who will never be wanting to them that serve him, and keep his Commandments. But you for your Parts lead your Lives in a direct Opposition to his Holy Will, in leaving undone what you are commanded to Do, and in Doing, what you are Forbidden. How much have you more to answer for, than those that you have seen taken off

VESPASIAN

by a Vindictive Justice in the Career of their Wickedness ! As for the secret Sins of Theft, Fraud, Treachery, and Adultery ; you look upon as Trifles, and not worth the speaking of. But you value your selves upon Oppression, Murder, and other Sins of the First Magnitude, that were hardly ever heard of before. Nay, and you have made the Holy Temple it self the Scene of your Wickedness ; a Place so sacred, that the *Romans* themselves have a Veneration for it, notwithstanding the Inconsistencies of their Religion : And yet this Place, that the very *Romans* have so great a Reverence for, is polluted and blasphemed by those that have been trained up to the Temple-Worship. With what Face now can you pretend to expect Assistance from a Power that you have so impiously provoked ! But taking it for granted that you are Just, Humble and Righteous ; and your Hands as Clean, as our Kings were when they stretched them out to implore Succour from Heaven against the *Assyrian*, and when the Return of his Prayer was, the next Night, the utter Ruin of his Army. Now if you will have it, that the *Romans* behave themselves as the *Assyrians* did, you may expect that God will deal with them after the like manner. But this is quite another Case ; for the *Assyrian* compounded for a Sum of Money to save the City, and then brake his Oath, and set Fire to the Temple : whereas the *Romans* onely demand a Yearly Tribute, and no more neither than what had been paid them formerly Time out of Mind. Let this be made good to them, and the Temple and City have nothing to fear : But you shall enjoy your Families, your Liberties, and your Estates ; with the free Exercise of your Religion, and under the Regulation of your own Laws. You must be mad to imagine that God will treat Tyrants and Murderers, and Men of Moderation and Justice, all alike ; especially when Punishment and Vengeance are but a Work of Moment to the Almighty.

The *Assyrians*, you see, were destroyed the First Night they came before the Town ; and if it had been the Will of God to set the One free, and to chastize the Other, he would have poured down his Wrath upon the *Romans*, as he did upon the *Assyrians* ; either when *Pompey* first forced *Jerusalem* ; or *Socius*, after him ; or when *Vespasian* harassed *Galilee* ; or now at last upon the Attack of *Titus*. But neither *Pompey*, nor *Socius*, met with any signal Opposition from Heaven ; and they both succeeded in their Enterprizes upon the Place. As for *Vespasian*, he advanced

ced himself to the Empire upon the Credit of the War he made upon us. And what do you think of (almost) a Miracle wrought in Favour of *Titus*? *Siloe*, you know, and other Fountains without the City, were drawn so low before *Titus* came hither, that Water was hardly to be got for Money; but since his Arrival here, the Springs are grown so Quick again, that there is sufficient for the *Romans*, to all manner of Purposes: and not onely for themselves, and their Cattle; but for the Gardens too. The same thing happened at the Time when the King of *Babylon*, before-mentioned; marched up to *Jerusalem* with his Army; took the Town and City, and laid them both in Ashes: Now this Prodigy was the Forerunner of that Ruin and Conflagration. Not that I take the Wickedness of those Days to have been Comparable to that of the present Age: but it looks as if God had abandoned his own House and People in Favour of the Enemy. Make it the Case now of the Master of the House and a vicious and debauched Family. If he be a vertuous Man, he'll shift his Quarter, and never endure to be under the Roof with that sort of People. How can you imagin then, that God will countenance your Abominations? An All-seeing God, that searches the Privacies of your Hearts, and reads your Thoughts in the very Conception. But alas! you have no Privacies at all, no Reserves; but make your very Enemies the Confidents of all you do. You live in a kind of Competition who shall be lewdest, and value your selves upon an Ostentation of your Wickedness.

But God is not inexorable to those that confess their Misdoings, and truly repent; which is the Course that you must take, if ever you hope for Mercy. Wherefore cast away your Arms; let your Hearts bleed for the Judgments you have brought upon your Country. Do but look well about you, and consider the Sweetness of the Place; the Glory of the City, and the Majesty of the Temple that you are now about to betray: with the inestimable Mass of Treasure that is there deposited, in Donatives and Oblations from all Quarters. Can any Man have the Heart now to think of exposing these Magnificent Curiosities to Fire and Pillage; or of seeing those Excellencies destroyed, which of all Things under the Sun are best worth the Preserving? If you were not harder and more insensible than Stones, this Reflection would move you; or, if nothing else will work upon you, bethink your selves of your Parents, your Wives, your

VESPASIAN



your Children, and your Families, that are at this Instant upon the Brink of perishing, either by the Famine, or by the Sword. It will be said perhaps, because I have a Wife of my own, a Mother and a Family, (of some Credit formerly) concerned in the common Hazard, that it is for their Sakes, and my own Interest, that I give this Counsel. But if either the sacrificing of their Lives, or mine, or both, may conduce to your Safety; I am ready to deliver them up all, upon Condition that you will be wiser, and honest when we are gone.

This Discourse of *Josephus's* drew Tears from his own Eyes; but the Factions were not one jot softened, but rather the more hardened with it, and notwithstanding such strong Arguments for yielding to the Romans, were obstinately bent to the contrary; so that *Titus* resolved now to yield no Mercy to a People who had given all the Provocations imaginable, and were perfidious and rebellious in the highest Degree, and stubborn and remorse beyond all Belief. The Citizens had a Design to escape out of the City, but *John* and *Simon* stopped up all Passages. But the Famine encreasing great Numbers stole out, who being taken by *Titus* were immediately hanged up. May the 4th, *Titus* began Four Mounts for his Battering Rams; but *John* sallying out cast down the Ramparts, and destroyed them, and two Days after *Simon* burnt up the other. He did the Romans a great deal of Mischief besides, but was repulsed by them, and *Titus* resolved now to compass the City with a Trench, which was finished in Three Days. However the Seditious were not at all moved, notwithstanding the Famine-raged so violently among them, and they were under so great Afflictions: insomuch that from April 14th, to July 1st, such a Mortality ensued that 115080 Carcasses were carried out to be buried at the Publick Charge, as *Titus* was credibly informed, who had also further Certification of divers Noble-Men, that 600000 of the ordinary Rank were cast dead out of the Gates, and others who dyed besides were innumerable; and that when so many dyed that they were not able to bury them, they gathered their Bodies together into the greatest Houses adjoyning, and there shut them up. A Bushel of Corn was sold for 600 Crowns, Sinks and Holes were continually searched to find the Dung of Oxen to satisfy People's Hunger, yet *Simon* continued his Rapines and Murders without any manner of Remorse, which made some attempt to deliver the City to the Romans, but they came off with Death: *John* also be-

ing.

Bo

ing
den
phan
Oyl,
the I
killec
looke
amon
preffi
Ruine
withi
Moun
batter
Many
of A
Mean
very
ward
tering
of the
set th
but (
Work
and all
not h
For at
tence
took u
pulse-
and th
that lo
the Te
such a
all tha
time,
Lives,
that ha
Confla
ing hin
Fatigue
king h
try wh
His gr
them,

(1) Jo

ing overcome with extream Necessity converted the Golden Vessels of the Temple with the sacred Money to prophane Uses; and was constrained to divide the Wine and Oyl, ordained for Sacrifices, among his Souldiers. Nay the Famine raged so extreamly, that a Noble Woman (1) killed and, boyled her own Child to eat it, which was looked upon as so detestable and inhumane a Crime as well among the *Romans* as *Jews*, that *Titus* could not forbear expressing his Resolution of burying these Iniquities in the Ruins of their Country. He cut down all the Groves within a considerable Distance of the City; caused other Mounts to be raised, and on the First of *July* began to batter the last Wall, and soon entred the Castle by Force. Many false Prophets deluded the Multitude by telling them of Assistance from God, so that *Titus* could not by any Means make them yield. The Contest upon this grew very bloody about the Temple, but the Wall of the inward Part was so strong, that the *Romans* with their Battering Rams could do but little, nor could the Foundations of the Gates be undermined; so that *Titus* was obliged to set them on fire. *Titus* was resolved to save the Temple; but (2) there is an uncontrollable Fatality attends all the Works of the Creation, whether Animate or Inanimate, and all things have their Period. And therefore he could not hinder what Providence had decreed should happen. For at this time a certain Souldier without any Pretence of Authority, or Conscience for so impious a Fact, took upon him to Act by the Inspiration of a Divine Impulse. He mounted the Shoulders of one of his Comrades; and then cast a Flaming Brand into the Golden Window that looked toward the Appartments on the North-side of the Temple. The Place took fire immediately, which raised such a Hideous Outcry among the *Jews*, that they hastened all that was possible to their Relief. For this was not a time, of expecting any Satisfaction by sparing of their Lives, or their Persons, when they had lost the only thing that had made Life precious to them. The News of this Conflagration being brought to *Titus*, just as he was laying himself down in his Tent to take a little Rest after the Fatigue of the Combat, he leapt up; and immediately taking his Chariot, passed away with it to the Temple, to try what he could do toward the putting out of the Fire. His great Officers followed him; and the Legions after them, in such a Confusion, as is but Natural to a Prodi-

(1) *Joseph. de Bel. Jud. l. 7. c. 9.* (2) *Joseph. de Bel. Jud. l. 7. c. 10.*

VESPASIAN gious Multitude without Discipline. *Cesar* did all that was to be done, with Words and Signs, toward the Stopping of it; but it was all as Good as nothing: for the greater Noise drowned the less; and they were every jot as Blind to the Signs and Motions of his Hands, as they were Deaf to what he said. Neither were the Souldiers governed by Menaces or Commands, but only followed the Dictates of Rage and Passion: some were trampled upon, and squeezed to Death in Crouds; others choaked in the Sultry Ruines of the Galleries over the Porches; and 'twas the same thing, whether they Overcame, or were Overcome. The Common Souldiers in the Temple pretended, in Excuse of their Disobedience, that they could not hear their Emperor's Orders; and they that followed, gave the Word forward to Throw Fire. The Rebels, in fine, had no way in the World to prevent it; and which way soever they turned themselves, they saw nothing but Blood and Destruction. As for the poor People, the Sickly, and the unarmed, they put them to the Sword wherever they found them: Mountains of dead Bodies piled up about the Altar, and Sreams of Blood flowing down the Stairs; with Numbers of Miserable Creatures weltering in their own Gore.

When *Titus* saw there was no restraining the Fury of his Souldiers, and that the Fire gained every Day more upon him, he took some of his Chief Officers along with him into the inward Temple; where upon a strict Examination of Matters, he found the Glory and Magnificence of the Place to be at least Equal to the Report of the *Jews* themselves. But *Titus* observing, that the Fire had not as yet taken the *Sanctuary*; and making a true Judgment upon it, that it might not be yet too late to save the *Holy Place*: He started up, and in his own Person earnestly besought his Souldiers to do their utmost to put a stop to the Fire; giving it in Charge also to *Liberalis*, a Centurion of his Guards, to press the doing of it, and to cudgel those that refused. But what with an Ungovernable Rage, and an Impotent Fondness of War, neither Fear nor Respect was sufficient to keep them within the Compass of their Duty. There were others again that had their Heart set upon the Booty; not doubting, but where the Doors were plated with Gold, they should find the Inside filled with Hidden Treasure. While *Cesar* was so very Intent upon the saving of the Temple, one of the Souldiers at the same time set Fire to some of the Door-Posts; whereupon *Titus* and his Captains were forced to withdraw out of Distance of pre-

venting

Boo
vent
at la
This
bleed
was
nific
W
took
Degr
any
Sacre
toget
invol
whet
it out
Fire a
Comp
Gasp
of the
One
dread
terrib
Legion
themse
dismal
ple, b
Flame
had w
Ability
ing M
same
and the
than th
lent, t
looked
Bottom
Flame
that of
Titus
Souldie
they do
blamed
Lives u
upon h

(1) Jos

Book I. Roman Monarchy.

65

VESPASIAN

venting the Mischief: so that the Temple was destroyed at last, in Despite of whatever *Titus* could do to hinder it. This Desolation was a Calamity to make a Body's Heart bleed: the Ruin of the most wonderful Fabrick that ever was seen or heard of, both for Structure, Bulk, State, Magnificence; the Honour of Religion, and of Holy Things.

When the Temple (1) was now in a Flame, the Soldiers took all that came to hand, and killed all they met, to the Degree of a most prodigious Slaughter and Pillage; without any Respect either to Age or Sex; both Young and Old, Sacred and Profane, Priests and Laicks, they all went together, and Men of all Sorts and Qualities were equally involved in the common Calamities of the War: and whether they resisted, or submitted; whether they stood it out, or begged Quarter, they fared all alike. As the Fire advanced, the Crackling of the Flames was heard in Company with the dying Groans of People at their last Gasps; and betwixt the Depth of the Hill, and the Extent of the Conflagration, the whole City seemed to be but One Continued Blaze. The Tumult and Uproar was so dreadful, that it is not possible to imagine any Thing more terrible: what with the raging Outcries of the *Roman* Legions; the Howling of the Rebels when they found themselves at the Mercy of Fire and Sword; and the dismal Lamentations of distressed Wretches in the Temple, betwixt the Enemy, and the Fire. In fine, Those Flames opening the Eyes of those that the Famine had well nigh closed, and inspiring fresh Spirit and Ability to deplore their Misfortunes. The neighbouring Mountains and Places beyond *Jordan*, ecchoing the same Complaints and Grievances over and over again; and the Calamity, in Weight, and Substance, yet more than the Noise. The Flashes were so impetuous and violent, that the very Mountain the Temple stood upon, looked as if it had been One Body of Fire from the Bottom; and the Blood, in proportion, answerable to the Flame; for the Number of the Slain was proportionable to that of those that did the Execution.

Titus was immediately after this saluted *Imperator* by his Souldiers, and the Seditious fled into the City; where they desired a Parly with the General himself, who highly blamed them for their Obstinacy, but promised them their Lives upon immediate Submission. But refusing to rely upon his Promises, they desired leave to depart the City

(1) *Joseph. de Bell. Jud. l. 7. c. 2.*

VESPASIAN

with their Wives and their Children, which so enraged *Titus*, that he forthwith commanded it to be proclaimed by a Common-Cryer, that they were no longer to expect any Mercy. And hereupon he permitted his Soldiers to plunder and burn the City; but the seditious Tyrants retired to the King's Palace, where many had deposited their Wealth, and from thence repelled the *Romans*. They likewise killed 6400 of their Country-men, and rifling the Money betook themselves to the strongest Part of the City called *Sion*, where they more cruelly tyrannized, notwithstanding these Calamities. *Titus* having considered the Strength of the Place, put his Engines in order for Battering it, which put the Tyrants into so great Fear and Consternation, that they knew not how to proceed; and it was not long ere they abandoned their Towers, which were their onely Strength, and in vain thought to escape, by hiding themselves in Vaults and Privies; from whence *John* and *Simon* were dragged, the former being condemned to perpetual Imprisonment, and the other reserved for a Triumph. The rest were all put to the Sword, and the City entirely rased by *Titus's* Command, and the West-Part of the Wall, with the Three Towers, was onely preserved for a Testimony of the Stateliness of the City to future Ages. This was the fatal End of that famous City, and never any Siege in the World was more memorable, the Captives amounting to 97000, and those who perished in the Siege to 1100000, according to *Josephus*. So heavy was the Guilt of our Saviour's Blood upon the *Jews*, and so abominable were their Vices, that we have reason to agree with that Author, who believed, that if the *Romans* had not come against them, the City would have been swallowed up by the Earth, or have perished by some Deluge, or else by Thunder-Bolts and Lightnings have born the Punishments of *Sodom*, whose Inhabitants they exceeded in Wickedness. Here ended the Temporal State and Government of the *Jews*, and that Province was now made captive, and the *Jews* made Slaves, banished, sold, and dispersed throughout all Parts of the World.

The War being thus finished, great Rejoycings were made upon it, and a Triumph decreed by the Senate for *Vespasian* and *Titus*, in Honour of their illustrious Achievements. Upon the Day of the Solemnity (1) there was not a Creature in that Populous City that did not put in for a Spectator: insomuch that when they were all

(1) *Joseph. l. 7. c. 24.*

placed, there was hardly Passage for the Emperors. The Soldiers, with their Officers in the Head of them, marched in very good Order, before Day up to the Gates to wait the Coming of the Princes; not the Upper-Palace Gates, but those near the Temple of *Isis*; where the *Heroes* took up their Lodgings that Night. At break of Day *Vespasian* and *Titus* stood forth, and advanced with Laurel-Crowns upon their Heads, and Purple-Robes, after the manner of their Country, to the *Octavian Walks*, where the Senate, the Nobility, and the *Roman* Knights waited for them. There was a Tribunal Erected before the Portal, with Ivory Seats upon it, which they mounted, and sitting down, were there Saluted with the Harangues and Acclamations of the whole Field. They were unarmed, and as I said, Crowned with Laurels, and Clothed with Purple. As they were going on, and amplifying upon the Emperor's Praises, *Vespasian* made them a Sign of Silence: and then when all things were hush and quiet, *Cæsar* stood up; and covering Part of his Head with his Garment, passed certain Ejaculatory Vows and Prayers according to Custom; and *Titus* did the like. *Vespasian*, after this, gave the whole Auditory a short Speech; and so sent away the Soldiers to Dinner; who were in Course to be Entertained at the Emperor's Charge. He went next to the Triumphal Gate, (together with *Titus*) so called from the Triumphal Pomp passing that Way; and then taking their Repasts, and putting on their Triumphal Habits, they Sacrificed to their Gods in the Gate; and so led on the Triumph through the Middle of the Spectacles for the better View of the People, and the greater Glory of the Solemnity.

The Magnificence and the Variety of these Shews is not so much as to be imagined, and much less expressed; whether for the Nicety of Workmanship, Value, or Novelty; for the whole Stock of precious and agreeable Rarities, that the happiest of Nations had been so many Ages a gathering, met all together in One Day's Triumph, to the Honour of the transcendent Dignity of the *Roman* Empire. As for the choicest Works that ever were seen or heard of, in Gold, Silver, or Ivory; for Price, or Excellency; they were here so common and frequent, that they looked like a natural Confusion of Things, than any Part of a regulated Pomp. And then for the admirable Variety of Purples, and *Babylonian* Embroideries, Jewels and precious Stones; some enchased into golden Crowns, and some set out with other Fancies, they were here so familiar, that they seemed no longer a Curiosity. They had the Images of their

VESPASIAN

their Gods also that were every way wonderful, both for Size, Art, and Matter: and likewise the Figures of several Sorts of Living Creatures dressed up suitably to their kind. They had also a vast Number of People to carry all this, in Cloth of Gold and Purple: And also those that were set a part for the Service of the Pomp, had their distinguishing Ornaments of Splendor and State. Nay the common Sort of the very Prisoners themselves were not without somewhat that was graceful in their Habit to disguise the Misery of their Condition, and the Marks of Slavery that they wore in their Faces. But nothing was more to be admired than the ordering of their Machines, and how the Bearers were able to support them; being many of them Three or Four Stories high. And the Cost was answerable to the Artifice; for the Hangings and the Furniture were all wrought with Gold, Ivory and the like. There were also such Representations of War, and the Circumstances that attend it, that nothing was ever more to the Life. Here was in One Place the Figure of a fruitful Country laid waste; in Another, whole Armies cut to Pieces: some flying; others pursuing, or taken Prisoners; Strong Walls battered to the Ground; Forts demolished; Breaches made in fortified Cities; Towns taken by Assault; the Streets running Blood, and the Conquered begging Quarter; Temples burning; Houses beaten down upon the Heads of their Masters; Rivers lamenting their Misfortune, that instead of watering and refreshing Fields and Meadows, and supplying Drink to Man and Beast, they find themselves forced to take their Course through Publick Conflagrations. What was all this now, but a lively Image of the Sufferings of the Jews; and so put together by Art and Fancy, that it may pass for an instructive History (as *Josephus* saith) of the Ruine of that famous City to those that never knew more of it?

Upon every one of the Pageants was represented the Governour of the Place that was taken, and the Manner of taking it. The Shipping came next; and the Spoils that were dispersed up and down in several Places. But the most considerable Pieces were the *Golden Table* and the *Golden Candlestick* that were taken out of the Temple at *Jerusalem*; the former weighing several Talents, and the other not applied to the Use it was intended for. There was a kind of Pillar that came out of the Foot of it; and out of that Pillar as from the Stem of a Tree, Seven Branches, and every Branch having at the Top the Resemblance of a Lamp: the Number of Seven intimating the

Boo

the
chis
Con
Im
last
with
on
Dign
the
Triu

Be
little
so to
brong
Gene
led in
Place
those
Practi
broug
with
selves
Part
they
all o
Thank
Enem
Assur

Wh
Vespasi
was as
Dispat
racle.
of the
Adorn
of the
mirabl
Table
And f
Sanctua
in the
In th
sident o
phanes

(1) Jo

the Veneration the Jews have for their *Seventh Day*. After this came the *Jews Law*, which was the last *Tropee* of their Conquests that the Jews exposed. This was followed by certain Images of Victory wrought out of Ivory and Gold. And last of all, to bring up the Rear, came *Vespasian* himself, with *Titus* in the next Place, and *Domitian* along with them on Horseback; well mounted; and well becoming the Dignity of his Station. So they marched together into the Temple of *Jupiter Capitolinus*, and there finished the Triumph.

Being now come to *Jupiter's Temple*, they made some little Stay there; it being according to the ancient Practice so to do upon the like Occasion: till News should be brought them that their Enemies General was dead. This General was *Simon Gioras* (One of the Prisoners that was led in Triumph) who was drawn through the Market-Place with a Rope about his Neck, and put to death by those that drew him, according to the Roman Law and Practice, in the case of such Malefactors. Word being brought that *Gioras* was now dead; the whole Field rang with Shouts and Acclamations, and so they betook themselves to their Vows and Sacrifices; and when the solemn Part was over, the Princes returned to the Palace, where they made a mighty Treat: and there was nothing else all over the Town but Feasting, Rejoycing, and giving Thanks for the final Victory they had obtained over their Enemies, to the Glory of their Generals, and the Moral Assurance of a Publick Repose.

When these Triumphs were over and the Empire settled, *Vespasian* erected a Temple that he dedicated to Peace. It was as Rich as Hands and Expence could make it, and the Dispatch of it, in so short a time, was little less than a Miracle. He spared for no Cost; over and above a Collection of the Choicest Curiosities in Painting and Sculpture to Adorn it, in so much that People flocked from all Quarters of the World to see the Glory and the Order of this Admirable Structure. In this Temple he deposited the *Golden Table* and the *Candlestick*, as the Rarities he valued most. And for the *Jews Law*, and the *Purples* belonging to the *Sanctuary*, they were lodged with great Care and Reverence in the Palace.

In the 4th Year of *Vespasian*, *Cassinius Pater* (1) President of *Syria* accused *Antiochus* King of *Comagena* and *Epiphanes* his Son, as holding Correspondence with the *Par-*

(1) *Joseph. de Bell. Jud. l. 7. c. 27.*

VESPASIAN

thians; upon which Orders were given for preventing what might ensue. *Antiochus* was at length taken, but restored by *Vespasian*, who allowed him a sufficient Maintenance, to live as became his Character at *Lacedemon*, and afterwards entertained him and his Sons at *Rome* with great Splendour and Magnificence. About which time the *Alani* invaded *Media*, and forced *Pacorus* the King thereof to redeem his Liberty with an hundred Talents. From *Media* they passed into *Armenia*, and wasted the Country without Opposition, till at length *Tiridates* the King set out against them, who came off but with little Honour, being very hard put to it to escape their Hands with his Life.

Vespasian took (1) away Liberty from *Achaja*, *Lycia*, *Rhodes*, *Byzantium* and *Samus*, reducing them into Provinces, as also *Thrace*, *Cilicia* and *Comagena*. *Cappadocia* being almost overrun with Barbarous Nations, he placed one over it of Consular Dignity in Room of an *Eques*. At length all Wars and Tumults being suppressed both at home and abroad (2), he shut the Temple of *Janus* the Sixth time from the Foundation of the City. It was the First and Principal Care of this Emperor to settle and establish the afflicted and tottering Condition of this Great Empire, and then to Adorn it. And in short, he was a Prince endowed with all the Qualifications requisite for a Person of his High Station, unless it be that (3) he is found fault with for his Covetousness, which however is to be passed over, since the Necessity of the State forced him to it. He was Consul Eight times (besides once before he was Emperor) and in his last Consulship died of a Flux, in the 832 Year of the City, A. D. 79, 123 Years after the Beginning of the Empire by *Julius Caesar*, 109 after the full Settlement of it by *Augustus*, and the 69th of his Age.

There flourished in his time, *Pliny* the Elder, who was in great Favour with *Vespasian* and *Titus*, and employed them on several Occasions. He wrote of *Natural History* in 37 Books, which contain many valuable Things, but some erroneous Ones which he took up upon the Relation of Others. They are now extant, and the best Edition is that of *Harduin*. Also, The History of *Nero*, The Life of *Pomponius Secundus*, The Wars of *Germany*, and other things which are now lost. *Quintilian* the Famous Orator; *Helvidius Priscus*, *Asconius Pedianus*, &c.

(1) Suet. in *Vespas.* (2) Oros. l. 7. c. 9. (3) *Xiphilin* in *Dione*.

TITUS, 10

TITUS his Eldest Son succeeded him. He was born A. D. LXXIX.
in the same Year wherein *Cajus* was slain, and brought up (1) with *Britannicus* the Son of *Claudius*. In *Germany* and *Britain* being Tribune, he had behaved himself much to his Commendation, as also when he was *Quæstor* in *Judæa*. But his Father being Emperor, he was suspected as designing to establish himself; but cleared all Jealousies, and *Vespasian* thought afterwards to make him Copartner in the Empire. He was reckoned for a Second *Nero*, and scarcely did any ever come with more Fear or less Favour to the Government.

But he behaved himself quite contrary to the Expectation of all, and was adorned with so many Virtues and good Qualifications, that he became the Love and Delight of Mankind. Several sad Accidents happened in his time. A Fire broke out in *Rome*, which burnt for three Days together. A Dreadful Eruption of *Vesuvius* destroyed all round about it. At which time another War arose in *Britain*, wherein *Cn. Julius Agricola* harassed all the Country of the Enemies, and was the first of the Romans (2) who knew *Britain* was compassed about with Sea. In short, so great were the Atchievements of *Agricola* in *Britain*, that for them he was afterwards put to Death by *Domitian*, who envied him, for his Great and Glorious Actions.

Titus was too good a Prince to Reign long, and therefore was snatched away the 42d Year of his Age, after a Reign of Two Years, as many Months, and Twenty Days; a Prince too deserving for so corrupt an Age, and one whom *Tacitus* says was capable of any kind of Dignity, in whose Countenance was no less Sweetness than Majesty.

DOMITIAN. ||

Domitian (so called from *Domitilla* their Mother) succeeded *Titus*, being more like to *Nero*, *Caligula* or *Tiberius*, than either his Father or Brother. Though he was given naturally to Vice and Cruelty, in the Beginning of his Reign he restrained himself; for his Cruelty

(1) Suet. in *Tit.* Eutrop. l. 7. Oros. l. 7. c. 9. & alii. (2) Dio apud Xiphilin. in Excerpt. l. 46.

DOMITIAN

was then employed upon Flies, which privately in a Room he was wont to catch and prick with a Bodkin, so that one asking whether any Body was within with *Cæsar*? It was not unfitly answered by *Vibius Crispus*, No not so much as a Fly.

He undertook several Expeditions, as against the *Catti* (1) and *Sarmatians*, and triumphed also over the *Dacians*. *L. Antonius* President of *Germany* raised a Civil War against him, which he finished with great Felicity. In the Second Year of his Reign (2), *Agriкола* defeated the *Ordovices* in *Britain*, and took the Isle of *Mona* about Autumn.

After this he grew extraordinary Cruel, putting Men to Death upon small and trivial Accounts, and raised the second General Persecution against the Christians. He arrived at that horrid Arrogance, that he stnick not to say in the Senate, That he gave the Empire to his Father and Brother, who did but restore it to him; and (what was worse) he would be called Our Lord and God. The best thing we find concerning him is, that though he was no Scholar himself, he took Care for repairing of Libraries. His Cruelties caused his own Servants to conspire against him, who murdered him in the 45th Year of his Age, U. C. 849, it being 131 Years after the Beginning of the imperial State of *Rome*, under *Julius Cæsar*, 121 after the full Settlement of the Empire by *Augustus*, 96 after our Saviour's Birth, 63 after his Crucifixion, and 25 after the Destruction of *Jerusalem*.

Before we proceed any farther, we must give a short Account of Ecclesiastical Affairs. *Dionysius* (3) the Areopagite being by *St. Paul* made Bishop of *Athens*, governed that Church in the time of *Nero*, and afterwards *Linus* the Bishop of *Rome*, being crowned with Martyrdom on the 9th of the Calends of October, in the last Year of *Nero*, according to *Damasus*, *Cletus* or *Anacletus* succeeded him in that See. Some place *Clemens* next to *Linus*, then *Cletus*, and then *Anacletus*. But *Irenæus*, *Eusebius* and *Epiphanius* rank them thus: *Peter*, *Linus*, *Cletus*, or *Anacletus*, *Clement*; for he whom *Irenæus* and *Eusebius* call *Anacletus*, is by *Epiphanius* and *Damasus* called *Cletus*. *Cletus* died according to *Damasus*, in the Second Year of *Domitian*, and was succeeded by *Anacletus*. But *Eusebius* (4) maketh *Anacletus* to have been Bishop 12 Years, and in the 12th of *Domitian* to have been succeeded by *St. Clement*, *St. Paul's*

(1) Suet. & Eutropios. (2) Suet. in *D. mit.* Oros. l. 7. c. 16. (3) Euseb. Hist. Eccl. l. 3. c. 4. (4) H. E. l. 3. c. 14.

Fellow-Labourer. In the 4th of Domitian, Anianus (1) first Bishop of Alexandria died, and was succeeded by Abilius. The first Bishop of Byzantium or Constantinople was St. Andrew the Apostle (2). He built an Oratory in Argypolis, and Ordained Stachys to be Bishop, who Governed 16 Years, and was succeeded A.D. 55. by Onesimus, who Governed 14, then Polycarpus Ruled 17, and Eleutherius 7, who came to the Chair A.D. 85. in the second of Domitian.

Domitian having raised the Second Persecution against the Christians, St. John the Apostle, after he had continued at Ephesus 27 Years, was in his 9th Year banished into the Island of Pathmos (3) where he wrote his Revelation, in which he sheweth both Christ's and his own Detestation of the Doctrines of the Nicolaitans; for several Heresies had now sprung up, the First whereof was that of Simon Magus (4), who affirmed, 1. That himself was Father, Son and Holy Ghost, and was worshipped of all People by divers Names. 2. That 'twas no Sin for any Man to lie with any Woman. 3. That Christ did suffer no Hurt from the Jews; for he himself was Christ. 4. That the World was made by Angels, and that an Angel redeemed Mankind. 5. That there is no Resurrection. 6. He thought (as I have said above) that the Gifts of the Holy Ghost might be purchased with Mopey. Nicholas (5) Patron of the Nicolaitans, was One of the First Seven Deacons. His Sect taught that 'twas lawful to lie with any Woman, and that Venery is so necessary (6), that those Men who use it not every Friday, cannot be saved. About the Year 69 the Cerinthian Heresy arose, so called from Cerinthus (7) a Jew by Birth. He taught, 1. That the World was made by Angels. 2. That Jesus our Saviour had indeed for his Parents Joseph and Mary, and that when he was baptized Christ descended on him, by whom he wrought his Miracles, but that he left him at his Crucifixion and ascended into Heaven. 3. That Christ's Kingdom at the Resurrection should be Earthly, and that Men should live in all Fleshly Lusts and Pleasures for a Thousand Years. 4. He denied the Divine Nature of Christ, and that he was not yet risen from the Dead, but should rise hereafter. 5. That the old Law and Commandments were to be kept together with the New Law or Gospel, and that Circumcision was necessary for Salvation.

(1) *Ibid.* l. 3. c. 14. (2) *Vide* Jos. Scaliger. in *Eusebianis* p. 312. (3) *Euseb. H. E.* l. 3. c. 18. (4) *Euseb.* l. 2. c. 13. (5) *Clem. Alex. Strom.* l. 3. *Euseb. H. E.* l. 3. c. 29. (6) *Epiphani.* l. 2. *Tom.* 2. *Har.* 23. (7) *Iren. Epiphani.* *Euseb.* l. 3. c. 28. l. 4. c. 14.

DOMITIAN

Epiphanius tells us some Hereticks, called *Alogi*, affirmed *Cerintus* to be Author of the *Revelation*.

About the Beginning of *Domitian* also arose the Heresy of *Menander a Samaritan*, and the Scholar of *Simon Magus* (1). His Doctrines were 1. That the World was made by Angels, and that those Angels could be overcome by nothing else but the Art of Magick. 2. That Christ was not true Man. 3. That himself was the Saviour of the World, and that all who would be saved must be baptized in his Name. Out of his Doctrine budded that of *Saturninus of Antioch*, who not long after taught, 1. That the World was made by Seven Angels, without the Knowledge of God the Father. 2. That Christ was but the Shadow of a Man. 3. That Marriage and Procreation were of the Devil. *Basilides*, of whom were named the *Basilidians*, agreed in several Points with *Simon*, *Menander*, and *Saturninus*. He taught, 1. That Christ did not suffer, but *Simon of Cyrene*; that Christ taking the Form of *Simon* laughed them to Scorn. 2. He drew Men from Martyrdom, affirming, That 'twas no Sin to deny Christ in time of Persecution. 3. That the Angels made 365 Heavens, and that these Heavens made the World. He wrote 24 Books upon the Gospel, and feigned to himself Prophets, whom he called *Barnabas* and *Barcoph*. He commanded Silence to his Scholars for the Space of Five Years, after the manner of *Pythagoras* (2). In the time of these Two, as *Irenaeus* writeth, lived *Carpocrates*, the Father of the Heresy of the *Gnosticks*, who thought good not to make known the Sorcery of *Simon* privily, but openly, glorying of Charmed-Love-Drinks, of Devilish and Drunken Dreams, of assistant and associate Spirits, with other like Illusions. They also taught that whosoever could attain to the Perfection of their Mysteries, must work such Facts though never so filthy, otherwise they could not overcome the *Secular Potentates*, unless every One played his Part after the same secret Operation. They held, 1. That the Soul was made of the Substance of God, and that Brute Beasts are Rational as well as Men. 2. That there are Two Gods, a Good, and an evil One, and that this evil God was Creator of all things. *Carpocrates* also taught, That Christ was a meer Man, born of *Joseph* and not of the blessed Virgin, that he was a good Man, and therefore after he was crucified, his Soul went up into Heaven, but his Body is still in the Grave. 2. That the World was made by Angels. 3. That there is no Resur-

(1) Euseb. l. 3. c. 26. &c. Irenaeus, Epiphani. August. (2) Euseb. l. 4. c. 7.

rection.

fection. 4. He rejected the *Old Testament* as not *Canonical*. Besides these, at this time arose the Sect of the *Ebionites*, so called from *Ebion*, who held, 1. That *Christ* was but a meer Man. 2. That when *Jesus* was 30 Years old, there descended on, and dwelt in him, another Person called *Christ*, and thus *Jesus* and *Christ* dwelt and were united together. 3. He agreed with *Corinthus* in the rest of the Heresies, touching Circumcision, and Keeping all the Law of *Moses*. He denied the *Epistles of Paul*, accusing him, that he fell from the Law. The *Jewish Sabbath*, and all other Ceremonies, he observed together with the *Jews*, only the Sunday he celebrated as we do, in Remembrance of the Resurrection. 'Tis reported (1) That *St. John* hearing *Ebion* was in the Bath, refrained his Company, and having seen and allowed the Three Gospels published by the other Evangelists, wrote his own to confute the Heresies of him, *Corinthus* and *Menander*.

There flourished in *Domitian's* time, *Juvenal*, famous for his Satyr. *Perseus* also, a noted but obscure Satyrist. *Statius*, celebrated for his two Poems of *Thebais* and *Achillis*, the first in Twelve Books, the other in Two, as being left imperfect by him, and Five Books of *Sylvæ*. The Philosophers were banished *Rome* and *Babyl*, amongst whom was *Epiphanius*, whose Life and Conversation was so admired by all, that his Earthen Lamp that lighted him at his Studies, was sold for 3000 *Drachmas*. *Origen* the Historian, his Disciple, published four Books of his *Purposes*, and polished his *Enchiridion*, or *Manual*, which seems rather to be the Work of a Christian than Spick Philosopher.

NERVA.

Domitian being dead, *Nerva* by the Interest of *Petrinus Secundus* the *Præfectus Prætorio*, was declared Emperor by the Senate (2). As soon as he came to the Throne, he caused such as had been banished for their Religion to be recalled, amongst whom was *St. John* the Apostle; and his Favour was so great, that the *Jews* also in a very peculiar Manner tasted of it, and forgot nothing which might contribute towards restoring the Empire to its former Lustre (3). He was old and infirm, and died

A. D. XCVI.

(1) *Epiphanius* *Heret.* 30. *Book* 1. 2. c. 21. (2) *Dio Xiphil.* *Orat.* 18. 11. *Eutrop.* 1. 2. (3) *See* *Dio in Nerva.* *Ann. Viti, de Cæsar.* *Eutrop.* *Hæroclian.*

NERVA

in the 66th Year of his Age, after a short Reign of One Year, Four Months and Nine Days. But before his Death he publicly (1) adopted *Trajan* in the Capitol, and he had Relations of his own; and afterwards declared him *Cæsar* in the Senate, meerly for his Virtues, though he was no Roman, but of obscure Original, and he was the first [Stranger] that succeeded to the Imperial Crown.

TRAJAN

VIII.

Notwithstanding his Birth did not promise to great Advancements, yet *Ulpian Trajan*, after the Death of *Nerva*, was raised Emperor by the Soldiers, and accordingly vested with the Imperial Purple (2). It was not long ere he verified the great Esteem conceived of him. For he wrote to the Senate, that a Man of Honesty should never be condemned to Death by his Order: A Promise which though he observed to others, yet was broke by him in Respect of the *Christians*; for notwithstanding no Express Edict was published by him against them, yet his prohibiting them from Night-Assemblies gave good Occasion to the Governours and Presidents of Provinces to persecute the Faithful with the greatest Severity; which Persecution (being the Third since our Saviour's Death) was ceased a little upon the Younger *Pliny*'s Writing to the Emperor in behalf of the *Christians*, as may be seen in the Tenth Book of that excellent Author's Epistles. *Decabalus* King of *Daia* revolted, when *Trajan* understood, he led his Army into that Country, and defeating him twice, reduced it into a Roman Province. After which he returned to *Rome*, and received several Embassies from remote Countries, and even *India*, tho' at that time little known, was among those that coveted his Friendship. About this time he began to build the famous Pillar bearing his Name, which was finished several Years after, and is one of the Master-Pieces of Architecture, since rebuilt by Pope Sixtus V. who got the Statue of St. Peter to be set upon it. He afterwards obtained great Victories (3) over the *Armenians*, *Parthians*, *Osroenians*, *Arabians*, *Abyssinians*, *Iberians*, and over the Inhabitants of *Colchis*, and the *Peasants*. And the *Britains* revolting by Reason of that unusual Severity which *Agricola* and others, which were over them, had exercised; they

(1) Dio. (2) See Dio. l. 67. (3) Eutrop. l. 8. Festus Rufus. D. Cass. Aur. Vict. Oros. l. 7. c. 12. Zonaras, tom. 2.

were

TRAJAN

were soon reduced by Trajan, who took so great Care of the Island, that he repaired the Roads and High Ways, for which Reason it is that Mr. Camden (1) and others (2) tell us, that the Four Principal High Ways, which are in several Places visible to this Day, are to be attributed to the Romans; though some (3) are of another Opinion, and think they are owing to Monarchs one of the British Kings, and Bede his Son; and the chief Reasons why they cannot be ascribed to the Romans may be learned from Mr. Sammes's Antiquities of Britain (4). Now because these Ways are some of the most remarkable Pieces of Antiquity in our Island, I hope it will not seem amiss, if I hence take Occasion to give a short Description of them. Robert of Gloucestre, though somewhat mistaken in the Tract, gives us this Account of them, in his old Rhymer (5):

But I have seen on the sea in England,
 Four great roads, all the way from London
 That though in old times were made by the
 As when I was in this booke after have telle I may
 From the South unto the North, forth Ermingstree,
 From the East unto the West, forth Ikenild Streete.
 From the Southward to Northward, into England's end,
 In four great ways, thus the way that by many Comen
 Doth wende

While I was upon this land being born the wife
 Made and ordered him with great franchise
 For he was therein any other one way,
 He made judgement thereof and great vengeance
 But to give a more exact Account of them

The Way of Dike goeth not directly, but (6) norably
 over the greatest Part of this Island, beginning at Dornest
 or Dornest in Dorsetshire, where Brut (as Geoffrey of Monmouth
 relates) sometime landed, or, as one (7) saith, and which
 is more likely, as Harrison (8) thinks, at the Point of Corn
 wall, though the Elders Writers seem to note the contrary.

(1) In Brit. prolegom. p. 44. (2) See Dugdale's Antiquities of War
 wickshire in Knightlaw Hundred p. 5. also his History of Lancashire and
 Cheshire p. 30. (3) See Rob. of Gloucester's History of Brit. in Bodley
 MSS. in Bib. Bodl. f. 10. b. Galfrid. Mon. Humberhead L. 1. c. 19. p. 20.
 T. 1. c. 2. Stowe's Annals. Selden's Font. Augustin. facies altera. cap. 4.
 Part. 1. p. 25. (4) Loc. citat. (5) See Harrison's Description of
 England, Part. 1. c. 19. p. 112. (6) Rannalphus Carenus, (8) Loc.
 citat.

From

TRAJAN.

From hence it passeth through the Midst of *Devonshire* and *Somersetshire* and cometh to *Bristol*, from whence 'tis plainly discerned to run to *Sudbury Market*, *Tetburie*, and so on in a strait Line to *Cirnchester* it self.

Some think (1), That the Way, which lieth from *Cirnchester* to *Bath* is the *Fosse*; and that this between *Gloucester* and *Cirnchester* is another of these Four Ways.

But 'tis an old Tradition, grounded upon great Probability, and confirmed by some Experience, that these Ways crossed each other in some part of the Kingdome.

Of which Opinion also was our famous Antiquary Mr. *Leland*, who received it from an Abbot of *Cirnchester*, who alledged good Proof for what he said.

From *Cirnchester* it passeth by *Chepingnorton* to *Conventrie*, *Leicester*, *Newmarke*, and so goeth across the *Watlingstreet* to *Lincolne*, where the Generality of Writers say it ends.

But *Alfred* of *Beverlie* (2) makes it extend farther, namely to *Cairnesh* in *Scotland*, with whom agrees Mr. *Burton* (3), who thinks with *Camden* (4) that 'twas so called, *quod fossa utrinque munita fuerat*.

Watlingstreet was began by *Molmutius*, and finished by *Gutheline*, saith *Harrison* (5), from whence it received its Name as Mr. *Camden* tells (6) us also, *Virelliano nescio quo qui idas curavit* for saith he farther, *Virellianum Guetlin sua lingua nominarunt Britanni*.

It beginneth at *Dever* in *Kent*, and so stretcheth through the midst of that County unto *London* (7), where it gives Name to *Watlingstreet* (8). From *London* it goeth to *Verulamium*, or *Verlamcester*, now called *St. Albans*, where in the Year 1531, the Course thereof was found by a Man who digged for Gravel to mend the High-Way. At which Place it was about 18 Foot Broad, and 10 Foot Deep, and stoned at the Bottom with large Flint-Stones, *Belin* having caused all of them to be pitched in this Manner (9), that they might be a lasting Mark of his Care to Future Ages.

From this Street *Verulam* had its Name (10), being called by the Saxons *Watlingaceter* and *Wenlamceaster*. Which appears by King *Ethelred's* Charter, by which he

(1) See *Harrison* *ibid.* (2) See *ibid.* (3) In his *Commentary* on *Antonine's Itinerary* through *Britain* p. 95. (4) In the *Proleg.* to his *Britannia*, pag. 45. Lond. 1607. (5) *Loc. cit.* (6) *Ibid.* (7) *Harrison* *ibid.* *Camd.* *ibid.* *Burton* *ibid.* (8) *John Stow's Survey of London*, p. 201. (9) *Harrison* *ibid.* p. 112. (10) *Camden* in *Proum*, and in *Herefordshire*, p. 292.

Book I. Roman Monarchy.

79

TRAJAN.

granted Lands to the Monastery of St. Alban, in the Year 996 (1).

Afterwards it goes to Caxton (2), and so to Huntingdon; then in a crooked posture, bounding Leicestershire, to Castleford, thence to Stamford, and so by the West of Marton.

Then we hear it goeth through or near the Park at Pomfret (3). Thence over Castleford Bridge to Aberford; so to Yurke, Witherbie, and Borowbridge, where are great Signs of it. Thence to Catericke, and so it continues to Carlisle. From whence, saith Harrison, it goes to Cathnessie in Scotland about 230 Miles out of England.

Others say, that coming to St. Albans (4), it passeth over the Fosse in a crooked Line, and so goeth through Shropshire (where yet also the Name abideth, saith Burton (5)) by Wrekin-Hill unto Cardigan by the Irish Sea-side.

But the generality of Writers inform us, that it passeth from St. Albans to Chester (6); and whereas all is referred to Belin, and his Father, as I have observed above out of the British Historian, &c. another (7) relates, that the Sons of (I know not what) King Wetle, made it, and that 'twas denominated from him.

Now whereas Talbot (8) thinketh the Course of the Second Journey of Antoninus was along the Watlingstreete, he cannot understand (9) this of the whole Journey from the Beginning, because of the Watling's ending at Chester.

We have seen above, that Harrison makes this way pass by Huntingdon; But 'tis said in a certain place (10), *Quod via Watlingstreete (quæ a Dubria ad Cestriam perrexisset ab omnibus ferme conceditur) per Huntingdoniam transiret nullo modo verosimile est.* But perhaps this Opinion might have obtained more Authority with the Editors, had they considered Harrison's Diligence in tracing out the Ways. *Hærum tractus studiose prosecutus est Auctor Descriptionis Britannicæ in principio grandium nostrorum Annalium cap. 19.* saith our famous Spelman (11).

(1) M. Paris in *Vitt. Ab. S. Alb.* p. 240. 241. 27. Sr. William Dugdale's *Antiquities of Warwickshire*, p. 5. (2) So saith the *Chronicle of Barnwell*. (3) This is Leland's Account followed by Harrison. (4) *Vid. Ranulph. Hygden. Polychron. lib. 1. cap. de Plas. Reg.* (5) In *supra citatis Commentariis*, p. 95. (6) Burton *ibid.* Hen. Huntingdon *Hist. lib. 1.* (7) Roger Hoveden. *Annal. par. pr. fol. 248.* (8) In his *Annotat. upon Antoninus's Itin. MSS. in Bibl. Bodl.* (9) Burton. *ibid.* (10) In *Annot. ad Vitam. Ælfredi Magni a Joh. Spelmanno conscript, lib. 1. p. 36.* (11) In his *Glossary*, p. 308. in *voc. Ikeneldstreet.*

Now

TRAJAN.

Now for the other two, *Ermingsfreete* and *Ikenildfreete*. *Ermingsfreete* is called by *Drayton* (1) *Rickneld*.

And *Rickneld* forth that raught from *Cambria's* far,
(ther more.

Where South-Wales now shoots forth *St. David's* *Pro-*
(montorie

And, on his mid-way neere did me in England meet;
Then in his oblique Course the Lusty stragling street
Soon overtook the Fosse: and toward the full Time,
Into the Germane Sea dissolv'd at his Decline.

This Name of *Rickneld* is in *Randulph* of *Chester* (2), and by him made to pass from *St. Davies* in *Pembroke* unto *Hereford*, and so through *Worcester*, *Warwick*, *Derby*, and *Yorkshires* to *Tinmouth*, which appears likewise from a very Ancient Deed which *Mr. Selden* (3) had seen.

What is here said of *Rickneld* agreeth properly to *Ickeneld* (4), altho I am not of Opinion with *Mr. Harrison* (5) That *Rickneld* and *Ickeneld* are the same; for if they were, *Randulph* and *Drayton* would reckon but three, whereas it was their Design to speak of all.

Since therefore what hath been said does not afford us either a true or probable Account of the Passage of this Way, the Reader may be pleased to note, That according to the most accurate Accounts it extends it self from East to South-East, namely from *Menewia* or *St. David's* in *Wales*, unto *Southampton*; so that 'tis likely the *Fosse* and *Erming* (6) meet about *Cirncester*, as it cometh from *Gloucester*, according to the Opinion conceived of them in that Country.

But the Opinions of this and the other Ways are so very different, as even puzzled the Learned *Selden* (7). 'Tis not in my Power, saith he, to reconcile all these, or elect the best; I only add, That *Ermingsfreete* which being of *English* Idiom seems to have had its Name from *Immunull* in that Signification whereby (8) it interprets an Universal Pillar worshipt for *Mercurie*, President of Ways, is like enough (if *Huntingdon* be in the right making it from South to North (9)) to have left its Part in *Stanfreete* in *Surrey*, where a Way made with Stones

(1) In his *Polyolbion* Song. 16. p. 248. (2) In *Polychronico* in cap. de *Plat. ut supra*. Vid. item *Burton. ibid.* (3) In his *Notes* upon the said *Polyolbion*. (4) See *Selden. ibid.* (5) In *Descript. Brit. part. 1. cap. 19.* (6) *Harrison ibid.* (7) In his *Notes* upon the forecited *Polyolbion*. (8) *Adam Bremen's Hist. Eccles. cap. 5.* (9) Vid. *Hen. Huntingdon Hist. 1.*

and Gravel in a Soil on both Sides very different continues near a Mile; and thence towards the Eastern Shore in *Sussex*, are some Places seeming as other Reliques of it. But I here determine nothing.

Drayton having therefore (1) attributed to *Ermingstreete* what by right agrees to the *Ickeneld*, what he writes of of the *Ickeneld* agrees by consequence to the *Erming*:

As *Ickning*, that sets out from *Yarmouth* in the East, By the *Iceni* then being generally possest, Was of that People first learn'd *Ickning* in her race, Upon the *Chiltern* here that did my Course embrace. Into the Dropping South and bearing then outright, Upon the Solent Sea kept on the Isle of *Wight*.

For, as *Harrison* (3) takes Notice, The *Ickeneld* began somewhere in the South, and so held on toward *Girneſter*, then to *Worſteſter*, *Wicambe*, *Brinſham*, *Lichfield*, *Darbie*, *Cheſterfield*; and crossing the *Watlingſtreet* somewhere in *Yorkſhire*, extended in ſelf to the Mouth of the *Tine*, where it ended at the main Sea, as moſt acknowledge.

As to the Original of the Name *Drayton* and *Hollingshead* agree; to whom I refer you for their Reasons. Here I ſhould put a Period to this Account, did I not meet with another of the *Ickeneld-way*, quite different from what has been given.

For *Dr. Plot*, (an Eminent *Kirtuoſo* whiſt he lived (4)) tells us (5) That he meets with this Way paſſing through *Oxfordſhire*, and That it is called by its own Name at very many Places [*Ickeneld-way*] to this very Day. Some indeed, he ſays, call it *Icknil*, ſome *Acknil*, others *Hackney*, and ſome again *Hackington*; but all intend the very ſame Way, that ſtretches it ſelf in this Country from North-eaſt to South-weſt; coming into it (out of *Bucks*) at the Pariſh of *Chinner*, and going out again over the *Thames* (into *Berks*) at the Pariſh of *Goring*.

So that the *Dr.* thinks that *Mr. Harrison* is in a palpable Error, for giving a contrary Account of its Paſſage (6); and yet becauſe *Sr. William Dugdale* (7) favours *Harrison*, he will not be poſitive.

But the *Dr.* being noted for his wreſting all things to an Opinion he hath once framed, I hope it will not ſeem

(1) Vide ſupra. (2) Not far from *Dunſtable*. (3) *Vbi ſupra*. (4) *Ant. a Wood's Athens Oxon. Vol. 2.* (5) In his *Natural Hiſtory of Oxfordſhire*, chap. 10. *ſect.* 22. 23. (6) *Vide ſupra*. (7) *Antiquities of Warwickſhire in Barlickway-Hundred*, p. 568.

TRAJAN.

amiss to the Reader, if I ingenuously confess that I dissent from him; especially since afterwards, in another Place (1), he tells us that he has some Reason to doubt whether this were the true *Ickeneld-way* or no. Now to return to *Trajan*.

All those great and glorious Actions of his above mentioned would have been without Example, had he not been guilty of so great a Crime, and which cannot be forgotten, as the Banishing of 1000 *Christians*, whom he disbanded out of his Army, and sent into *Armenia*. He was like to have perished in that dreadful Earthquake which happened at *Antioch* in his time, being forced to be drawn out of a Window. After which he quite exterminated the *Jews*, who had revolted, and died in a Town of *Cilicia* then called *Selinunte*, and afterwards *Trajanopolis*, in the 63^d Year of his Age, after a Triumphant Reign of 19 Years, 6 Months, and 15 Days.

In this Emperor's Reign died *St. John* the Apostle, the time and manner whereof is uncertain, though all Authors agree as to the Place, which was *Ephesus*. In the Persecution raised by *Trajan*, amongst the rest, were martyred *Simeon* *Cleophas* Bishop of *Jerusalem*, being an Hundred and Twenty Years old, and *Ignatius* (2) Bishop of *Antioch*. *Simeon* was succeeded by *Justus* a *Jew*, after whom some place *Zachaeus*, *Tobias*, *Benjamin*, and *John* in the 19th and last of *Trajan*. In the 11th of his Reign, *Euaristus* Bishop of *Rome* was martyred, and was succeeded by *Alexander*, who was martyred in the 19th Year, and according to *Damasus*, *Xystus* had his Seat (3). It must also be remembered that *Heros* succeeded *Ignatius* in the See of *Antioch*.

In his time flourished *Plutarch* of *Cheronea*, a famous Philosopher, Historian and Orator. He wrote *The Lives of the Illustrious Men of Greece and Rome*, and several other things, wherein he manifests his great Knowledge in all things, though it is observed that some of these Writings were composed by another *Plutarch* called the Young (4). *Dion Chrysostom* a famous Orator. *Pliny* the Younger, in great Esteem with *Trajan*, who raised him to the highest Charges, which he deserved, being One of the finest Wits of his time. His Epistles are full of Wit and Politeness, and his Panegyrick upon *Trajan* inimitable. *Suetonius* a familiar Acquaintance of *Pliny's*. He wrote the Lives of the

(1) *Natural History of Staffordshire*, chap. last. (2) *Euseb.* l. 3. c. 35. and the *Acts* of *Ignatius* by *Usher*. (3) *Euseb.* l. 3. c. 35. (4) *John Ruald in vita Plutarchi*. *Photius* cod. 245, 259, & 269. *Voss.* l. 2. *De Hist.* Gr. c. 10.

XII *Cæsars*, a Book of equal Profit and Pleasure. Besides which we have also a Treatise of the famous Grammarians, and another of the Rhetoricians, the greatest Part of which we want, as also of that Treatise of his which contained the *Lives of the Poets*; for that of *Terence* is, in a manner, wholly his, as *Danbús* owns; and those of *Horace*, *Juvenal*, *Lucian* and *Persius* probably are his likewise. We have lost divers others of his Pieces (1). *L. Florus*, celebrated for his Epirome of the *Roman History*. *Tacitus*, highly extolled by *Pliny the Younger* in his Epistles. His History, of which we have no more than V. Books, and his Annals, a great Part whereof is likewise lost, shew how well he was qualified for an Historian. Besides which he also composed a Treatise of the different Sorts of People that inhabited *Germany* in his Days, where he speaks of the Difference of their Manners; and a Book of his Father-in-Law *Agricola*. Some also attribute to him that Piece Of *the Causes of the Corruption of the Latin Tongue*, which others will have to be *Quintilian's*; though *Lipsius* thinks 'twas written by neither, *Jul. Frontinus*, a great Warrior. He wrote divers things, amongst which is his Book of *Stratagems*.

A D R I A N.

Though the *Roman Empire* had now arrived at its greatest Height, and though never any Emperor had greater Authority, or more ample Revenues than *Trajan*, yet he wanted Power of producing an Heir to succeed him after his Decease (2). Nor would he adopt any Person for his Successor, imitating in this particular, (as most conjecture) *Alexander the Great*, of whom he was a great Admirer. But his Wife *Plotina* finding that his Nephew *Ælius Adrianus* or *Hadrianus* was not onely in great Authority, but of great Wisdom and Merit, endeavoured to establish him in the Empire, forging for this End an Instrument, which imported, *That Trajan had adopted him for his Son and Successor*. The Soldiers immediately swore Obedience, and did Homage to him, and he rewarded them to their great Satisfaction, and writing to *Rome* (for he was now at *Antioch*, where he had been left by *Trajan* as General of all the Forces in the East) the Senate were not long ere they gave their Consent.

A. D. CXVII.

(1) Vide Aul. Gell. Plin. l. 1. eb. 18. l. 5. ep. 11. Auson. ep. 19. Suid in Suet. Voss. de H. Lat. c. 31. 19c. (2) Vid. Spartian. vit. Hadrian.

ADRIAN.

Not long after the Death of *Trajan*, before *Adrian* left the East, the *Parthians* and some other Nations, lately conquered, revolted; and likewise in *Britain* and some other Parts, there began to be some Alterations and Insurrections. Which though *Adrian* might by the Force of his Arms have easily pacified and suppress'd, yet he thought it most proper (being not of so aspiring a Temper as *Trajan*) to endeavour to preserve the Ancient Bounds of the Empire intire, without any ambitious Prospects of farther Conquests. For which reason it was, that in the Beginning of his Reign, he in a great measure abandoned the Provinces of the *Parthians*, and other Provinces of the East, beyond the *Euphrates* to the *Indies*, which *Trajan* had conquered; judging *Parthia*, *Media*, *Mesopotamia*, and the rest of these distant Provinces to be of more Incumbrance than Profit to the Empire; and for the more Security of other Places, made *Euphrates* the Boundary or Barrier in those Parts; and placed his Legions about the Banks of that River. After he had thus settled Affairs, he left *Cornelius Severus* Governour of *Syria*; and suppressing some Disturbances lately raised by the *Jews*, he went to *Rome*, where when he was arriv'd he refused a Triumph offered him, and ordered it to be given to *Trajan's* Image, which was done accordingly.

He began his Reign with the great Love and Applause of all Men, and immediately performed divers Actions which discover'd him in every Respect to be a most Excellent Prince, as his Qualifications also shew'd; being highly Skillful in all Exercise both of Mind and Body; and was as great a Scholar as Souldier, and as famous for his Virtues as either. Shortly after his Entrance into the City, he took an Oath, that he would never punish a Senator otherwise than by the Sentence of the Senate; gave much Money to the Necessitous; eas'd the Towns and Magistrates of the Charges of *Publick Post* and *Carriage*; forgave a vast Number of Debts due to the Exchequer; and his Clemency was so remarkable that he pardon'd several who had given him great Affronts before he was Emperor. But though his Vertues were extraordinary, yet his Vices were in a great measure as extraordinary. For in the midst of his Excellencies he was observ'd to be proud and vain-glorious, envious and detracting, cruel and revengeful; and his Severities more especially appear'd towards the *Christians*, countenancing or permitting their Persecution in many Parts of the Empire. It began in the Second Year of his Reign, and by reason of the Sharp-

A. D. CXVIII

ness

(1) Vid.

nels thereof, it is by many reckoned the 4th General Persecution, though by others it is only accounted a Revival of *Trajan's*; there being no new Edicts now published, only *Trajan's Laws* being still in force, were again put in Execution.

The same Year several Northern Nations, as the *Alans*, *Syths* in *Europe*, the *Sarmatians* and *Dacians*, began to make Devastations in the Roman Empire. *Adrian* himself went against them, and his very Name soon brought them to a Submission. After which he resolved to visit the whole Empire in Person, to see that all things were regulated and established to the Honour and Safety of the Publick. The first Province he entred was *Gaul*, from whence he went into *Germany*, and endured all the Hardships of a Common-Soldier. Having stayed here some time, he entred *Belgium*, and from thence passed into *Britain*, where he reformed many Abuses, reconciled the Inhabitants and *Romans* there, and for the better Establishment of future Peace and Tranquility, he caused a mighty Wall (1) to be made of Wood and Earth, extending from the River *Eden* in *Cumberland*, to the *Tine* in *Northumberland*, Eighty Miles in length; and all to prevent the Incursions of the wilder *Britains*, and dangerous Neighbours, that daily disturbed the Peace of the *Romans*. After this he returned into *Gaul*, and having performed divers remarkable things there, went into *Spain*, where he was received with great Joy and Satisfaction, it being his Natural Country, though a bold Fellow endeavoured to kill him, to whom nevertheless he was very favourable, and pardoned his Crime. At this time he appointed the exact Limits and Bounds of the Empire, from the Barbarous Nations on the North. At length he returned home, employed himself in the Affairs of the City, and frequent Conversation of Learned Men, of whom he had of all Sorts, though indeed he was so ambitious of surpassing them, that he had a great Jealousy of all who excelled him, and envied their Excellencies, which was very prejudicial to them, as might be instanced in some, were I obliged to enter so closely into Particulars. About the Seventh Year of his Reign, he received News of the *Parthians* being up in Arms, which made him take a Journey in Person towards the East, which when the Enemy heard, they were so terrified that they immediately sued for Peace, which was easily granted. The Emperor made a considerable Stay at *Athens*, and amongst other things,

(1) Vide *Camd. Brit. Prol. lgc.*

ADRIAN.

was entred into their *Eleusian* Mysteries, and his Superstitious Zeal at this Place caused the Persecution against the *Christians* to be prosecuted with more Vigour; and truly 'twas so very hot, that divers eminent Men were forced to write Apologies for them, which made the Emperor slacken his Hand, and be more mild. Then he returned towards *Rome*, and visited several Places in his Way, tho' he stay'd not long at Home e're he went into the East, travelling a Second time into *Greece*, and from thence into the *Lesser Asia*, and appeared so extraordinary civil and courteous that most admired him, and many became submissive to him, who before were his greatest Enemies. After he had surveyed *Syria*, he entred *Palestine* and *Judea*, and at length passed into *Egypt*, and viewed all the most considerable Rarities and Antiquities of that Country, and commanded the City of *Jerusalem* to be rebuilt, which was performed with admirable Expedition. Having transacted great Matters, he returned again into *Europe*, and being at *Athen*s, he was informed of a dangerous Rebellion raised by the *Jews*, but 'twas ended in the Space of Two Years, with the Demolishment of 985 of their best Towns, the Death of 580000 Men in Battles and Skirmishes, besides infinite Numbers consumed by Famines and Diseases, and their whole Land laid waste; which almost proved the Extirpation of the *Jewish* Nation. *Adrian*, after this strange Desolation, banished all *Jews* out of *Judea*, and by publick Decree prohibited any of them to come in view of that Country, or so much as look towards their Soil or City. This Insurrection was followed by a sudden and dangerous Invasion of divers Northern Nations, which yet was quickly stopped by *Adrian*, who sent great Presents to their King, and gained their good Will. Having settled all things in Peace, and to the general Satisfaction of all, he returned to *Rome* again, and adopted for his Successor *Lucius Commodus*, changing his Name to *Ælius Verus*, who died not long after, and thereupon he adopted *Marcus Antoninus*, afterwards surnamed *Pius*, at the same time obliging him to adopt Two Others, viz. *Marcus Aurelius* and *Lucius Verus*, Two promising Youths, who afterwards became Emperors. After these great Actions, he grew very sick and died in the Sixty Second Year of his Age, after a prosperous Reign of 21 Years and 11 Months; a Prince of rare Vertues and Deserts, though stained with an unhappy Mixture of many Vices and Imperfections; but in his Government he is very much to be admired, and the Empire was much obliged to him, as appeared from the Consequence.

sequence. His Death fell out in the 891st Year of the City, 163 after the Settlement of the Empire by *Augustus*, 138 after our Saviour's Nativity, and 67 after the Destruction of *Jerusalem*.

In the 10th Year of his Reign was Martyred *Xystus* Bishop of *Rome*, who was succeeded by *Telephorus*.

In his time flourished, *Claud. Ptolemy*, a famous Mathematician. He wrote Things which are very Curious in Astronomy and Geography. His *Almagest* in 13 Books, containing that System of the Universe, still known by his Name, but less confided in, since *Copernicus* and others have advanced new Theories, *de Judiciis Astrologicis*, in *Quarto*, *Planisphaerium*, &c. *Phlegon Trallianus*, the Emperor *Adrian's* Freed-man; who published a History of his Life, under his own Name. He relates in his 14th Book, That the 4th Year of the 202^d Olympiad, which was the Year of our Saviour's Passion, was very remarkable for the greatest Eclipse of the Sun that ever was seen, the Face of the Heavens being covered with dark and obscure Night for Six Hours; that is to say, until Noon, so that the Stars appeared. *Arrianus* of *Nicomedia*, a Philosopher and Historian, and Scholar of *Epictetus*. He wrote his Master's Sayings, and *Alexander the Great's* Life, in which he very accurately describes the *Pontus Euxinus*, the Red-Sea, the Indian Ocean, and divers other Regions, which sufficiently declares his Skill in Geography. *Aulus Gellius*, a Latin Grammarian of *Athens*. He wrote 20 Books called *Natæ Atticæ*, being an ingenious Collection of several different Observations relating to Criticism. *Phavorinus* a great Philosopher and Orator. He taught with great Reputation at *Athens* and afterwards at *Rome*. Authors attribute several Works to him; among others, one in Greek, entit. *Omnigenæ Historica Sylva*.

ANTONINUS PIUS.

Antoninus Pius, born *An. C.* 86 and adopted by *Adrian*, as was said, succeeded him in the Empire. He was a Prince of goodly Presence, Learned, Witty, and Eloquent, a good Physician, Prudent and Moderate. *Philostrophus* gives us as a remarkable Example of his good Nature, That when he was Pro-consul of *Asia*, and arrived at *Smyrna*, he was lodged in the House of *Palemon* the Sophist, as being judged most commodious for him. The Sophist being in the Country came Home very late at Night, and kept

A. D.
CXXXVIII.

ANTONINUS
PIUS.

kept such a Clamour and Noise as forced him to leave his House at Midnight. The same *Palemon* coming afterwards, to salute him at Rome, after he had been made Emperor, he assigned him an Apartment in the Palace, and told him, that he might take it freely without Hazard of being turned out at Midnight; and when a Comedian complained that he was put off the Stage by *Palemon*, because he did not Act to his Satisfaction; At what Hour (says the Emperor) did he turn you off? At Noon, answers the Comedian; Then, replied the Emperor, you have no Reason to complain: For he put me out of his House at Midnight, and I said n'ere a Word. He had the Tenderness of a true Father to his Subjects, and was so far from shedding Blood, that he had always the Saying of *Scipio* in his Mouth, That he had rather preserve one Citizen, than kill 1000 Enemies. All the time of his Reign, he began no War, in Regard the *Barbarians* were more submissive to his Virtues than his Arms, only the *Daci*, *Alani* and *Mores* he suppressed by his Lieutenants. At first he persecuted the Christians, but having read the Works of *Justin Martyr*, and the Apologies of some others, he recalled his Decrees. He repaired several Cities, destroyed by Fires and Earthquakes, both in *Rhodes*, in the East, in *Africa* and *Gaul*. He made a Law, forbidding Husbands to accuse their Wives of Adultery, if they were guilty thereof themselves (1). He Died of a Fever, in the 75th Year of his Reign, after a Prosperous Reign of 21 Years, and almost 8 Months. This hapned in the 914th Year of the City, 185 Years after the settlement of the Empire by *Augustus*, 161 after our Saviour's Nativity, and 89 after the Destruction of *Jerusalem*.

In his Reign, the Brigantes in Britain, ever least patient of foreign Servitude, breaking in upon *Genovia* (which *Camden* guesseth to be *Guinetha* or North-Wales) Part of the Roman Province, were with the Loss of much Territory driven back by *Ennius Urbicus*, who drew another Wall of Turves; in all Likelihood much beyond the former (made by *Adrian*) and, as *Camden* proves, between the Frith of *Dynbritton* and of *Edinburgh*; to hedge out Incursions from the North. And *Sejus Saturninus*, as is collected from the Digests, had Charge here of the Roman Navie.

In the First Year of his Reign died *Telesphorus* Bishop of Rome, and was succeeded by *Hyginus* the 9th Bishop, who

(1) Vide Euseb. & Baron.

died

died
can
ninu
Pall
the
riles
Cerd
whe
Prim
Justu
who
who
who
Heros
drian

Al
to ca
(8)
becau
Bisho
retick
and v
Adam
which
Charm
wrapp
the B
secrete
certain
a cont
believ
ticks t
Caini,
tain G
viled t
were
called
Hereti
Bishop
and Pr
(13).

(1) Eu
l. 3. c. 21
c. 11, 20
c. 22. (H
Hares. 33

died 4 Years after, and was succeeded by *Pius*, after a Vacancy of Four Years. He died in the 14th Year of *Antoninus*, and was succeeded by *Anicetus*. From our Saviour's Passion (1) till the 18th Year of *Adrian* were 15 Bishops in the Church of *Jerusalem*, who were all *Jews*. Of the *Gentiles* *Marcus* (2) was the first Bishop of *Jerusalem* after *Abilius*, *Cerdo* (3) was Bishop of *Alexandria* in the First of *Trajan*, where he continued 13 Years. He was succeeded by *Primus*, who continued in the See 12 Years. After him *Justus*, who (4) continued 11 Years. Then *Eumenes* (5), who continued 13 Years, and was succeeded by *Marcus*, who governed 10 Years. Then followed *Celadion* (6), who continued 14 Years. In the See of *Antioch*, after *Heros* (7), *Cornelius* was Bishop about the 12th of *Hadrian*.

About the Year 110 (to say something which may serve to carry on the Succession of Heresies) *Thebulis* appeared (8) the First Heretick in the Church of *Jerusalem*, because, as it is reported, they would not choose him Bishop after *Simeon*. About which time were certain Hereticks, called *Ophitæ*, because they worshiped a Serpent, and were of Opinion, that the Serpent which deceived *Adam* and *Eve* was *Christ*: they kept a living Serpent, which when the Priest opened the Chest, by the Help of Charms, came forth, licked the Bread upon the Altar, and wrapped it self about it. It was usual with them to kiss the Bread, and to eat it, really believing that 'twas Consecrated by the Serpent (9). About the same time were certain *Jews*, who called themselves *Nazarai*, and were of a contrary Humour (10) from the other *Jews*, in that they believed *Jesus Christ* to be the Son of God. Other Hereticks there were, that honoured *Cain* (11), and were called *Caini*, and amongst other ridiculous Customs, read a certain Gospel, written, as they gave out, by *Judas*, and reviled the Law, and denied the Resurrection. Others there were who derived their Pedigree from *Seth*, and were called *Sethiani*, and called *Seth Christ* and *Jesus*. *Cerdon* the Heretick, came from *Syria* to *Rome* (12) when *Hyginus* was Bishop there. He taught, That God Preached by the Law and Prophets, was not the Father of our Lord *Jesus Christ* (13). Also, That *Christ* was known, the Father of *Christ*

(1) Euseb. l. 4. c. 5, 6. (2) Idem. l. 4. c. 6. & l. 5. c. 11. (3) Ibid. l. 3. c. 21. (4) Ibid. l. 4. c. 4, 5. (5) Ibid. l. 4. c. 5, 11. (6) Ibid. l. 4. c. 11, 20. (7) Ibid. l. 4. c. 20. (8) Ibid. l. 4. c. 22. (9) Epiphan. l. 4. c. 22. (10) Epiphan. Hæres. 29. (11) Ibid. Hæres. 38. (12) Ibid. Hæres. 39. (13) Euseb. l. 4. c. 10, 11. Epiphan. Hæres. 41.

ANTONINUS
PIUS.

unknown; denied the Resurrection and Old-Testament; and held other things with the *Manichees*, and *Marcion* was his Scholar. In *Hyginus*'s time *Valentinus* came to Rome, and taught, 1. That *Christ* brought Flesh with him from Heaven, and was not incarnate of the Virgin *Mary*, but only passed through her as Water through a Conduit-Pipe. 2. That (1) there are Two Beginnings of all Things, viz. *Profundum* (or the Deep) and *Silentium* (or Silence), which being Married together had Issue *Understanding* and *Truth*, which brought forth 300 *Eons* or Ages, and of these were the Devil and others born, who made the World. In this Emperor's Reign also flourished *Marcion* the Heretick, who taught That there were Three Beginnings, Good, Just, and Evil; that the New-Testament was contrary to the Old; baptized such as died without Baptism; held that Marriage was unlawful; that *Cain*, the *Sodomites* and all were saved, because they met *Christ* when he descended into Hell, but that the Patriarchs and Prophets are still in Hell, for not meeting *Christ*: for (as he said) they thought *Christ* came with intent to tempt them. *Marcellina* also came to Rome under *Anicetus*, and infected many with the Heresy of *Carpocrates*, keeping and offering Incense to the Statues and Images of *Christ*, &c. In *Antoninus*'s time also *Montanus* began his Heresy (though the Year is not agreed upon by Learned Men) holding, That the Promise of the Holy Ghost was not fulfilled till his time, believing 'twas first sent to himself; because the Church before could not bear the Yoak of more severe and holy Discipline, which he endeavoured to bring in, by appointing the eating of dried Meats, Fasting and Monogamy, not to mention the other, (as that the *Apostles* and *Prophets* understood not any thing they had written, but were *Arreptitii*, &c.) which he held, and which to insist upon would be inconsistent with my Design.

In this Reign *Polycarpus* Bishop of *Smyrna* deserved well of the Church, (as he did also in the following by his courageous Suffering of Martyrdom) for his Writings. There is now extant an Epistle of his to the *Philippians*. Also then flourished *Hegesippus*, a Greek Author, who wrote a Church-History, from our Saviour's Passion, to the time of Pope *Anicetus*, anno 167, which *Eusebius* frequently quotes, but 'tis now, to the great Prejudice of Learning, lost. *F. Halloix* has collected the Fragments of it, and printed them with Annotations. 'Twas another *Hegesippus*,

(1) Vide Tertullian. contra Valentinianos. Epiphan. Heres. 31.

who

who
five
City
cell
of P
that
Com
amon
Tyriu
of his
taries
Casar
which
liger
Claud
and I
called
wrote
tary D

A
the Ph
the Em
equal
quite d
Name c
was fet
grave,
plaisanc
dulent
Charms
Resoluti
mature
Freak:
Affectat
all Occ
ways M
Case; a

(1) De E

Book I. Roman Monarchy.

91

who wrote the War and Destruction of Jerusalem. He lived after *Constantine the Great*. *Galen* (of *Pergamus* a City of *Asia*, the Son of a Learned Architect) a most excellent Physician. He was the Founder of that Method of Physick now most in use; the Author of a 100 Volumes that were burnt in the *Temple of Peace*; as appears by his Commentaries upon his own Works, numbred by *Cardan* amongst the 12 most subtil Wits of the World. *Maximus Tyrius*, a *Platonick* Philosopher. We have 41 Discourses of his which *Daniel Heinsius* hath published with Commentaries. *Apollonius* of *Chalcis*. *Pausanias* a Grammarian of *Casarea*, who wrote a Description of *Greece* in 10 Books which are still extant. He is treated by *Julius Caesar Scalliger* as an Impostor, but unjustly as *Vossius* (1) observes. *Claudianus Elianus*, applauded by *Philostratus* for his Skill and Eloquence in the *Greek* Tongue; for which he was called *Honey-Mouth*. He was a Hearer of *Pausanias*, and wrote a *Mixt-History*; he also wrote of *Animals* and *Military Discipline*.

ANTONINUS
PIUS
the Philosopher.

ANTONINUS PIUS the Philosopher.

ANTONINUS PIUS was succeeded by *Marcus Aurelius*, the Son of *Annius Verus*. He was surnamed the *Philosopher*, and made *L. Aurelius Verus* his Associate in the Empire; and so both, at first, with joint Authority and equal Power, ruled the Empire, though they were of a quite different Temper. *Marcus*, (who took upon him the Name of *Antoninus*, as soon as he succeeded in the Empire) was settled (2) and certain in his Humour, unpretendingly grave, and not without a Mixture of Affability and Complaisance: He was both merciful and just, and no less indulgent to others than rigorous to himself; Deaf to the Charms of Vanity, immoveable in his Enterprizes, and Resolutions, which were never fixed and taken up, without mature Deliberation; being never swayed by Passion and Freak: He hated busy Informers, was religious without Affectation, untransported and free from Eagerness upon all Occasions; always under an Equality of Temper, always Master of himself, and resigned to the reason of the Case; a perfect Stranger to Disguize and Dissimulation,

A. D. CLXI.

(1) *De Hist. Gr.* l. 2. (2) See *D' Acier's* Life of *Antoninus*.

ANTONINUS
PIUS
the Philosopher.



and always upon his Guard against the Excess of Self-Love; never uneasy nor impatient, very inclinable to pardon the greatest Crimes against himself; but not to be prevailed on where Reasons of State and Publick Interest required Severity. His Laws had a Regard to the common Advantage of all Ranks and Nations under his Government; neither could any Prince be more tender of the Property and Privileges of the Subject. The Good of the Commonwealth was always his Rule to act by, from which he was never diverted by any Private Fancy, Interest or Ambition of his own. To conclude, since his Designs were only to oblige Mankind, and resign to Providence, he never strained his Politicks to the Prejudice of his Morals, but always kept within the Compass of Justice and Truth.

But *Lucius Verus* had none of these good Qualities; his Inclinations were eager, unballasted, and Lewd; 'tis true, he could not be taxed with the Savage Fancies and Barbarities of some Tyrants, and that was the best of him, though this Contrariety of Humour did not appear at first.

Verus carried on the *Parthic* War, with great Happiness, whilst *Antoninus* took care of the Welfare of the Empire at Home; but after the Death of *Verus*, he assumed the sole Administration of the Government himself, and performed great Atchievements against the *Germans* and *Britains*. The *Marcommani* also, *Sarmatians*, *Vandals* and *Quadi*, who had invaded *Pannonia*, were subdued by him. For it seems (1) most People from *Illyricum* even to *Gaul*, had at this time conspired against the *Romans*.

The *Barbarians* therefore, being so very forward in breaking in upon him, and the Plague raging with great Violence at *Rome*, *Antoninus* was so hard put to it, that he was forced to make use of all kinds of Methods, Human and Divine, to put a stop thereto, and the latter especially were put in Execution, with the greatest Zeal and Superstition. Priests were sent for from all Parts to dispatch the innumerable Company of Sacrifices, which were vowed and offered upon this Occasion. He celebrated all the sacred foreign Rites that were ever known in *Rome*; purged the City all manner of ways; and exhibited the Solemnities called *Lectisternia* Seven Days together. Which Superstitious Zeal is by the Generality of Writers, taken to be the Cause of the severe Persecution against the *Christians*, that raged about this time, and was the Fourth General Persecution against the Catholick Church. It began about the

(1) Oros. l. 7. c. 15. Euseb. Hist Eccl. l. 5. c. 5. Niceph. l. 9. c. 12. Tertull. in Apol. c. 5.

Seco
his S
dom
Adm
thoug
ordin
verthe
stition

Th
all M
that h
Crime

That
the P

'twas a

ages a

with

and R

These

with h

Mind,

'Tis to

indebt

with h

Learne

Ingenio

Books,

nuntum,

when

War ag

common

generall

till he

to it its

moves n

Face and

soning,

looks li

times m

Emperor

culty ca

siftible t

Closet a

Greatnes

Book I. Roman Monarchy.

93

ANTONINUS
PIUS

the Philosopher.

Second Year of his Reign, when *Justin Martyr* presented his *Second Apology*, shortly after which he suffered Martyrdom at *Rome*. The Edicts against the *Christians* are by some Admirers of *Antoninus*, charged wholly upon *Verus*; though others who had a venerable Esteem for the extraordinary Virtues and Excellencies of *Antoninus*, have nevertheless attributed it, in a great measure, to his Superstitious Zeal of Paganism.

This Emperor was so intirely in Love with Virtue and all Manner of Accomplishments suitable to his Dignity, that he could not endure Trifling, but counted it a great Crime to throw away the least Minute to no Purpose. That time, which, in Compliance to Custom, he spent at the *Publick Shews*, was not altogether lost; for even then, 'twas always his Method to Write, or Read. In his Voyages and Expeditions, and when he was most embarrassed with Business, he made the usual Intermissions for Sleep, and Recreation, turn to some very significant Account: These Intervals he generally employed in conversing with himself, in examining his Conduct, the State of his Mind, and the Quality and Condition of his Enterprizes. 'Tis to this Vigilance and Care of himself, that we are indebted for his excellent *Meditations*, or his *Conversation with himself*, which hath been published by *Gataker* with Learned Notes, and since translated into *English* by the Ingenious *Mr. Collier*. By the Date of the Two First Books, we are informed that one was Written at *Carnuntum*, and the other in his Camp amongst the *Quadi*, when the Emperor was engaged in the most Formidable War against that People. His Thoughts are Noble, and Uncommon, and his Logick (1) very True and Exact. He generally flies his Game home, seldom leaves his Argument till he Brings it to a Demonstration, and has pursued to it its first Principles. *Seneca* has a different Manner, and moves more by Start and Sally: He flashes a Hint in your Face and disappears; and leaves you to carry on the Reasoning, and master the Subject, as well as you can. This looks like an Apparition of Philosophy, and is sometimes more surprizing than Instruative. But as for the Emperor, he charges through and through, and no Difficulty can stand before him. His Reason is no less Irresistible than his Arms, and he loves to Conquer in his Closet as well as in the Field. There's a peculiar Art of Greatness and Gravity in his Discourses: He seems to

(1) See *Mr. Collier's Preface*.

think

ANTONINUS
PIUS
the Philosopher.

think up to his Station, and writes with that Magnificence of Notion; as if he believed himself obliged, to exceed other Authors as much in the Vigour of his Mind, as the Lustre of his Fortune. He appears to have thought to the Bottom of his Argument, and to have had a Comprehensive View of the World, of the Interest and Relations of Society. Hence it is that his Morality is so particularly serviceable and convincing; that his Sentences are so Weighty, and his Reasoning so very Just. By thus Digging to the Foundation, He's in a Condition to assign every Thing its true Grounds, and sets every Duty upon its proper Basis. Farther, the great Probity of this Prince, his Fortitude, and the Nobleness of his Mind, gave Freedom and Spirit to his Thoughts, and made him Exert for the Service of Principle and Truth. Besides, he seems to have been born with a Prerogative of Nature, Blessed with a Superior Genius, and made up of Richer Materials for Sense and Virtue, than other People. These Advantages together with an improved Education, raised him to that Pitch of Majesty, and Distinction, and made his Pen almost equal to his Scepter. How does he despise the Pursuits of Fame, and the Glittering Objects of Ambition? And that in no empty Rhodomontades, and Tumour of Expression: No, he pulls off the Paint, discovers the inward Coarseness, and brings such Evidence of the Insignificancy of these Things, that he perfectly commands the Reader's Assent, and forces him into his own Opinion. Now an Emperor's Argument against a Fondness for Pleasure, or Power, comes better recommended than from a Private Philosopher: for in this Case a Man speaks from Experiment, and disputes against the Privilege of his Condition: Here the usual Pretence of Envy or Ignorance is out of Doors; And nothing but the Dint of Reason could drive him upon so unacceptable a Conclusion. The Generosity of his Principles are no less Remarkable. He shows the Iniquity of a selfish Temper; that ill Nature is a Contradiction to the Laws of Providence and the Interest of Mankind; A Punishment no less than a Fault to those that have it. All the great Offices of Humanity, Justice and Acquiescence are enforced with unusual Advantage. His Turns of Reason being often as surprizing for their Strength, as their Novelty. In short, abating for some Errors, as he was a *Stoick*, he seems to have drawn up an admirable Scheme of natural Religion. And which is still more Commendable, he practised his Maxims upon himself, and made his Life a Transcript of his Doctrine.

Boo
Do
Deal
Train
obje
fame
not t
Instr
impro
the d
are in
And i
the B
cine,
standi
Diseas
tituti
amline
sure, v
an old
Repeat
his lat
former
Proof,
the Ex
by the
ordinar
with T
Indeed
Manner
allow o
chiefly f
his Lang
Meaning
his Not
add, tha
almost o
several c
veyance.
of his L
which is
He die
Settlemer
viour's M
14 after
his Age,
Years, N

ANTONINUS
PIUS
the Philosopher.

Doctrine. He was so great a Lover of Truth and clear Dealing, that he would rather have lost his Empire than stained a Principle. As to his way of writing, if any one object against his sometimes coming over again with the same thing, he may please to consider that this Prince did not take Philosophy for meer Diversion, and Amusement: Instruction was his main Design; upon this View 'twas not improper to repeat the Stroke, to make the Impression go the deeper. The Prejudices the Emperor disputes against are inveterate, and not to be removed without Difficulty. And if one Dose won't cure the Patient, Why should not the Bill be made up again? If this Rule holds in Medicine, why not in Morality? Are not People's Understandings as valuable as their Health? And is not a Disease in the Passions much worse than One in the Constitution? And after all, when the Matter is closely examined, the Ground of the Objection will, in a great Measure, vanish. For when the Emperor does come over with an old Thing, 'tis his Custom to improve upon it. He Repeats, but 'tis for Advantage to the Argument, and his latter Thoughts, are generally Supplemental to the former. He either extends the Notion, or reinforces the Proof, or gives a new turn of Strength, and Beauty to the Expression. And thus the Reader is always a Gainer by the Bargain. His way of Expressing himself is extraordinarily Brief. His Words are sometimes overburden'd with Thought, and almost more Sense than they carry. Indeed 'twas part of his Character to write in this concise Manner; for neither the Emperor nor the Stoick would allow of any length of Expression. Besides, he wrote chiefly for himself, which makes him still more Sparing in his Language: He sometimes draws in a little, writes his Meaning as it were in Short-hand, and does not bear out his Notions to their full Proportion. To which I may add, that sometimes the height of his Subject carries him almost out of Sight. His great Frugality of time produced several other Pieces, which have fallen short in the Conveyance. The loss of his Commentaries, or the History of his Life, which he left for his Son's Instruction, is that which is most to be Lamented.

He died in the 95th Year of the City, 204 Years after the Settlement of the Empire by *Augustus*, 180 after our Saviour's Nativity, 109 after the Destruction of *Jerusalem*, 14 after the last of the Twelve *Cæsars*, and in the 59th of his Age, after a Laborious and Triumphant Reign of 19 Years, Nine with his Brother and Ten with himself. His Name

ANTONINUS
PIUS
the Philosopher.



Name will be ever placed in the Records of Fame, among the best of the *Heathen* Princes, for his numerous Virtues and worthy Acts he did for the good of his Country and Subjects; most of which may serve for noble Patterns to *Christian* Princes. His Death was infinitely regretted according to his Merits; and there was a general Affliction throughout the Army and all the Provinces; and it seemed as though the whole Glory and Prosperity of the Empire all died with *Antoninus*. The Senate and People adored him before the Solemnization of his Funeral; and as if it had been an inconsiderable Thing to erect him a Golden Statue in the *Julian* Chamber, and to Decree him all Divine Honours, they declared such Persons to be Sacrilegious who had not in their Houses some Picture or Statue of *Antoninus*.

There flourished in his time, *Justin Martyr*, who being first a *Platonick* Philosopher, was miraculously converted to the *Christian* Faith, as is related by himself in his Writings, and afterwards proved an Honour to the *Christian* Religion, as well by his Knowledge, as the great Strength of his Faith, and suffered Martyrdom for the Sake of it. He wrote Two *Apologies* in behalf of the *Christians*. Besides which we have also his *Dialogue with Tryphon*, a Learned Jew; his *Speech to the Gentiles*; a Treatise Of the Monarchy or Unity of God. There is also ascribed to him, *An Exposition of the Faith*, an *Epistle to Zena and Serenus*, *Questions of the Gentiles*, *Questions and Answers of the Orthodox*, &c. *Theophilus Antiochenus*, and other *Christian* Writers. Now also flourished *Athenaus of Naucratis*, who wrote a Treatise of the *Dipnosophists*, in 15 Books, epitomized by *Hermolaus of Byzantium*, and learnedly commented on by *Isaac Casaubon*. He also wrote a *History of the Kings of Assyria*. *L. Sulpitius Apollinaris*. *Apuleius* a *Platonick* Philosopher, born at *Medaura*. He studied first at *Carthage*, afterwards at *Athens*, and then went to *Rome*, where he studied the Law, and became an excellent Pleader, though he preferred Philosophy before it. He wrote upon several Subjects, but the greatest Part of his Works are lost; his *Golden Ass* in XI. Books we have still, and some other Pieces besides. *Philostratus* of *Lemnos*, or according to others of *Tyre* or *Athens*, a Sophister, who wrote the *Life of Apollonius Tyaneus*, in VIII. Books, a *Dictionary*, &c. He was the Son, or, as others say, Grandson of *Philostratus*, a Sophister, who lived in the time of *Vespasian* and *Titus*, and wrote *Orations*, *Tragedies*, &c. There were Two others of the same Name, and must be carefully distin-

(1) See
(2) Her

guished (1). *Cornelius Fronto*, a famous Orator, and Tutor to *Marcus Antoninus* the Emperor, who had such an Esteem for him, that in the open Senate he demanded to have a Statue erected to his Memory. *Botianus* and *Hermogenes*, Two famous Orators also, the latter whereof taught Rhetorick at 15 Years of Age, composed Books at 18, and forgot all his Learning at 24. So that *Antiochus* the Sophist said, he was an old Man in his Youth, and a Child in his old Age. *Oppian*, a Poet and Grammarian of *Anazarba*; and composed an excellent Poem of Hunting, and another of Fishing, and some other Pieces, which are lost.

ANTONINUS
PIUS
the Philosopher.

COMMODUS.

AS soon as the Funeral Solemnities of *Antoninus* were over, his Son *Commodus* gave mighty Largesses to the Army, to bind them more firmly to his Interest, and presently returned in haste to Rome. When he came near the City, the whole Senate and People went out to meet him with Laurels, and Flowers in their Hands: For they mightily loved him for his Father's and Grandfather's sake, and because he was born and bred among them, and had so much Senatorian Blood in his Veins. His Father was descended of One of the most Illustrious Families of the Senatorian Order, and his Mother *Faustina*, the Empress, was Daughter to *Antoninus Pius*, and Niece to *Adrian*: So that his Extraction added to his virtuous Education, and comely Form, made them dote upon him, and receive him with Acclamations (2) and all other Signs of Joy, as strewing Crowns and Flowers upon the Ground as he entred into Rome. After he came to the City, he went in Procession to visit the Temple; after which having given Thanks to the Senators, and Gratitudes to the Guards, for their Fidelity to him, he went unto the Palace. But the Romans were strangely disappointed in the Hopes they had of him. For they found a Second *Nero* in his goodly Person. He had no Piety (3) for the Gods; no Respect for the most inviolable Ties of Nature; was ungrateful to Servants, unfaithful to his Friends, and neither regarded Men's Innocence nor Merits. The Ministers and Favourites of this vicious Prince did incredible harm too. *Commodus* would pass for *Hercules*, appeared with the Lion's Skin and Club, quitted the Name of *Marcus Aurelius's* Son, to be called

A. D.
CLXXIX.

(1) See Suidas, Photius, l. 44. 105 & 241. Voss. de Hist. Gr. &c.

(2) Herodian, l. 1. (3) See Lampridius, Eutrop. &c.

COMMODUS.

Hercules the Son of *Jupiter*; would have Altars and Sacrifices, which the Senate consented to, rather than irritate his furious Nature. The *Christians* were severely persecuted for not obeying the same Law. And the Great Ones were used with such Barbarity, as were not to be credited, were it not for the Authority of credible Historians. The least Pretences were sufficient Argument and Proof for putting the Senators and greatest Officers to Death; and when he wanted favourable Pretexts, he would fain imaginary Plots against his Person, and so without any Legal Form of Justice, would cut off those he either feared or hated. After he had made an End of the most considerable Senators, he debauched his own Sisters, gave his Mother's Name to One of the 300 Concubines he entertained, having also as many young Boys for his detestable Pleasures. The Government of his Provinces he committed to such as were most lewd, and made it his chief Pleasure to persecute the Innocent, and Men of Parts; was always at the Combats of Beasts and Gladiators, and took Vanity in shewing his Address in killing Lions, Tygers, Leopards, and acting the Gladiator. But (1) at last, having designed the Death of *Martin*, which he kept as his Wife, of *Leius* Captain of his Guards, and *Electus* his Lord Chamberlain, *Martin*, to prevent the fatal Stroke, gave him, as he came out of the *Bagno*, some Wine mixed with very violent Poyson; and because this did not work so soon as they would have it, they had him strangled by a Wrestler, with whom he used to exercise himself sometimes at that Sport. This was the miserable End of *Commodus* the 18th Emperor of Rome, in the 31st Year of his Age, after an impious Reign of 12 Years, 9 Months, and 14 Days, *A. V. C.* 945. *A. D.* 192.

Men famous in his time were *Julius Pollux*, celebrated for his *Onomasticon* in Gr. and Lat. (2) *Dion Cassius*, a grave Historian and Consul (3). His History contained 80 Books, from the Coming of *Aeneas* into Italy (4) and the Building of *Alba* and *Rome*, and ended at *Heliogabalus*. The first 24 are lost, some Fragments excepted; the 26 following are perfect enough, but we have only the *Compendium* of the 26 last, done by *Xiphilin*.

Under this Emperor, *Britain* (5) was full of Wars and seditious Troubles; for the Northern Nations breaking down the Wall, which was raised to keep them out, wasted

(1) *Dion. Cass. in Vit. Com. ad finem.* (2) *Sen. Luc. Viv. de tradend. Discipl. l. 3.* (3) *Vide Crakanth. de Providentia Dei.* (4) *Whear. Method. leg. Hist. part. 1. Sect. 20.* (5) *Dion Cass. ibid. p. 376.*

the

Bo

the
man
Upo
with
soon
than
who
ceed
Cesa

C

Soul
thoug
upon
him.
havin
restra
lately
of the
who b
upon
berly
another
(3) R
had, I
monist
and O

Now
the 2d
Rome,
Sec. S
Eleuther
succeed
Bishop
13 Biss
Bishop
Epiphan
Antioch,
them to

(1) *Dion. Cass. ibid. p. 390.*

the Roman Pale, and cut in Pieces and destroyed the Romans, that came against them, both Captain and Souldiers. Upon which, *Commodus* sent hither *Ulpian Marcellus*, who with great Conduct suppressed these Insolencies; but was soon recalled, and *Britain* falling into a worse Condition, than before, *Helvius Pertinax* was sent hither with Letters, who did considerable Matters, and was after some time succeeded by *Clodius Albinus*, who was by *Commodus* created *Cesar*.

HELVIVS PERTINAX.

Commodus being dead, the Conspirators pitched upon *Pertinax* to succeed him, being known to be an old Souldier, and to have done good Service in *Britain*; and though he would (1) have declined this Burthen, 'twas put upon him by the Senate, and the Army acknowledged him. He gave great Hopes of an excellent Prince, behaving himself (2) modestly and suitably to all Men. He restrained Promoters, took away divers Tolls and Gabells lately imposed, and restrained the Rapines and Insolencies of the Souldiers. This troubled the Guards exceedingly, who being so much the more sensible of Change brought upon them by strict Discipline, as they remembered the Liberty given them by *Commodus*, resolved to make Tryal of another, and an End of *Pertinax*. In the Strength of this (3) Resolution they set upon, and killed him, though he had, like so excellent a Person, gravely and stoutly admonished them of their Duty. He Reigned only 3 Months and One Day.

A. D. CXCII

Now to carry on the Series of Ecclesiastical Affairs. In the 2d of *M. Antoninus Philosophus* died *Anicetus* Bishop of Rome, and was succeeded by *Soter*, the 13th Bishop of that See. *Soter* died in his 10th Year, and was succeeded by *Eleutherius*, who died in the 6th of *Commodus*, and was succeeded by *Victor* an African. From *Marcus* the first Bishop of Jerusalem from amongst the Gentiles, some reckon 13 Bishops unto *Narcissus* (4). After whom *Dios* was Bishop in the Reign of *Severus*, as is gathered from *Epiphanius*. After *Cornelius*, *Theophilus* (5) was Bishop of Antioch, and wrote of *Elemental Institutions*, and Dedicated them to *Autolycus*. Then followed *Maximinus*, and after

(1) *Dion Cass. in Vit. Pertinacia*, p. 386. (2) *Ibid.* p. 389. (3) *Ibid.* p. 390. (4) *Euseb. l. 5. c. 2. l. 6. c. 8, 9.* (5) *Idem l. 4. c. 20. 24.*

PERTINAX.

him Serapion (1). Agrippas was Bishop (2) of Alexandria after Celsion, and was succeeded by Julianus (3), after whom was Demetrius (4).

In the Reign of Commodus several Councils were held about the Celebration of Easter. And here, because I have not before, I shall take Occasion to relate the Councils to this time. The Apostles (5), soon after our Saviour's Ascension, assembled together at Jerusalem, for Election of One to succeed in the room of Judas the Traytor, where they choose Matthias. This is the First Council. The (6) Second was summoned at Jerusalem, where the Apostles and Disciples met about removing the Tumult risen between the Grecians and the Hebrews about the Widows. The Third (7) was held by the Apostles, Elders and Brethren at Jerusalem, concerning Circumcision and Observation of the Law. The Fourth was held (8) by James Bishop of Jerusalem, Paul and the Elders of that City, where 'twas resolved (for winning the Brethren) that Paul should for some time yield to the Ceremonies of the Law. After the Death of James, the Apostles (9) met at Jerusalem, and chose Simon Cleophas as Bishop. In an Assembly of the Apostles, certain Canons were agreed on, and published, as is said, by Clement. About the time of Nerva, Two Synods (10) were summoned in Asia for Reformation of Churches and Consecration of Bishops, where St. John the Apostle was present. About the Beginning of Marcus Antoninus, was a Synod at Ancyra (11) in Galatia, where Montanus's Fictions were confuted by Apollinarius, and in Asia were several Synods about this Heretick; and for the same reason the Brethren in France (12) assembled together, as likewise did Serapion, Bishop of Antioch (13), hold a Synod there, upon the same Account. And not long after this, a Synod was held at Rome by Victor (14), about the Celebration of Easter; in Pontus and Gaul were Synods called about the same Matter, not to insist upon others convened for the same reason.

'Twas about the Reign of Commodus (for the exact Year is not agreed upon by any Writers) that Lucius King of Britain sent to Rome to Eleutherius the Bishop there, that he would instruct him and his Subjects in the Christian Religion, which was done accordingly, though divers other

(1) Idem l. 5. c. 19. 22. (2) Idem l. 4. c. 20. l. 5. c. 9. (3) Idem l. 5. c. 9. 20. (4) Idem l. 5. c. 22. l. 6. c. 26. (5) Acts 1. (6) Acts 6. (7) Acts 15. (8) Acts 21. (9) Euseb. l. 3. c. 2. (10) Euseb. l. 3. c. 23. (11) Idem l. 5. c. 16. (12) Idem l. 5. c. 3. (13) Idem l. 5. c. 19. (14) Idem l. 5. c. 23.

Book I. Roman Monarchy.

101

PERTINAX.

Writers tell us, 'twas planted before this time, for an account whereof I refer the Learned and Curious Reader to Arch-Bishop Usher's *Antiquities of the British Church*, and to Bp. Stillingfleet's Book upon the same Subject.

As for Hereticks in the time of *Marcus* and *Commodus*, there were the *Secundians* so called from *Secundus*, who with *Epiphane*s and *Isidorus* taught the same with *Valentinus* (1). They were very Beastly, all Women being common among them; and they denied the Resurrection of the Flesh. Of *Prolopius* were named the *Prolopi*, who taught the Heretical Doctrine of the *Gnosticks*, and *Valentinus*, adding thereunto certain Heathenish Doctrines out of *Homer*. *Marcus*, of whom the *Marcos*, *Colorbasus* of whom the *Colorbasii*, and *Heracleon* of whom the *Heracleonites*, who sacrificed with Witchcraft, and to amaze their Auditory, they pronounced Hebrew Words. Their Errors are too many to relate here. *Alciades* refraining the Use of God's Creatures, was reformed by *Attalus* the Martyr. *Archonitici*, Hereticks in *Palestine*, referred all things unto Man's Power (2). *Tatianus* (3), Scholar of *Justin Martyr*, gave Original to the *Encratita*, so called from their Continency. They abhorred Marriage, forbade the Use of Living Creatures, offered Water instead of Wine in the Sacrament, and denied that *Adam* was saved. *Severus*, of whom the *Severians*, added to *Tatian's* Opinions, reviling *Paul*, rejecting his *Epistles*, and the *Acts of the Apostles*, and said, That a Woman was the Devil, That Man from the Middle upwards was of God, and beneath of the Devil. *Apelles*, *Pontinus*, and other *Marcionites*, about this time also disturbed the Peace of the Church. There were moreover certain Hereticks of *Galatia* and *Cappadocia* (4) called *Pepuzians*, as also *Quintiliani* and *Priscilliani*, because they said, that Christ in Form of a Woman being the Bed-fellow of *Quintilla* or *Priscilla*, revealed unto her Divine Mysteries. *Artotyris* were Hereticks which offered Bread and Cheese in the Sacrament. *Alogi*, as I have also intimated above, denied Christ to be the Word, condemned *John's Gospel*, and said *Cerintus* the Heretick wrote the *Revelations*. *Theodotus*, a *Montanist*, by Sorcery took his Flight towards Heaven, but fell down and died miserably. *Adamites* devised a Church after the Fashion of an Hot-House, to keep them from Cold for the Space of an Hour, or Service-time: they were all naked Men and Women; their Church they called *Paradise*, and themselves *Adam*

(1) Epiphani. August. de *Heresibus*. (2) Euseb. l. 5. c. 3. (3) Idem l. 4. c. 27. (4) Epiphani. Aug.

and

PERTINAX

and Eve. *Florinus* (1) and *Blasius* taught at Rome, that God was the Author of Evil. *Theodotus* (2), a Tanner, denied the Divinity of Christ, and was the first Author of the Heresy of *Artemon*, who was his Disciple, and taught, that Christ was but a bare and naked Man. His Companions were *Asclepiodorus* and *Natalius*, who repented and fell at the Feet of *Zephyrinus* Bishop of Rome, for Absolution. *Marcianus* (3) maintained an Heterodox Opinion, out of the pretended Gospel of *Peter*, and was confuted by *Serapion* Bishop of *Antioch*. *Noetus* (4) denied there were Three Persons, saying *All Three were One*. He called himself *Moses*, and said *Aaron* was his Brother, and that the Father, Son and Holy-Ghost suffered in the Flesh.

DIDIUS JULIANUS.

A.D. CXCIII.

Pertinax being murdered, the Souldiers (5) set the Empire to Sale, and proclaimed, that they would prefer him who should give most. Two bade for it, *Sulpicianus*, a Man of Consular Dignity, Governor of the City, and Father-in-Law to *Pertinax*, and *Didius Julianus*, of the same Degree, a great Lawyer, and exceeding Rich; and the latter promising unspeakable Rewards, was accepted, and being by a Ladder received up the Wall, and so into the Camp, he offered to restore the Honours and Statues of *Commodus*, to grant them the same Liberty they had under that Prince, &c. and so being carried into the Palace, he was made Emperor, the People all the time cursing and upbraiding him with his Purchase. Having thus invaded the Empire, he gave himself up to all manner of Luxury, but being unable to perform the great Promises made to the Souldiers, he fell into Contempt of all. At this time *Pescennius Niger* was Governour of *Syria*, and for his Greatness was addressed to by the People for Help. Being Glad of this Opportunity, the Souldiers were easily perswaded by him to accept him for their Emperor; but giving himself up to Idleness he soon lost all. *L. Septimius Severus*, an African born, and a Crafty and Forward Man, at this time governed both *Pannonias*. Seeing the Empire thus exposed, he was resolved also to put in, especially in Regard that of those Two who had seized on it, the one was negligent and secure, the other hated and despised. First of all he inveighed against the

(1) Euseb. l. 5. c. 14. 19. (2) Ibid. l. 5. c. 28. (3) Ibid. l. 6. c. 12.
(4) Epiphani. Hæres. 57. (5) Dion. Xlphi. in Vit. Did. Julian. p. 391.

Prætorian Bands, which had killed *Pertinax*, and highly extolled him, well knowing that he was very well beloved by his Souldiers, having been once Lieutenant of the Forces in *Illyricum*. Then he marched with great Speed to *Rome*, the *Italians* receiving him in all Places, and *Julianus's* Souldiers very slowly providing for Resistance. He conveyed his Souldiers in a disguised Manner into the City, ere *Julianus* or the People were aware; whereupon *Julianus* wrote to him, to signify he was willing to receive him into Participation of the Empire, and afterwards desired he might resign it. But the Senate decreed Death to him, and the Empire to *Severus*. *Julianus* held the Dignity (1) 7 Months, having purchased Death at an excessive Rate.

SEPTIMIUS SEVERUS.

THE foreſaid *Septimius Severus* being thus made Emperor, and hearing that *Pescennius Niger* (2) was ſet up by the Legions in *Syria*, he raiſed an Army and marched againſt them; and having after Three Years Siege taken *Byzantium*, which had favoured *Pescennius*, he turned it into a Village. After which he conquered the *Parthians*, *Medes*, *Arabians*, and ſeveral other Nations. He ſeverely puniſhed the Rebelliſh *Jews*, for which a Triumph was decreed by the Senate to Him and his Son. Having finiſhed his Wars in the Eaſt, he turned his Arms againſt *Albinus*, who I ſaid above was Lieutenant of *Britain*; and he defeated him near *Lyon*, though he ſtained his Victory with the extream Cruelty he ſhewed, cauſing *Albinus's* Wife, Children and Friends, with a great Number of Perſons of Quality, to be Butchered; by which means he got the Name of *Punicus Sylla*. The *Chriſtians* about *Lyon* were involved in the ſame Maſſacre; as ſo many Abettors of the Rebellion. And having in a manner deſtroyed that and many other Cities, he began the 5th Perſecution againſt the *Chriſtians*; although at the Beginning of his Empire he carried himſelf very favourably towards them, having been reſtored to his Health by one named *Proculus*. Afterwards he quelled the *Britains* that rebelled againſt him, and divided the Province of *Britain* into Two Governments, committing the North-Part thereof to *Virius Lupus*, as Pro-prætor and Lieutenant,

A. D. CXCIH.

(1) So Eutrop. l. 8. Dio and others ſay 66 Days. (2) *Æl. ſpartian. Eutrop. l. IX. Aur. Viſt. Herodian. l. 2 & 3. Oroſ. l. 7. Xiphilin. Fea. Ruſ. whom*

SEVERUS. whom *Ulpian* the Civil Lawyer nameth (1) *President*, and to *Heraclytus* the South. *Virius Lupus*, who had the North, had two Sorts of People to deal with, the *Meatae* and the *Caledonians*, the former whereof lived upon the Wall, that divided the South of the Island from the North, the *Caledonians* inhabited higher, both of them a fierce and barbarous Nation. To suppress these he raised many Castles, and entred into Covenant with the *Caledonians* to assist him in keeping out the *Meatae*, who not standing to their Word, he was forced at last to send to *Severus* himself, to desire he would come in Person, which accordingly he did, and went into the North-Part, and with great Courage suppressed these Troubles. But that which is accounted the most magnificent of all his other Deeds, on the Frontiers of what he had formerly conquered, he built a Wall cross the Island from Sea to Sea. *Orosius* tells us 'twas fortified with a deep Trench, and, at certain Distances, many Towers or Battlements. Mr. *Camden* thinks this was only *Adrian's Wall* re-edified, for which he brings good Authority, both from Roman Authors and Inscriptions dug up near it; though *Buchanan* (2) will needs place it in Scotland, between the Friths of *Bodotria* and *Glotta*: not considering, it seems, that even the Number of Miles, reckoned by *Spartian* to be 80, which is the exact Number, doth favour Mr. *Camden's* Opinion; whereas between *Edinburgh* and *Dunbritton* there is not half that Distance, unless we will suppose that *Buchanan* depended rather upon *Eutropius* and *Aurelius Victor*, who make the Wall to be in length only 32 Miles. But this is plainly an Error of the Copiers, for in some Mss. 'tis CXXXII, as it is also in *Paanius's* Greek Version of *Eutropius*, published first by *Sylburgius*. So that 'tis a very easy Matter (3) to reconcile these different Accounts, by supposing, that both *Victor* and *Eutropius* at first writ LXXXII Miles in Roman Figures, and that afterwards by the Carelessness of some Transcribers the L was left out, whilst by others it was turned into a C, which if added to the following Figures, viz. XXXII makes CXXXII; but with an L before them, they make only LXXXII, which indeed is the utmost Extent. And for the Greek Version, without Doubt the Translator made use of one of those corrupted Copies, whereas if we could meet with the more Ancient Version by (4) *Capito*, I think we should find a much different Account.

(1) *Digest*, lib. 28. Tit. 6. (2) In his Hist. of Scotland. (3) See Arch Bishop Usher's Antiquitat. Eccles. Britan. (4) *Suid. in voc. Kariton*. After

After this the *Caledonians* and *Mentæ* took up Arms again, which so incensed the Emperor that having called his Souldiers together, he ordered them to enter the Country, and kill all they met, both Men, Women and Children; but being now worn out with Age, he was incapacitated for going himself, and therefore sent his Son *Bassianus*; but whether he did any thing of Moment is uncertain; altho' there is great Probability he did not, since the Emperor died not long after at *York* in the 18th Year of his Reign, for Grief (as is generally held) that his Son was guilty of so many ill Practices. This happened in the 96th Year of the City, 235 after the Settlement of the Empire by *Augustus*, 211 after our Saviour's Nativity, and 115 after the last of the XII *Cæsars*; in which time we are told, that the World was so loose, that 3000 were indicted for Adultery in his Reign.

There flourished in the time of *Severus*, *Tertullian*, an *African*, and descended of a noble Family of *Carthage*, first a *Pagan* and afterwards a *Christian*. He was versed in all human Learning. Besides several Tracts against the *Hereticks*, he wrote an *Apology* for the *Christians*, tho' afterwards he deserted the Church, and those of his Opinion were called *Tertullianists*. *Cyprian* Bishop of *Carthage* so esteemed his Writings that he read something in them every Day, and called him his Master, and *Jerom* gives a great Character of him in his Books against the *Gentiles*. *Clemens Alexandrinus*, so called because he was Governour of the School at *Alexandria* after *Pantanus* his Master. He abounded in all Sacred and Exotick Knowledge to a Miracle, and his Works are imbellished with much Learning, and many Testimonies of *Christians*, *Philosophers* and *Hereticks* (1). *Minutius Felix* a famous Pleader at *Rome*. His *Ottavius* is an excellent and eloquent Piece (2). *Symmacus* famous for his Translation of the Scriptures, and his *Epistles* (3). *Alexander Aphrod.* the *Philosopher*, *Papinianus* the *Lawyer*, and others.

BASSIANUS and GETA.

AFTER *Severus's* Death, his Two Sons, *Bassianus* and *Geta* (having before taken the Sir-names of *Antonini*) succeeded in the Empire; and although at first the Elder

A.D. CCXI.

(1) See *Euseb. l. 5. Hist. c. 10.* *Calaub. Exerc. Baron. apparat. p. 2. lxx.*
(2) See *Jac. Fris. Biblioth. Philof.* *Joan. a Wower ad Min. Fel. not.*
Jos. Scal. in Epist. ad Joan. Wower. (3) See *Voss. De Arte Gramm. l. 1. p. 31.*

BASSIANUS

pretended to Reign in common with his Brother, yet he soon shewed his Temper, and that it was his Desire to have the sole Command; and therefore having ended the War with the *Britains*, he retired out of this Island, together with his Brother, and began to break out into Quarrels with *Geta*, which *Julia* the Empress with some others indeed accommodated; but it lasted only 'till such time as *Bassianus* could get a convenient Opportunity of exercising Revenge; which he did when they came to *Rome*, by cruelly murdering *Geta* in his Bed-Chamber, whither he came with a Design, as he pretended, of speaking with him about some earnest Business; and then bestowing a great Donative (1) upon the Souldiers to gain their good Wills, was alone declared Emperor, and his Brother *Geta* condemned as an Enemy, as having conspired against him. One thing is very remarkable; That when he had committed this Paricide, he would have had *Papinian* the Great Civil Lawyer, to have wrote a Defence of it; but he like an honest Man utterly refused it, plainly telling him, *That it was easier to commit Paricide, than to defend it when committed.* But (2) this plain Answer cost him his Life, the Emperor Commanding his Souldiers to kill him in his Presence; which one of them doing with an Ax, the Emperor chid him for it, saying, *That he ought to have performed his Commands with a Sword.* The Reign of *Antoninus Bassianus Caracalla* affords nothing remarkable as transacted in *Britain*, only, that after his Brother *Geta's* Death, he ordered his Name to be razed out of all Monuments; which was accordingly performed in *Britain*, as appears by an Inscription dug out of the Earth in *Monmouth-shire*, which was erected for the Safety of the then Emperor *Severus*, and *Antoninus*, and *Geta, Caesars*: wherein the Name of *Geta*, by the Tract of Letters, may be discovered, to have once been there, though now razed out. (The like is to be seen, in another Stone, mentioned by *Camden* in *Richmond-shire*.)

Nor was *Caracalla's* Cruelty to his Brother only shown in this manner, but like a Savage-Beast, he cut off all his Friends and Acquaintance, all the Senators of any considerable Rank or Wealth, the Lieutenants and Governors of Provinces, with the Vestal Nuns, and set the Soldiers to kill the People beholding the *Circensian Games*. After this, going into *Germany*, to please his Army, he lived a hard and laborious Life; and passing thence into *Thrace*,

(1) Herodian, l. 4. (2) Dion. l. 77. Spartianus in *Caracalla*.

he

Bo
he i
of,
wh
he n
and
Dis
him
Pret
he f
After
after
born
Six Y
In
and i
was
Bisho
Narcis
establi
Bishop
alone
was B
and w
Reign.
At t
his un
was of
his W
the Na
them.
Book
this rea
to Place
Hexapla
the Bib
Colum
have be
a vast N
Rufinus
than 600
rors, no
ticks, w
under hi
of his V

(1) Euse

he imitated *Alexander the Great*, whom he affected to talk of, and pretended to emulate. Thence he went to *Ilium*, where he counterfeited *Achilles*, and so to *Alexandria*, where he made the Inhabitants repent dearly of their Rashness and Folly, killing a great Number of them for their open Dislike of his Humours; and the *Parthian King* meeting him with his Daughter (which *Caracalla* had desired on Pretence of Marrying her) and a great Number besides, he fell upon them, and destroyed a great Part of them. After which he returned to *Mesopotamia*, and was soon after slain by Procurement of *Opilius Macrinus* an African born, and One of his Captains, having Reigned about Six Years.

In the first Year of *Severus* died *Victor* Bishop of *Rome*, and in the last of *Antoninus Bassianus* *Zepherinus* died, and was succeeded by *Calistus*. *Germanion* succeeded *Dios* Bishop of *Jerusalem*, and after him (1) *Gordius*, though *Narcissus*, who had departed from it, was in some time established in it again, and for his great Age, *Alexander* Bishop of *Cappadocia* was joyned with him, and governed alone after his Death. In the Church of *Antioch* *Asclepiades* was Bishop after *Serapion*, about the first Year of *Caracalla*, and was succeeded by *Philetus* about the last of that Prince's Reign.

At this time flourished *Origen*, surnamed *Adamantius* for his unwearied Assiduity in Writing and Teaching. He was of admirable Parts and sound Judgment, though in his Writings there were several things Heretical; whence the Name of *Origenists* was given to those who embraced them. These Errors were principally contained in his Book *de Principiis*, or *Concerning Principles*. He was for this reason accused by divers, and forced to fly from Place to Place, and at last settling at *Tyre*, he laboured at his *Hexapla*, which contained Four different Translations of the Bible, besides the Original *Hebrew* disposed in Six Columns. He was, notwithstanding these things which have been said, a very holy and religious Man, and such a vast Number of Books which he wrote, (*St. Epiphanius*, *Rufinus*, and divers others assuring us they were no less than 6000 different Treatises) must needs have some Errors, not to insist upon the Perfidiousness of some Heretics, who were willing to Authorize their false Tenets under his Great Name. *Genebrardus* has made a Collection of his Works, and got them Printed at *Paris*, in Two

(1) *Euseb. Hist. Eccles. l. 6. c. 10.*

BASSIANUS

Volumes in Fol. 1574. And M. Huet Under-Preceptor to the Dauphin, and since Bishop of Soissons, hath published the *Commentaries of Origen upon the Scripture*, in Greek and Latin, together with his Life, and Notes of his own, Printed at Rouen in 1668, of which a 2d Edition hath been published in Germany in 1685. M. Huet hath also promised all the other Pieces of Origen. Joannes Tarius published in 1612, at Paris, in One Volume in 4to, *Philocalia de obscuris S. Scripturae locis*, a Basilio M. & Gregorio Theologo, ex variis Origenis commentariis excerpta. Tarius hath translated this Piece into Latin, and added some Remarks of his own. Mich. Giffert in 1623 gave us the *Commentaries of Origen upon Jeremy*, with 8 of his Homilies upon the same Prophet, translated into Latin by Matthew Coryophilus, who afterwards published his *Com. in cap. 123 Sam.* Dr. Spencer, anno 1658 published at Cambridge his *Treatises contra Celsum & Philocalia* in Greek and Latin with Notes. Anno 1674 Joah. Rudolphus Westfalius published divers other Pieces of Origen, wanting before, and Dr. Fell, Bp. of Oxon, published his Book of Prayer in Greek and Latin in 1685. Beryllus, Bp. of Bistres in Arabia, who wrote Dialogues, which are lost. Ammonius of Alexandria, Cæsar of Rome, an Enemy of Montanus, &c.

MACRINUS and DIADUMENUS.

A.D. CCXVII

After the Death of Caracalla, the Army deliberated Two Days about the Choice of an Emperor, and at length agreed in the Choice of One Audentius, but he refusing it, they chose Macrinus, who after he had concluded a Peace with Artabanus King of Persia, marched to Antioch (1), from whence he sent a Letter to the Senate, wherein he Apologized for the Meanness of his Extraction, and promised that his Government should look rather like a Common-wealth, than a Kingdom; and highly reflected upon Commodus, and other Emperors who succeeded their Fathers, because looking upon the Empire as their due by Inheritance, they abused it as their own Patrimony, whereas those who received it from the Senate, were their Debtors, and bound to requite their Kindness. Upon reading of this Letter, the Senate immediately declared him Emperor, and voted him all the Imperial Honours and Offices, such as the Title of Augustus, the Consulship, Pro-

(1) Herodian, in Macrino.

consulship, Tribuneship, Censorship, and the Office of Pontifex Maximus (1). Before he sent this Letter, as soon as the Soldiers had elected him Emperor, he declared his Son (2) *Dindumenus*, *Cesar*, and made him his Partner in the Empire. But his ill-gotten Empire lasted not long; for when the Legions came to understand, that he conspired the Death of the last Emperor, they began to hate him; and the Fates, as Prophane Authors call Providence, made way for their Revolting from him. The Story in brief is this: *Mæsa*, a Phœnician Lady, Sister to *Julia* the Wife of *Séverus*, and Mother to *Caracalla*, had lived a great while in the Court, and got vast Riches. This Lady had Two Grandsons by Two Daughters, both Priests of the Sun, *Bassianus* surnamed *Heliogabalus* or *Heliogabalus*; and *Alexianus*. *Heliogabalus* was a Youth of exceeding Beauty, and by the Soldiers, who frequented the Temple of the Sun, had in great Esteem. *Mæsa* finding that her Son was so much admired by the Soldiers, gave out that he was the Son of *Caracalla*, and at the same time distributed great Gifts among the Soldiers; which soon caused them to Revolt, and receiving *Heliogabalus* surnamed him *Antoninus*, put the purple Robe on him, and declared him Emperor. *Macrinus* hearing of this, sends *Julianus* with another Part of the Army against the Revolters; but when they drew near the City where the new Emperor was, the Soldiers shewed him unto them, crying out, *The Son of Antoninus, the Son of Antoninus*; and also shaking Bags of Money in their Hands. Upon this the Forces of *Julianus* cut off his Head, and joyn with the Revolters to *Heliogabalus*. This ill News makes *Macrinus* march with all his Forces against *Heliogabalus*, who met him in the Confines of *Syria* and *Phœnicia*, where a little after the Battle was begun, the Soldiers of *Macrinus* joyned in great Numbers with the Army of this *Pseudo-Antoninus*; he perceiving the Treachery flies, and was taken and killed in *Bythinia*, after a Reign of One Year and Two Months. This happened in the 971 Year of the City, 218th after our Saviour's Nativity, and the 25th after the publick Sale of the Empire by the Soldiers.

(1) Dio l. 53. (2) Capitolin. in *Macrino*. Herod. in *Macrino*.

MACRINUS

HELIOGABALUS.

A. D.
CCXVIII.

HELIOGABALUS being confirmed in the Empire, adopts his Brother *Albianus*, otherwise called *Alexander*, but two Years younger than himself, and declares him *Cesar*; and thereupon makes him Consul with himself, and then gets the Senate (1) most ridiculously to confirm the Adoption of his Brother against all Law; which (2) requires that the Adopter should be 18 Years Older than the Person adopted. After this *Heliogabalus* abandoned himself to so dissolute a Course of Life, as to hold an Intrigue against his own Mother, deflower the Vestal Virgins, and keep in his Palace Whores, and Men of the lewdest Lives, on whom he conferred all the Principal Places they could desire. This so irritated the Souldiers and Citizens, that they immediately (3) set their Affections and Expectations upon his Brother. Which when *Heliogabalus* understood, he sought to destroy him; but when he was not able to compass his Death, he resolved, as *Herodian* tells us, to depose him; in order to which, he hindered him from going abroad. But the Souldiers mutinying upon it, he was forced to bring him into the Camp, where the Army thinking they had a fair Opportunity to secure *Alexander*, and the Empire unto him, killed *Heliogabalus* in the 18th Year of his Age, after a detestable Reign of about Four Years. The Judgment from Heaven appeared the greater from the Senate's and People's Approbation of his Death, and their making a Decree, That *thenceforward no Emperor of Rome should be called by the Name of Antoninus*; which was a Name held in so much Veneration, that all the Emperors since *Antoninus Philosophus* had taken it upon them. His wicked Mother likewise, named *Semiamira*, received her Reward from Heaven, being slain by the Souldiers at the same time, who thrust Stakes through the Fundaments of several of his Lewd Companions, that their Deaths might be conformable to their Lives. This happened A. U. C. 925. A. D. 222. and of the publick Sale of the Empire, 29.

(1) *Herodian.* (2) *Inst.* l. 1, 2. (3) *See Lamprid.*

Boo
gine
two
edge
non
A
upon
Weal
a very
Wife
lick A
and w
over t
kept i
suffere
cept o
would
Instiga
Souldi
likewi
Groun
that he
xander
rather
Reign
for his
Mother
corrupt
to the
If we
whelm
him; t
Rome w
truly fa
as that
Tyrants
Deaths,
brought
A. U.
Empire
of the
Empire.
As fo
Authors
(1)

ALEXANDER.

ALEXANDER, being declared Emperor by the Army, A.D. CCXXII. had all the Imperial Honours and Offices conferred upon him by the Senate (1), and the Roman Commonwealth began to take a little Breath; this Alexander being a very Courteous, and Merciful Prince; a Lover of Good, Wise and Learned Men, by whose Hands he had all publick Affairs administred; in War he was always Fortunate, and was very Prudent in his proceedings. He triumphed over the East, to the great Satisfaction of the People of Rome, kept in private the Pictures of Abraham and Christ, and suffered the Christians to live in Peace, following that Precept of the Gospel, Of not doing to others, what you would not willingly undergo your self. At last by the Instigation of Maximinus, he was murdered by the German Souldiers, together with his Mother Mammae (who was likewise a Favourer of the Christians, having received the Grounds of Christianity from Origen) on the same Day that he was born. This was the unfortunate End of Alexander Severus, the 25th Emperor of Rome, in the 29th, or rather 27th Year of his Age, after a noble and prosperous Reign of 13 Years, and 9 Days; an admirable Prince both for his Virtues and Government, who by Means of his Mother's Avarice, and his own Rash Reformation of a corrupted Army, was taken off in the Prime of his Age, to the unexpressible Grief of Rome and the whole Empire. If we may except Julius Caesar, whose Ambition overwhelmed him; and Pertinax, whose Avarice destroyed him; this was the first good Emperor and Governour in Rome who died an unnatural Death. Yet this may be truly said to be owing to the Corruptions of Heliogabalus, as that of Pertinax, to those of Commodus: So that these Tyrants are in a great Measure Answerable for the others Deaths, besides the infinite Number of Mischiefs they brought upon the State afterwards. Alexander died A. U. C. 938th, 258 after the Establishment of the Empire by Augustus, 235 after Christ, 139 after the last of the Twelve Cæsars, and 42 after the publick Sale of Empire.

As for the Affairs of Britain, at this time, the Roman Authors as well as the British are so very silent, that it is

(1) Lamprid. in Sever.

ALEXANDER.

impossible to give any exact Account thereof; there being hardly any thing mentioned of them at all; though our modern Antiquaries generally affirm, that *Alexander* made an Expedition into *Britain*, grounding their Opinion upon what *Lampridius* says at his Dying at *Sicila*, which Town nevertheless not being by any of the Antients said to be in *Britain*; (but may with as great Probability be affirmed to be in *Gaul*;) I see but little Reason, why any one should be so fond of such an Opinion. Though it must be granted, That what the same Author relates of his giving the Captains and Soldiers such Lands as were conquered from the Enemies, so as that they should be holden by Them and their Heirs successively as their peculiar Propriety, upon this Proviso; That they served upon such Occasions as the Emperors and their Successors should in their Wars stand in need of; and that the said Lands should not revert to any private Person; I say this must be allowed, that this does particularly relate to *Britain*, and Mr. *Camden* had good Reason from hence to deduce the Original of Feuds; although others are apt to think they are of a more late Date, and began about that time wherein so many Barbarous Nations broke into the *Roman* Empire out of the North. But of this, I refer you more particularly to *Sr. H. Spelman* (1). But I had almost forgot to intimate that Mr. *White*, who is otherwise called *Saxingstoke*, positively affirms, that the above-mentioned Town of *Sicila*, is in *Britain*, and was so denominated from *Sicilus* a *British* Prince; which if true, then we have good Reason to follow those, who affirm that *Alexander* died in this Island. But since this Author brings no good Argument for Proof of what he says, and since the most Judicious reject the *British* Story as Fabulous, no one will be easily induced to agree with him.

MAXIMINUS THRAX

and his Son

JULIUS VERUS MAXIMUS.

A. D.
CCXXXV.

HENCE we may see how impartial those are who will have the *Roman* Empire to be Hereditary; and how well Skilled they are in the *Roman* History. For that

(1) *Glossar. Vec. Feodum.*

must

Boo
must
son o
and
as he
a Co
the S
of yo
and
doubt
Donat
Bei
Son 3
and V
cessfu
solent
man
after
wagin
of sub
to the
that it
Proje
his P
again
ments
in shor
the wh
at last
he had
Soldier
Wretch
such in
Form
bringin
great N
Vanity
chief a
most co
himself
passed a
come i
was ve

(1) See
rodian. in
dian. 1. 8.
6. 15. 20

must needs (1) be a fine Hereditary Empire, which by reason of its elective Succession became (2) a Prey to every base and villanous Usurper. For *Maximinus* a Semi-barbarian, as he is stiled by *Herodian*, was at first but a Shepherd, then a Common-Soldier, and yet so gained the Affections of the Soldiery, that he was made Emperor, first by a Legion of younger Soldiers, over whom he had the Command, and then by the whole Army (3); to which he gave double Allowance of Provision, and promised mighty Donatives, as the Candidates for the Empire used to do.

Being declared *Augustus* (4) in the Camp, he made his Son *Julius Verus Maximus* Partner with him in the Empire, and War with the *Germans*, against whom he was very successful, and magnified his Victories over them in very insolent Letters to the Senate. He burnt divers of the *German* Villages, and slew great Numbers of those People, after which he went to *Syrmium*, and had a Design of waging War with the *Sarmatians*; nay more, had thoughts of subduing all the Northern Nations, as far as the Ocean, to the *Roman* Empire; but his Wickedness was so great, that it was impossible for him to execute all his Mighty Projects. First he put to death all that were followers of his Predecessor *Alexander*; and afterwards set himself against the *Christians*; inventing new and unusual Torments, and raised the Sixth Persecution against them: and in short, was of such a cruel and odious Temper, that the whole Empire rose in Rebellion against him: so that at last turning with great Rage against *Rome* it self, which he had as it were besieged, he was slain by the *Roman* Soldiers, together with his Son, who was as profligate a Wretch as his Father. For being by Nature endowed with such incomparable Beauty, that many Ladies of exquisite Form were in love with him, out of a pure Desire of bringing forth fair and beautiful Children; he took so great Notice thereof, and was so puffed up with youthful Vanity and Self-conceit, that afterwards he made it his chief and principal Business to trim his Body with the most costly Ornaments and Perfumes; and he flattered himself so much, that he believed that he not only surpassed all other Men in this respect, but that no Lady could come in Competition with him. Indeed in his Drink he was very temperate, but his Excess in Eating was so re-

(1) See Dr. Hicks's *Jovian*, p. 33. (2) Lamprid. in *Sévero*. (3) *Herodian*. in *Alexand.* (4) *Capitolin.* in *Gordianis*. Eutrop. l. 6. *Herodian*. l. 8. Oros. l. 7. c. 19. Aur. Vict. Euseb. l. 6. c. 21. Niceph. l. 5. c. 15. Zosim. l. 7.

MAXIMINUS
THRAX, &c.

markable, that he deserved the Name of a true Glutton, and none of the greatest Epicures exceeded him, being never at rest, his Thoughts were so much imployed on his Belly, and in Invention of new Ways for pampering his Body. And therefore he deservedly came to such an End as his Father, who was a Glutton also; though his Stature might make him to be the more excusable, being so vastly big, that he was Two Foot and a half higher than any Man in the Army: so that he devoured every Day a suitable Quantity of Meat and Drink, which was Forty Pound of Flesh, and Six Gallons of Wine. After these Two were slain, their Heads were carried to Rome, to the great Rejoycing of all who were Enemies of such lewd and vicious Princes. This happened in the 991st Year of the City, 261 after the Settlement of the Empire by Augustus, 238 after our Saviour's Nativity, 142 after the last of the XII Cæsars, and 45 after the publick Sale of the Empire by the Soldiers.

The Two Gordiani.

Before the Death of the preceding Emperors, the Two Gordiani, Father and Son, were made Emperors by the Army in Africa (1); but being in a short time both made away,

PUPIENUS MAXIMUS and CLODIUS BALBINUS

A. D.
CCXXXVIII.

WERE both together elected Emperors by the Senate (2), but were not so linked together in Affection, as they were nearly joyned in Authority. Balbinus was of the more Noble Birth, but Pupienus was superior to him in Wisdom and Conduct; insomuch that both of them over-valuing themselves, the One upon the Gifts of Fortune, the Other the Endowments of his Mind, were both of them, after a short Reign, slain by the Praetorian Soldiers.

In the First Year of Alexander, or the last of Heliogabalus, Callistus Bishop of Rome was martyred, and was succeeded by Urbanus the 17th Bishop, who died in the 10th of Alex-

(1) Capitol. de Gordianis. (2) Eutrop. l. 9.

alexander, and *Pontianus* succeeded, who being banished into the Island of *Sardinia* in the First of *Maximus*, died there, and was succeeded by *Autherus*, who was crowned with Martyrdom in the Year following, because he had with great Diligence gathered an History of the Martyrs, and laid it up in the Church. After him *Fabianus* was elected, being, according to *Damasus*, the 20th Bishop of Rome. And about the 11th of *Alexander* (1) *Heraclas*, who was once *Origen's* Usher in the School of *Alexandria*, was Bishop of that See, where he continued 16 Years.

PUPIENUS
MAXIMUS.

M. ANTON. GORDIANUS.

AFTER this, at the Age of 14, *Gordianus* (2) was elected Emperor of the Prætorian Bands, being the Son of a Daughter of old *Gordianus*; but his Age being so raw, he was forced to Rule by the Advice of *Mistheus*, a prudent Counsellor, whose Daughter he took in Marriage. After which he re-took *Tincia* from the *Goths*, which they had forcibly took Possession of, and fought with the most puissant *Sapores* King of *Persia*, and by his Conquest obtained great Glory, recovering *Antioch* amongst other Exploits, and passing on obtained a Victory over the famous Cities of *Carra* and *Nesibo*, in which Journey, his wise Counsellor, his foresaid Father-in-Law died, into whose Place *Philip* was admitted, a Person who was so elated and puffed up upon this new Preferment, that he contemned *Gordianus* himself, and at length caused him to be slain.

A. D.
CCXXXVIII.

We have some Glimmering at this time of the Government of this Island of *Britain*, from an Altar-Stone found in *Cumberland*, at a Place then called *Castra Exploratorum*, [since old *Carlisle*] with an Inscription for the Health of this Emperor, his Wife and the whole Family, set up by *Æmilius Crispinus*, who was Captain of Horse under *Nonnius Philippus*, Lieutenant General of *Britain*, as appeareth by the Stone it self.

I O M.

PRO SALUTE IMPERATORIS M. ANTONI GORDIANI P. F. INVICTI AUG. ET SABINÆ TURIÆ TRANQUILÆ CONJUGI EJUS TOTAQUE DOMU. DIVIN. EORUM ALA AUG. GORDIA OB VIRTUTEM APPELLATA POSUIT.

(1) *Euseb. Hist. Eccles. l. 6. c. 15. 26. 35.* (2) *Capitolin. in Vit. Gord.*

GORDIANUS.

CUI PRÆEST ÆMILIUS CRISPINUS PRÆF. EQQ.
 NATUS IN PRO AFRICA DE TUIDRO SUB CUR.
 NONNII PH——LIPPI LEG. AUG. PROPRETO.
 ——— ATTICO ET PRÆTEXTATO COSS.

Gordian's Death happened in the 997th Year of the City, 267 Years after the Settlement of the Empire by *Augustus*, 244 after our Saviour's Nativity, 146 after the last of the XII *Cæsars*, and 51 after the publick Sale of the Empire.

In his time flourished *Herodian* a Grammarian of *Alexandria*, who wrote a History in Greek of the Roman Emperors, from *M. Aur. Antoninus* to the Death of this Gordian. His Style, as *Photius* saith, is elegant and plain, and his History is as true, abating some things in *Alexander* and *Maximinus*, taken notice of by *Jul. Capitolinus* (1). *Arrianus*, *Dexippus*, *Vulcatius Terentianus*, *Curianus Fortunatus*, *Serenus Sammonicus*, all which are mentioned by the said *Capitolinus*.

C. VALENS HOSTILIANUS.

THIS Emperor is hardly mentioned in any Histories, and therefore is judged to be descended of unknown Parents, and we can give but little Account of him (2). Some affirm, that immediately after the Death of *Gordianus*, one *Marcus* was elected by the Senate, of whom notwithstanding, there is no essential Relation to be found in any Author, but that he suddenly died, and that this *Hostilianus* was put up in his Room, who having brought Infirmities upon himself, by his Intemperance, soon died; though others say, that during the Life of *Marcus*, *Valens Hostilianus* was given him as a Partner in the Empire, and the Senate stiled him *Augustus*; though 'tis most probable, that both of them dying suddenly, there is no Account of them.

(1) In Vit. Gord. (2) See a Book called, A Brief History of the Lives, Deaths and most Memorable Actions of the Roman Emperors, translated out of Italian into English, and Printed at Lond. 1682, 12° p. 199.

M. JU.

M. JULIUS PHILIPPUS ARABS
and his Son
M. JULIUS PHILIPPUS.

GORDIANUS being basely murdered by his Praefectus Praetorio Philippus, he, the said Philippus, was made (1) Emperor by the Army. He was surnamed *Arabs* from his Country, and made his Son M. Julius Philippus Partner with him in the Empire. He instituted the Feasts called *Secular*, in Memory that Rome had been built a 1000 Years. He was, as many affirm, the first Emperor who was a *Christian*, and the first who received Baptism; tho' Scaliger is of a contrary Opinion. His Son also, by his Orders, was instructed in *Christianity* and Baptised, and with him a great Number of his most intimate Friends, Kindred and Followers: which Pious Action proceeding from so great a Person, gave Occasion to many to embrace *Christianity*, and receive the True Light of our Blessed Lord and Saviour *Jesus Christ*. His Son was of so Melancholy a Nature, that he could never be induced to laugh, though attempted by divers with all manner of ridiculous Buffoonry and Facetious Jest. But as his Father had betrayed his Master in *Persia*, so Decius betrayed him in *Pannonia*, where he was made Emperor by the mutinous Legions, whom he was sent to reduce. Philip hearing how Decius had put on the Purple, marches against him with his Son, and in the first Battle was slain with him, after they had reigned about Six Years. This happened A. U. C. 1002 d, 249 of *Christ*, and 56 after the publick Sale of the Empire.

A. D.
CCXLIV.

QUINTUS TRAJANUS DECIUS
and his Son
MESIUS DECIUS.

AFTER the Death (2) of Philip, Decius succeeded, without any Opposition, the Senate unanimously voting for him. For he was a Person endowed with

A. D.
CCXLIX.

(1) Capitolin. in Gord. Eutrop. l. 9. Zosim. l. 2. Aurel. Vict. Pomp. Letus. (2) Oros. l. 8. c. 21. Euseb. Hist. Eccles. l. 6. c. 39. Lege item Zosimum. l. 1. Eutrop. l. 9. Pomponium Letum.

great

DECIUS, &c.

great Courage, Wisdom and Judgment, and well experienced in several Offices and Charges, which he had managed with great Prudence and Address. In short, he was so excellent a Prince, that he might deservedly have been ranked amongst the Best, had not the severe Persecution, the *Seventh* as 'tis called, which he raised against the *Christians*, stained all his other excellent Qualifications, but if the Power of Education be considered, perhaps he may be pardoned for his great Zeal to Idolatry and Heathenism. As soon as he was confirmed in the Government, he made his Son Copartner with him, who was by the Senate confirmed *Cesar*. 'Twas not long e're the Emperor received his due Reward, for the Severity and Cruelty shewed by him towards the *Christians*; for now the *Goths*, originally Inhabitants of *Scanzia*, invaded *Thrace*, and other Places, both by Land and Sea, because such of them as served in the Wars had been defrauded of their Pay. Upon the Desire of the Senate, he marched against them, and overthrew them in several Battles; and had perfected his Conquests, had he not been betrayed by *Gallus Hostilianus* Governour of the Lower *Mæsia*, who perswaded him to fight in a Fenny Ground, and then revealed his Intention to the Enemy, by whom he was beset and swallowed up in a Bog, so as his Body could never be found. At which time also his Son was slain, who was as much accomplished in all Commendable Qualifications as his Father, though no less Remarkable for his superstitious Zeal against the *Christians*. When this News was brought to the Senate, they were strangely afflicted, not so much for the Loss of so many brave Soldiers, as the unhappy Fate of two such excellent Emperors. This fell out *A. U. C.* 1004th, 274 after the Settlement of the Empire by *Augustus*, 251 after our Saviour's Nativity, 153 after the last of the XII *Cæsars*, and 51 after the Publick Sale of the Empire by the Soldiers.

TREBONIANUS GALL. HOSTILIANUS

and his Son

C. VIBIUS VOLUSIANUS.

A.D. CCLI.

TREBONIANUS *Gallus Hostilianus* succeeded him, both in his Empire, his Malice towards the *Christians*, and his Banishment. He made a scandalous Peace with

the

Bo

the
thin
bein
curse
Asia,
tions
of th
and
proce
fore
Legio
again
Coun
the A
again
and P
was f
Year
Years
that w
Wicke
mities
mory
1006th
Nativit
must be
in the
followe
veheme
House,

ÆM
Valerianus
should i
Three M
At this
eloquent
to be infi

(1) Eutr
c. 1. Oros.
l. 7. c. 21.

Book I. Roman Monarchy.

119

HOSTILIANUS.

the *Goths*, unto whom he promised Money, which was a thing hardly heard of before amongst the *Romans*; but this being not long kept, the *Goths* and *Scythians* (1) made Incursions into *Thrace*, *Macedonia* and *Thessaly*, as also into *Asia*, making great Spoils in all Places. Many other Nations following their Example rebelled, and made Havock of the Provinces: the *Parthians* also pierced into *Armenia*, and thence expelled *Tiridates* their King. The *Scythians* proceeded so furiously, that they seemed to carry all before them, 'till *Emilianus* a Moor, who commanded the Legions in *Pannonia*, by Promises drew on his Souldiers against them, and so repelled them, that he invaded their Country, for which Service he was saluted Emperor by the Army. *Gallus* hearing of this, marched presently against him, but was slain, together with *Volusian* his Son and Partner in the Empire. Such was the End of him, who was so severe a Persecutor of the *Christians*, in the 47th Year of his Age, after a most unhappy Reign of Two Years and Four Months; a Prince who had no Excellencies that we know; but by his Abominable Practices and Wickedness, he brought Innumerable Mischiefs and Calamities upon himself and his Empire; by which his Memory is become odious in History. He died in the 1006th Year of the City, 253 Years after our Saviour's Nativity, and 60 after the publick Sale of the Empire. It must be noted, that (2) the Persecutions of the *Christians*, in the Days of *Decius* and *Gallus*, were accompanied or followed with a most grievous Pestilence, which raged so vehemently, that there was scarce a Province, City or House, but was almost wasted or ruined by it.

ÆMILIANUS.

Æ *Milianus* enjoyed the Dignity not long: for another A. D. CCLIII. (3) Army near the *Alpes* creating Emperor one *Valerianus*, a Man of noble Descent, his Soldiers, lest they should incur any Danger or Trouble, killed him after Three Months.

At this time flourished *St. Cyprian* (4) of *Carthage*. His eloquent Writings, and his Life are too well known, than to be insisted on at present.

(1) Eutrop. l. 9. Pomp. Lætus. Victor. (2) Euseb. Hist. Eccles. l. 7. c. 1. Oros. l. 7. c. 21. (3) Pompon. Læt. Eutrop. l. 9. Aur. Vict. Oros. l. 7. c. 21. Zosim. l. 1. (4) Euseb. l. 7. c. 3. Niceph. l. 6. c. 7.

VALERIAN.

A.D. CCLIII. **V**alerianus then taking the Government in *Rhetia* (1), the Senate at *Rome* gave the Title of *Cesar* to *Gallienus* his Son. At first he shewed a great deal of Civility towards the *Christians*; but afterwards the Master of the *Egyptian* Sorcerers perswading the Emperor that they were Enemies to them, he raised the 8th Persecution against them. But at length he suffered severely for it, for going against *Sapores* King of *Persia* he was taken by him, and used as a Footstool, when he got up his Horse; and at last pulling his Skin over his Ears, tortured him to Death, being then about 83 Years of Age. This remarkable Captivity of *Valerian* happened in the 1012th Year of the City, 282 Years after the Settlement of the Empire by *Augustus*, 259 after our Saviour's Nativity, 161 after the last of the XII *Cesars*, and 66 after the publick Sale of the Empire by the Soldiers.

GALLIENUS.

A.D. CCLIX. **T**HE said Emperor having come to this deserved End for his Severities to the *Christians*, *Gallienus* immediately succeeded; who was a Prince as much addicted to Vice as his Father had been; though indeed the times were so bad at present, that they would not have been taken notice of so much, had not he been a great Waster of the Publick Treasure. Being therefore well known to be so careless of the *Roman* Discipline and Government, divers Nations were stirred up to Rebellion against him; the *Germans* (2) invaded *Gaul*, the *Goths* *Thrace*, and some other Parts bounding upon *Asia*; the *Parthians* *Mesopotamia*; the *Francks* having wasted *Gaul*, possessed themselves of *Spain*, and destroying in a great measure the Town of *Tarragon*, they passed into *Africa* it self, not to mention other Miseries, such as Pestilence, &c. which now betokened the Destruction of the *Roman* Commonwealth. Infomuch that divers being exiled by these strange Irregularities, opposed themselves to the Emperor; and therefore it is that, at this time, the Historians tell us of 30 Emperors being set up in several Parts of the Empire,

(1) Oros. Euseb. Hist. Eccles. l. 7. c. 10. (2) Aur. Victor. p. 745. Eutrop. l. 9. Fest. Ruf. Euseb. l. 7. c. 18. Zosimus l. 1.

and are commonly called *the 30 Tyrants*, some of which are presumed by our Antiquaries to have been born, or at least to have been set up as Governours, in our Island; which appears probable from divers Coyns found here, and mentioned by Mr. Camden, who more particularly takes notice of an Inscription on a Stone to this Purpose, in his Description of *Hamp-shire*. And the same seems plain from *Porphyrie's* taking notice of *Britain's* being a Soil plentiful of Tyrants. This Consideration it self One would think might have sufficiently convinced Mr. Johnson, that this Empire was so far from being Hereditary, that it so much depended, at this time especially, upon the Will of the Army, that they set up whom they pleased, and we find several *Interregnums*, which are utterly inconsistent with any such Government. *Gallienus* at last, being contemned, was slain, having reigned Six Years together with his Father, and Nine by himself, *A. U. C.* 1021. *A. Ch.* 268.

M. AURELIUS FLAVIUS CLAUDIUS.

HIS Successor was *Flavius Claudius*, a most worthy (1) Prince, wise of Counsel, and experienced in Wars. The *Goths*, who had invaded the Empire, were drove back by him, with the Slaughter of 300000 fighting Men, and 1000 Ships; and the *Germans* being utterly subdued, became again subject to the Roman Power. Having performed these great Actions, and minding now to reduce the Empire to its Unity in Government, he died of a Fever, as he was preparing against *Tetricus*, who held the Western Provinces, after a short, but glorious Reign of One Year, Ten Months and Fifteen Days; being a Prince so sublimely excellent, that the Moderation of *Augustus*, the Valour of *Trajan*, and the Piety of *Antoninus*, are said to have all centred in him. He died *A. U. C.* 1023d, and 270 Years after our Saviour's Nativity.

A. D. CCLXVIII.

QUINTILIUS.

AFTER which his Brother *Quintilius* was chosen by the *Italian Soldiers* (2), who was an excellent Person, but being too good, they that set him up pulled him

A. D. CCLXX.

(1) Eutrop. l. 9. Trebel. Pol. de Vit. ejus & Tetrici Tyr. Orof. l. 7. c. 23. (2) Orof. l. 7. c. 23. Eutrop. l. 9.

QUINTILIUS.

down, because they could not bear his Gravity and Strictness, killing him the 17th Day after, at *Aquileja*.

L. DOMITIUS AUREL. VALER. AURELIANUS.

A.D. CCLXX.

Aurelianus being chosen Emperor by the Soldiers, and confirmed by the Senate, set himself (1) immediately to the establishing the Peace and Unity of the Empire, a Work wherein *Claudius* his Predecessor had been prevented by Death, which was worthily performed by *Aurelian*. For having (2) baffled the *Scythians*, and subdued all the Pretenders to the Government, and having built the Walls of *Rome*, and settled the Civil State of that City (which took up the Two first Years of his Reign) he undertook an Expedition into the East, to reduce *Palmyra*, which at that time had brought under its Jurisdiction all *Egypt*, and the East, as far as *Ancyra*, the Metropolis of *Galatia*; and would have extended its Conquests over *Bythinia* to the Gates of *Chalcedon*, if the Inhabitants, having been made acquainted with the Resolutions of *Aurelian*, had not emancipated themselves from that Yoke.

However the (3) Emperor did not march directly into the East, but secured the Provinces through which he passed, being forced to fight many Battles by the way, before he reached *Syria*. For in *Illyricum* and *Thrace* he overthrew the Remainers of the *Goths*, and slew Five Thousand of them, with their Commander *Cannabas*. After which, he marched through *Byzantium* into *Bythinia*, which had declared for his Interests; took *Tyana*, which was betrayed to him by *Heracclammon*, but spared the City for the sake of *Apollonius* the Philosopher, who was born there, while he ordered the Traytor to be executed; all the other Cities between *Tyana* and *Antioch* rendring themselves.

Near *Antioch*, *Zenobia*, Queen of *Palmyra*, had fixed her Station in the Head of a numerous Army advantageously posted. But *Aurelian* was a Prince of an undaunted Courage, a bold Spirit, and dexterous Address; and prepared himself, as became a prudent General, for a Battle: And observing, that the Strength of *Zenobia's* Forces consisted in her Horsemen (who were armed *Cap-a-pee*, and under-

(1) Oros. *ibid.* Eutrop. *ibid.* (2) See Mr. Sellar's *History of Palmyra*, ch. 22. Vopisc. p. 216, ex Edit. Salmaf. (3) Vopisc. p. 216.

stood

Boo
stood
post
Bod
nian.
they
trem
Arm
Purfi
Vict
ing,
Hors
and a
under
was
stified
Thir
while
Antio
Th
250th
Antio
(wh
Being
of tha
nary S
But th
in this
Zenobia
For Z
of gre
fearing
Loss of
the Re
Man w
Habit a
him thr
if he h
Prifone
By th
Antioch,
(1) Euf
Imas, an
Rufus, &
St. Hier.
dorus and
of Chalci
p. 45.

Book I. Roman Monarchy.

123

AURELIAN.

stood Horfemanship better than the *Roman Troops*) he posted his Foot beyond the River *Orontes*, in a separate Body, and commanded his Horse to engage the *Palmyrenians* while their Body was fresh and lusty; but when they charged, to retire, and to dissemble a Fight, till the extreme Heat of the Weather, and the Weight of their heavy Arms had tired them, and forced them to desist from the Pursuit. The due Observation of this Order got the Victory. For when the *Romans*, by this manner of Fighting, had fatigued the *Palmyrenian Troops*, and tired their Horses, then they charged them with the utmost Vigour, and as they fell from their Horses, or their Horses sunk under them, trod them under their Feet. The Slaughter was various; some were slain with the Sword, others stifled with the Fall of their own Horses upon them, a Third Sort trampled to Death by the *Roman Troops*, while the scattered Remainders of that great Army fled to *Antioch*.

This Battle was fought (1) in the Second Year of the 250th Olympiad, Anno Christi 273, at (2) *Imma*, not far from *Antioch*, and, in the Engagement, *Pompeianus* the *Franck* (whose Family thereupon settled at *Antioch*, and was in Being in St. *Jerom's* time, his dear Friend *Evagrius* being of that House and Lineage) did the Emperor extraordinary Service, and behaved himself with great Bravery. But though *Entropius* and *Aurelius Victor* tell us, that 'twas in this Battle that the Controversy was decided, and that *Zenobia* lost her Empire by it; yet they are both mistaken. For *Zabdas* the General of her Army (3), a Commander of great Experience, and (till then) as great Success, fearing lest the People of *Antioch*, upon the Report of the Loss of the Battle, should have fallen upon, and insulted the Remains of his conquered Troops, having found a Man who somewhat resembled *Aurelian*, clad him in such Habit as that Prince used to wear when he fought, leading him through the Streets of that large City in Triumph, as if he had gotten the Victory, and made the Emperor his Prisoner.

By this Stratagem *Zabdas* imposed upon the Citizens of *Antioch*, and amused them the remaining Part of that

(1) Euseb. Chron. ex vers. Hier. (2) Apud *Timas Hier.* (lege apud *Imas*, an easy Mistake of the Copier for apud *Imas*.) apud *Imas* in *Sextus Rufus*, & *Eutropius*. In *Ptolemy*, "Ιμμα. In *Georgius Syncellus*, "Ιμμα. In *Sti. Hier. vit. Malchi*, *Imma*. It was a Town of *Seleucis*, between *Gindarus* and *Gephyra*, says *Ptolemy*. And *Hier.* says, That the Desert of *Chalcis* is situate between *Imma* and *Emesa* to the South. (3) *Zosim.* p. 45.

AURELIAN.

Day, till the Night coming on, he retired with *Zenobia* to *Emesa*: And thus he deluded the *Antiochians*, who otherwise would have much incommoded his Retreat, and escaped being surprized and ruined by *Aurelian*; for the Emperor had recalled his Troops from the other side of the *Orontes*, with an Intention, the next Day, to have fallen upon the Reliques of the *Palmyrenian* Army on every side: But his Design was frustrated by the Flight of *Zenobia*; whereupon he altered his Intentions, and entered *Antioch*, being received by the Citizens with all the Marks of Zeal for his Service; and was so well pleased with the Testimonies of their Repentance and Submission, that he published an Indemnity to the Inhabitants, and recalled those who had fled out of Fear of being punished, for adhering to the Interests of the Queen of *Palmyra*.

At this time *Aurelian* received Information, that a Party of the *Palmyrenians* had posted themselves advantageously on a Hill that overlooked *Daphne*, the famous Suburb of *Antioch*; In Confidence that the Steepness of the Place would secure them from all the Attacks of the *Romans*. But the Emperor commanded his Infantry to draw themselves into their close Order, and to cover themselves with their Shields, that by this means the Darts and Stones hurl'd upon them, by their Adversaries, might be kept off; And by this Method they got an easy Victory, and put all their Enemies to Flight; whom the *Romans* pursued so closely, that some were forced to throw themselves off from the Precipices, and so were torn in Pieces, while the Remainder perished by the Swords of the Victors.

After this, the Cities of *Apamea*, *Larissa* and *Arethusa* opened their Gates, and submitted to the Conqueror, receiving him with all the Marks of Honour and Respect. But *Aurelian* understanding that the Army of *Zenobia*, and her Allies, being no less than Seventy Thousand Men, were encamped in the Plain before *Emesa*, immediately moved towards them, and encamped with his *Dalmatian*, *Mysian* and *Pannonian* Horse, with the Legions of *Noricum* and *Rhetia*, and with his *Prætorian* Bands, who were all select Troops, and tryed Men, in View of the Enemy. Besides these Regiments, *Aurelian* had in his Army several Troops of *Moorish* Horse, of the Militia of *Asia*, from *Tyana*, and from *Mesopotamia*, *Syria*, *Phœnicia* and *Palestine*, all choice Men.

When the Armies engaged, the *Roman* Horse took Care not to be enclosed by the *Palmyrenians*, who were superior to them in Number, and galled them very severely, breaking

and

Boo

and
turn
Troop
Upon
on wi
and u
in wh
was c
while

Zeno
Defeat
resolve
habitan
to the
being
pair he
comply

The
entred
a noble
all the
invincil
Zenobia,
was forc
able Sp
the *Syria*
(2), dur
selves w
their Ho
ing their
time it
Thieves g

When
Attendan
leaguring
while th
Sorts of
possest w
nable, de
be forced
Necessari
Requisite
engaged t
but for th

(1) Vopis

and disordering their Ranks. But as they were about to turn their Backs, the *Roman* Foot charged the Enemy's Troops so briskly, that they soon put them to Flight. Upon this, followed a bloody Slaughter, the *Jews* falling on with their Clubs and Maces, which made a thundering and unusual Noise upon the Armour of Brass and Iron in which the *Palmyrenians* charged: The whole Country was covered with the Carcasses of Men and Horses, while the few that escaped fled to the City.

Zenobia being extremely grieved, as she ought, at this Defeat, deliberated what to do; and 'twas unanimously resolved in Counsel, that she should desert *Emesa* (the Inhabitants of the City being her Enemies, and wishing well to the *Romans*) and betake her self to *Palmyra*, where being more secure she might consult at leisure how to repair her lost Fortunes. Which Advice she immediately complied with and fled to *Palmyra*.

The News of her Flight being brought to *Aurelian*, he entered *Emesa* in Triumph, covered with the Trophies of a noble Victory, and was received by the Citizens with all the Marks of Joy, and according to the Deserts of an invincible Hero. At *Emesa*, he seized the Treasures of *Zenobia*, which, by Reason of her precipitate Haste, she was forced to leave behind her, and then with all imaginable Speed moved towards *Palmyra*. In this March (1), the *Syrian* Banditti much infested his Camp; for they had (2), during the Disturbances of the Empire, made themselves very formidable, their Troops being numerous, their Horses Fleet to Admiration, and the Desarts favouring their Retreat with their Prey; in as much as at this time it was Proverbial at *Rome*, That none but Women and Thieves governed the East.

When *Aurelian* had quitted himself of these troublesome Attendants, he formed the Siege of *Palmyra*, straightly beleaguering the City, and fortifying his Camp with Castles, while the Neighbouring Nations furnisht him with all Sorts of Provisions. The besieged, in the mean time, being possess'd with a vain Opinion, That their City was Impregnable, derided the Attempts of the *Romans*, as if they must be forced, in a few Days, to raise their Siege, for want of Necessaries; while the City was well provided with all the Requisites of War, the Garrison numerous and brave, and engaged to fight, not, as before, for Glory and Conquests, but for their Wives and Children, and their own Liberties,

(1) Vopisc. p. 218. (2) Victor. p. 155.

their

AURELIAN.

their All being at Stake: For it was beyond the Reach of Fancy to imagine, what vast Quantities of Arms and Military Stores were in that City; that no part of the Wall was without Two or Three Engines to throw Darts and other Instruments of Mischief, into the Enemies Camp; that with some of their Machines they threw Fire among their Tents; and that the Garrison behaved themselves with so much Resolution, that *Aurelian* having been wounded with an Arrow, had like to have breathed his last under the Walls of *Palmyra*.

This Resolution of the besieged, joined to the many Fatigues the Emperor was obliged to undergo, made him almost weary of his Design: Whereupon he wrote to *Zenobia*, requiring her to surrender the Place, promising her and her Confederates, that they should be allowed to live in great Plenty and Security, in such a part of the Empire as the Senate should appoint, upon Condition, that all her Treasure and Arms, her Horses and Camels, should be given up to the Romans; after which *Palmyra* should be permitted to be a free Common-wealth, as it had been in past Ages. But the haughty Queen kept up her Courage, though her Fortunes were sunk, and returned the Emperor this Answer.

Z E N O B I A,
The Queen of the East, to the
Emperor A U R E L I A N.

N O Man ever yet, except your self, durst demand of me, what your Letters require. Whatsoever is to be achieved in War, must be gotten by Courage and Resolution. You command me to surrender my self and Empire; but you have forgotten, that *Cleopatra* chose rather to die by her own Hand, than to lessen and outlive her Grandeur. I am not destitute of Assistance; I daily expect Succours from the Persians: The Saracens and Armenians are in my Interests; and the very Free-booters of my Country have already insulted and baffled your Army. When these Auxiliary Troops arrive, which I look for from all Quarters, you will abate of your Imperious Demand, though you now require me to yield, as if you had already gotten an entire Conquest, and made your self Lord of all the East.

This

This Epistle inflamed *Aurelian*, and put him upon doing all that a wise and brave General ought to have attempted, to reduce the City; he intercepted the *Persian* Succours, and debauched the *Saracens* and *Armenians*, whom he corrupted with Money and bought off, till they deserted, according to the Custom of those fickle and changeable Nations, who are true only to their own Interests, and pay their Homage and Services to that Prince who bids most for them.

When the Garrison heard that all their Relief was cut off, and saw the Emperor bent to carry on his Attacks with the utmost Vigour, being also much preſt with the Want of Necessaries, they determined to send their Queen over the *Euphrates* into *Persia*, to beg the Assistance of that Great King; and to this end, they set *Zenobia* on a Female Camel, which Sort of Creatures run swifter than any Horse, (others say on a swift Dromedary) and conveyed her out of the City.

Aurelian, vexed heartily that his Enemy had made her Escape, dispatccht his Light-Horse to overtake her, who seized upon her as she was just embarked, endeavouring to reach the farther Side of the *Euphrates*, and brought her back to the Roman Camp with Mighty Joy and Triumph.

In the mean time, the Garrison was divided in their Sentiments, one Party of them resolving to maintain the Town to the last Man, and to the last Drop of their Blood; while others were determined to supplicate the Emperor's Pardon, and to surrender. And this last Opinion prevailed; whereupon *Aurelian* having given his Promise, that they should be indemnified for what ever was past; they opened their Gates, and begged the Conqueror's Mercy, who received them with all Kindness, and took Care they should not suffer any Damage.

Thus was that proud City, which had been Emulous of the Glory of Old *Rome*, made Subject to *Aurelian*, who having taken Possession of all the immense Treasure and rich Moveables thereof, returned to *Emesa*, and there sate in Judgment on *Zenobia* and her Accomplices. For the Army were ready to Mutiny, and petitioned, that she, who had been the Cause of all their Hardships, should be executed. But *Aurelian*, who had a vast Esteem for her Courage, and other Heroical Qualifications, and who could not forget the Merits of her Husband *Odenathus*, by whose great Services, the sinking Empire in the East had been supported and preserved, thought it beneath the

Cou-

AURELIAN.

Courage of a brave Man to murder a Woman, in cold Blood, of such uncommon Endowments, and who had some Years worn the sacred Purple: And therefore being convinced, that it would redound more to his Credit, to carry her in Triumph to Rome, than to put her to Death in the East, he preserved her from the Rage of the incensed Soldiers; and to give some Satisfaction to the Mutinous, sharply expostulated with her the Reasons of her Obstinacy, and caused all those to be slain, who had engaged her to take up Arms against *Aurelian*. This occasioned the Death of several eminent Persons, and amongst the rest, the Great *Longinus* endured the Stroke of Death with most incredible Patience, and thereby convinced his Friends, that he is the happiest Man, who is soonest freed from the Prison of this World.

The Affairs of the East were no sooner adjusted, but *Aurelian* (1) determined to return into Europe; but as he passed through *Rhodope*, a Province of *Thrace*, he received Information, that the *Palmyrenians* had revolted, and set up *Achilleus* the Father of *Zenobia*, for their Prince. This diverted the Emperor's Resolution, and being a General of unwearied Diligence and Dispatch, he marched back into *Asia*, and utterly destroyed that unhappy City. After which he pursued his former Resolution: and though *Marcus Firmus* (2), One of the Confederates of the Captive Princess, endeavoured to revenge her Quarrel, yet he soon fell a Victim to the Conquerour, and became his own Executioner: And whereas *Tetricus* maintained his Pretensions to the Purple in *Gaul*, yet upon his Approach, he submitted himself to *Aurelian*, who having thus quieted the Affairs of both the East and West, returned to Rome with his Captives, into which he entred in State, as Lord of the Universe.

When this splendid Entry was made by him, there were Three Royal Chariots very remarkable. The first belonging to the Hero *Odenathus*, (while alive) was richly adorned with Gold, Silver, and Precious Stones, which gave it a peculiar Lustre. The Second, which was no less Glorious than the First, was a present made by the King of *Persia* to the Great *Aurelian*, (who also presented him with a Purple Robe, of so beautiful a Dye, dipt in the *Indies*, that nothing of the Imperial Wardrobe, or the Cabinets

(1) Vopisc. p. 219. See also Zosim. l. 1. p. 55. (2) Vopisc. p. 242. The Coins stile him thus, though he is called by the Historians Firmus: Nor do the MSS vary from the Printed Copies. See Salmasius's Notes upon Vopisc. p. 442.

of the Roman Ladies, was comparable to it.) The Third was the Chariot which *Zenobia* had caused to be made for her self, in hopes to have entered *Rome* in Triumph, after she had reduced that proud City. 'Tis true, she made her Entry into *Rome* in the same Chariot; but she rode in it as a Captive, and not as a Queen.

These Chariots were followed by a Fourth, which (as 'twas reported) did once belong to the King of the *Goths*, drawn by Four Stags a-breast, in which *Aurelian* (clad in the famous Purple above-mentioned, which he afterwards dedicated to *Jupiter Capitolinus*, and which after Ages looked on with Admiration) was drawn to the Capitol, where he sacrificed the Stags, according to a Vow made to *Jupiter*, when he took the Chariot. In the Head of these Chariots marched Twenty Elephants; Two Hundred (1) *Lybian* Lions, Leopards and Panthers, as also as many of those of *Palestine*: which, after the Triumph was ended, *Aurelian* bestowed on his private Friends, that he might lessen the publick Expence. These were followed by Four Tygers, by several *Camelopardali*, Elks, and other strange Beasts, each in their Order.

Part of this Pomp consisted of Eight Hundred Pair of Gladiators, destined to the Entertainment of the People, and of an Infinite Number of Captives; for, besides the Barbarous Nations of the *Blemmyes*, the Inhabitants of *Axumis*, and of *Arabia the Happy*; the *Indians*, *Bactrians*, *Iberians*, *Saracens* and *Persians*; and after them, the *Goths*, *Alans*, *Roxolans*, *Sarmatians*, *Francks*, *Suevians*, *Vandals* and *Germans*, with their Hands bound behind their Backs, preceded the Imperial Chariot. Among whom were also as many of the principal Men of *Palmyra*, as had out-lived the Calamity of their Country, and the Rebels of *Egypt*. But the most remarkable of the Captives were Ten Masculine Women, who, (being cloathed with Mens Apparel) had done extraordinary Service to the *Gothick* General; these being all that survived of the *Amazonian* Race, who fought against the *Romans*; and in the Head of every Nation, was carried the Name of the Country to which they belonged.

Amidst this numerous Train of Prisoners, *Tetricus* made a very peculiar Figure: He was habited *A-la-mode de France*, where he had been Emperor, in a Scarlet Cloak, under which he wore a light Gold-coloured Coat, and a Pair of *French* Breeches; and with him was his Son, whom he

(1) Vid. *Salmas. in vopisc. pag. 371.*

AURELIAN.

had declared Emperor in *France*. After him followed *Zenobia*, decked to the greatest Advantage, but loaden with her Golden Chains, whose Weight was supported by her Attendants. The Crown of every conquered City distinguished by an eminent Inscription, was carried before every Nation. After them followed the People of *Rome*, the Banners of the several Colleges, and the Ensigns of every Regiment, with the Cuirassiers, followed by the rest of the Army. And after these the Senators marched; but not so brisk and merry as otherwise they would have been on such a Solemnity, because *Tetricus*, who was a Member of that August Body, was led a Captive in the Triumph. It was late ere the Cavalcade reached the Capitol, but Night before the Emperor returned to the Palace.

On the following Days, the Common-People were soled with the Sight of Stage-Plays, Horse-races, Huntings, the Duels of the Gladiators, and Mock-Sea-Fights. And amongst other Diversions at that time, it must be remembered, That *Aurelian*, before he made his Expedition into the East, promised the *Romans*, that if he returned a Conqueror, he would give a Crown of Two Pound Weight to every Citizen, which they expected would be of no worse Metal than Gold; But the Emperor being neither able, nor willing, presented each of them with a fine Wheaten-Loaf in Shape of a Crown, and of the same Weight, and One of these he bestowed on every Commoner, every Year, as long as he lived.

This Ceremony being over, *Aurelian* gave both *Tetricus* and *Zenobia* their Lives; constituting *Tetricus* (1) Corrector of *Lucania* (2), and settling *Zenobia* at *Rome*, where she lived in much Plenty and Honour to a great Age, maintaining the Port of a *Roman* Matron, by the Estate which the Emperor possessed her of in *Tivoli*, not far from the Emperor *Adrian's* Palace, and the Place which is called *Concha*, or *Conce*; and she behaved her self so well in her new Habitation, that the Place of her Residence was called *Zenobia*, from the Illustrious Inhabitant; and divers Authors relate, that her Family continued in great Reputation many Years afterwards.

(1) The Correctors of any Part of a Roman Province were reckoned in Honour equal to the Men of Consular Dignity. The *Notitia* informs us, there were Two Correctors of Italy, One of *Apulia* and *Calabria*, the Other of *Lucania*, and the *Bruttii*; the Correctors being reckoned among the Friends of the Emperor, among the *Viri Clarissimi*, and *Spectabiles*, and set to stand on a level with the Presidents of Provinces. Vid. *Guther. de Offic. Dom. Aug. l. i. c. 7. p. 25, 26. & p. 237.* (2) So *Vopisc.* but *Treb. Pollio* says of all Italy.

Such

Su
with
nal v
flowi
every
admi
ous (
effem
the ha
famou
presses
(3) of
appear
march
a time
trouble
divine
traordi
Pearls
Shapes
Youth
at *Rome*
Dignit
ties of
the mo
Her

and ma
Interpre
tioned
decession
Country
ing Del
intermin
guages
well-tur
nious, a
in this
Great L
Tongue
Greek, an
was so w
that she
she was a

(1) *Treb.*
(4) *Plut. A*

Such was the Fate of this Illustrious Lady, together with her celebrated City of *Palmyra*: a Lady whose Original was Noble (1), the best Blood of the *Egyptian* Kings flowing in her Veins; and whose Qualifications were in every particular so extraordinary, as cannot sufficiently be admired, much less described. Her Beauty was as Illustrious (2) as her Birth, but manly and august, not soft and effeminate; *Cornelius Capitolinus* affirming, That she was the handsomest of all the Eastern Ladies, though *Syria* were famous for Beauties, more than One of the *Roman* Emperresses owing their Birth to that Country. Her Face was (3) of a brownish Colour; and 'tis no wonder that she appeared so at *Rome*, who in *Palmyrene* had been inured to march in the Head of her Army, on foot, several Miles at a time, where the Rays of the Sun were so fervent and troublesome. Her Eyes black and sparkling, her Mien divine, her Charms irresistible; her Teeth of such an extraordinary Whiteness, that some Men thought them Pearls: Her Voice clear and masculine: And all her Shapes regular and lovely. And with her Beauty she had Youth and Vigour; for after her Captivity, she was married at *Rome*, and there had Children by a Man of the Senatorian Dignity. But all the Symmetry of her Face, and the Beauties of her Mien, were not fit to stand in Competition with the more ravishing Accomplishments of her Mind.

Her Ancestor *Cleopatra* (4) was a Lady of great Wit, and many Languages; so that she seldom made use of an Interpreter, but her self answered all Foreigners that petitioned her, in their own Languages; whereas her Predecessors hardly understood the Speech of their own Country; all which Variety was recommended by a charming Delivery, her Words flowing with a delicate Sweetness, intermixt with a becoming Railery; The several Languages which she spake, were like the several Notes of a well-tuned Lute; every thing that she said was harmonious, and gave a new Pleasure to all who heard her. And in this Qualification (5), *Zenobia* strove to imitate that Great Lady: She had some Knowledge of the *Latin* Tongue, but out of Modesty used it not: but she spake *Greek*, and the Language of *Egypt*, in Perfection: And she was so well Skilled in the *Alexandrian* and *Oriental* Histories, that she is said to have written an Epitome of them; and she was also acquainted with as much of the *Roman* Affairs,

(1) Treb. Poll. p. 196. 198. 200. (2) Vopisc. p. 192. (3) Ibid. p. 199.
 (4) Plut. M. Anton. p. 1698. 2d pass. edit. Steph. (5) Pol. p. 192.

AURELIAN.

as were treated of in *Greek*. And though she understood other Tongues more than the *Latin*, and thought it not worth her while to be a Critick in it; yet she commanded her Sons to inure themselves to the Language of *Rome*, rather than that of *Greece*, (which they spake but seldom, and with some Difficulty,) designing them probably for the Government of that proud City, little thinking Fortune would have forsaken her. And as she was very learned her self, so she became a declared Patroness of Arts, and a Favourer of Scholars. *Longinus* (the best Critick of the Age he lived in, and perhaps of any other Age, and a Philosopher of unquestionable Reputation) fixed his Residence at the Court of this Heroick Empress, was admitted to a Share in her Councils, taught her *Greek*, and was probably made the Governour of her Sons: And, could *Longinus* have perswaded *Porphyry*, whom by a Letter he earnestly invited to *Palmyra*, that admirable *Platonist* would have tasted of her Bounty, as did *Paulus* of *Samarsata*, and other Votaries of Learning in that Age.

Her (1) Magnificence went an Equipage with her Learning and her Charms. From the Coins it appears, that she took the Name of *Augusta*, managing the Empire not only in her Son's Name (as the Historian says) but in her own: And while *Gallienus* was sauntering in *Rome* amongst Fiddlers and Stage-Players, she kept the State of a *Persian* Monarch; and to perpetuate her Memory, she built a City on the Banks of the River *Euphrates*, toward the West, Five Miles from the Castle of *Mambri*, nearer to the *Roman* Territories, but Three Days Journey from *Circesium*, which she called by her own (2) Name *Zenobia*; which when in after Ages it fell into Decay, was repaired, fortified and beautified by *Justinian*; and the Place where the Emperor *Aurelian* gave her a House at *Tivoli*, thought it self happy to change its old Name for that of this Magnificent Princess.

Her Court was pompous, her Grandeur eminent; she was adored like the Eastern Kings, and her Treats were as splendid as any of those made by the *Roman* Emperors. She usually wore the Royal Robe, and a Diadem; but when she made a Speech to her Army, she put on a Helmet, and appeared like a Second *Pallas*. Her Cimar was of Purple, trimmed round the Edges with rich Gems, and clasped in the middle with a large sparkling Diamond, instead of a Button; her Arm being often bare.

(1) *Id.* p. 198. See *Salmaf. correctionem*. (2) *Procop. Pers.* l. 2. c. 5. p. 97. *de Edific.* l. 2. c. 8. p. 42, 43.

At
with
chole
Wome
relian,
pous,
was su
with G
bably
she we
commo
Hands
lace wa
up by
She v
Ancesto
her oth
joyed h
dren; a
tired, a
And
was adm
she usee
to them
sians, the
Upon
naged he
Care of
Which a
when she
At fir
and woul
mosatensis
her mean
by no me
But to
short. SE
Exercise;
above tha
commonly
and (4)
on Foot
self to be

(1) See C
cod. 856. p
(4) Treb. P

At her Feasts she was served in Gold Plate, enclasp'd with Precious Stones, after the manner of *Cleopatra*; and chose to be attended rather by Elderly Eunuchs, than Women. And the Part she bore in the Triumph of *Aurelian*, than which *Rome* never saw any thing more Pompous, though it demonstrated her Great Misfortune, yet was suited to her Magnificent Temper; for she was loaded with Gems of the greatest Magnitude and Value, probably the spoils of her own Cabinet; which, though she were a Lady of a Vigorous Constitution, much incommoded her, during the Cavalcade. Her Feet and Hands were chained with Golden Fetters; and her Necklace was a Massie Gold Chain, the End of which was held up by a *Persian* Buffoon.

She was Chast to a Miracle, differing in this from her Ancestor the Queen of *Egypt*, whose Lewdness blemished her other Accomplishments, in as much as she never enjoyed her Husband's Company, but for the sake of Children; and as soon as she found she had conceived, she retired, according to the Custom of the *Jews* (1).

And in the midst of all her Plenty, her Temperance was admirable, being always Sober; though sometimes she used to drink with her Captains, to ingratiate herself to them; and at other times, with the *Armenians* and *Persians*, the better to dive into their Secrets.

Upon all Occasions she was very Liberal, and yet managed her Largesses with great Prudence; and took more Care of her Revenues, than most Monarchs usually do: Which appeared by the vast Summs found in her Closet, when she fell into the Hands of *Aurelian*.

At first she was a *Pagan* (2); but afterwards a *Jewess*: and would have embraced Christianity, had not *Paulus Samosatenis* (3), who undertook this Province, infused into her mean Notions of our Blessed Saviour, which could by no means be relished by her.

But to sum up the remaining part of her Character in short. She used herself to all Sorts of becoming manly Exercise; and shewed, upon all Occasions, a Hardiness above that of her soft Sex. She often rode on Horseback, commonly in a Chariot, seldom was carried in a Chair, and (4) very frequently marched Three or Four Miles on Foot in the Head of her Army, having inured her self to bear the Fatigues of War, the scorplings of the

(1) See Clem. Alex. *Paedag.* l. 2. c. 10. p. 192. Par. 1629. (2) Phot. cod. 846. p. 1470. Edit. Paul. Steph. 1611. (3) Niceph. l. 6. c. 27. (4) Treb. Poll. p. 192.

AURELIAN.

Sun, and the parcht Lands of the Deserts: For her Education was like that of her Husband's *Odenathus*; and in the Opinion of some very good Judges, the Wife was the Braver of the Two; the most Courageous, as well as the Fairest of her Sex. She often armed her Head with a Casque, and as often assisted at the Councils of War; and she had such an Esteem of true Magnanimity, that she told *Aurelian*, that she accounted *Gallienus* and *Aureolus* Milkops, but she esteemed him qualified to make an Emperor of the World: because he was a stout and adventurous General. *Odenathus* never went upon any Expedition but she accompanied him; not as the Wives of the other *Persians*, only to enjoy the Pleasure of a fierce Battle fought; but as a great General, and accordingly she had her Share in the Dangers of the Engagements.

And this part of her August Character, her Enemy *Aurelian* gave her (1): For when it was objected to him, that he had a mighty Bustle about a Trifle, when he triumphed over an unfortunate Woman; he told the Senate, That they knew not the Accomplishments of that great Lady; That she was Prudent and Politick in her Councils, and Constant in her Resolutions; That she had an entire and undisputed Power over her Army; was very Liberal when Necessity required, and very Sharp when Severity was requisite; That it was by her Conduct, that *Odenathus* overcame the *Persians*, put *Sapores* to Flight, and marcht to the Walls of *Ctesiphon*; That she made all the East, and all *Egypt* tremble, when neither the *Arabs*, nor the *Saracens*, nor the *Armenians* could affright them; and that he gave her Life, upon Prospect that such an extraordinary Heroine, who could preserve and manage the vast Empire of the East for her self and Children, would be of great Advantage to the Common-wealth, and teach the *Romans* the Rules of Conduct and Government.

To make good which Character, and to let the World see how well the Delicate Sex might be accomplished for Rule and Dominion, she told the Emperor, that if she had succeeded in her Attempt, she designed to have constituted *Victoria*, the Wife of *Victorinus*, another Brave Lady of that Age, her Companion in the Royal Dignity, and between them they would have divided the Empire of the World.

(1) Treb. Poll. p. 198.

This

Book

This
cess, th
her be
to del
rendred

But a
versarie
Quiet, l
dour:

bited hi
on his C
the Coin
dem diff
cessors:

pire, bo
World
one wh

verse. I
born of
the *Julia*
the Lust
which h
and the
stances.

to prefer
of the R
among m
an old In
Year of

tavius an
tion the
the *Alexa*
serving, l
Palmyra c

MAGN
TISSIMO
AURELI
P. P. CO
MAX. G

(1) *Aure*
one of his
(5) Pag. 637

This is the true Character of this most excellent Princess, though there is no Ancient Writer, but speaks of her beneath her Deserts; it being impossible for any one to describe all the Eminent Accomplishments, which have rendered her the Miracle of her Sex to all Ages.

But as for *Aurelian*, he having thus subdued all his Adversaries (1), and established his own and the Emperor's Quiet, lived after this in an extraordinary Pomp and Splendour: He was the first of the *Roman* Emperors who habited himself in Cloth of Gold, the first who wore Gems on his Cloaths, and in his Shooes, and put on a Diadem, the Coin in *Oeselius* describing him encircled with a Diadem different from, and more rich than those of his Predecessors: He valued himself, as the Recoverer of the Empire, both in the East and West, as the Restorer of the World to its desired Peace and Tranquility, and as one who was born a God (2), and the Lord of the Universe. He was undoubtedly an Eminent Prince, though born of mean Parents, comparable to the *Alexanders*, and the *Julius Cæsars* of former Ages, if he had not fullyed the Lustre of his Virtues by his excessive Cruelties, of which his raising the *9th Persecution* against the *Christians*, and the Carnage at the Sack of *Palmyra*, are severe Instances. Nay, he accounted this Victory so valuable, that, to preserve the Memory of it, according to the Practice of the *Roman* Emperors, he added to his Imperial Titles, among many others, that of the *Palmyrenian*, as appears by an old Inscription consecrated to his Honour, in the Fifth Year of his Reign, in *Goltzius* (3), i. e. the last, says *Petavius* and *Tristan*, though the old (4) Coins expressly mention the Sixth Year of his Reign; and with them agrees the *Alexandrian Chronicle* (5), which is worth the preserving, because in very few Inscriptions the Mention of *Palmyra* occurs:

MAGNO AUGUSTO PRINCIPI MAX. IMP. FORTISSIMO, CONSERVATORI ORBIS, L. DOMITIO AURELIANO P. F. PONT. MAX. TRIB. POT. V. P. P. COS. III. PROCOS. GOTH. MAX. PALMYR. MAX. GER. MAX.

ORDO BRITANNICORUM.

(1) *Aurel. Vita*. &c. (2) *Deus & Dominus natus*, on the Reverse of one of his Coins in *Mediobarbus*. (3) *Thesaur.* p. 274. (4) *Ibid.* (5) *Pag.* 637.

AURELIAN.

(1) *To the Great and August, the most Illustrious of Princes, the Bravest of Emperors, and Preserver of the World, Lucius Domitius Aurelianus, Pious and Happy, the Chief Priest, in the Fifth Year of his Tribunitial Power, the Father of his Country, Consul the Third Time, Pro-consul, the most Glorious Conqueror of the Goths, the Palmyrenians and Germans,*
The Brecians dedicate this Inscription.

His Cruelty was the Cause of his Death; for his Secretary Eros (or Mnestheus, as he is called by *Vopiscus*) having been threatened by him, and fearing his fierce Temper, thought it adviseable to prevent his own Death, by imbruing his Hands in the Blood of his Master, whom, by the Help of his Accomplices in the Treason, and by the Hand of *Nacapores*, he flew, as he was taking the Air, attended with but a thin Guard, while the Camp lay at the New Castle (*Cenotaphorium*) a Mansion between *Heraclea* and *Byzantium*, in the Road toward *Persia*, against which *Aurelian* was (2) marching his Army, to revenge himself upon that Nation, for assisting *Zenobia* in the former War against the Romans.

Thus *Aurelian* made his Exit in the (3) Seventy Fifth Year of his Age, in the 1028th Year of the City, 298 Years after the Settlement of the Empire by *Augustus*, 275 after our Saviour's Nativity, 177 after the last of the XII *Cæsars*, and 82 after the publick Sale of the Empire by the Soldiers: and after his Death he was honoured, as the more deserving Princes usually were, with a Deification, as is plain both from the Historians and Coins.

TACITUS.

A. D.
CCLXXV.

AFTER the Death of *Aurelian*, there was an Interregnum for Six Months, which was spent in Compliments between the Army, and the Senate, which of the Two should choose the new Emperor. At length the Senate choose *Tacitus* (4), a grave Senator of their own Body. He was a Person of great Sincerity, and was adorned with all Virtues, and other noble Qualifications, which wrought a great Admiration and Fear of him. Having regard to the Merits of *Aurelian* his Predecessor, he dedicated to him a Golden Statue, and placed him in the

(1) Or, *To the Great Augustus*. (2) *Cuspin. Cæs. p. 79.* (3) *Chron. Alex. p. 673.* (4) *Oros. Euseb. in Chron. Zof. lib. 1. &c.*

Book I. Roman Monarchy.

137

TACITUS.

Number of the Gods, putting to Death all that had any Hand in his Murder. He gathered together his Kinsman *Tacitus* the Historian's Books, and put them into a Library, which shews him to have been also a good Friend to Learning. He died in the Sixth Month of his Reign of a Fever at *Tarsus*, in the 1029th Year of the City, 276 Years after the Birth of our Saviour, and 83 after the publick Sale of the Empire by the Soldiers. The Senate desired him that in case he should die presently, he would not leave his Children his Successors, but some Man of approved Worth and Valour, as the Necessity of the State required: This Man was *Probus*.

FLORIANUS.

YET notwithstanding, *Florianus* the Brother of *Tacitus* invaded the Empire, but was cut off by *Probus* near *Tarsus*, within the Space of Two or Three Months.

PROBUS.

PROBUS (1) having unwillingly received the Government upon him, managed it with great Commendation. He recovered *Gaul* out of the Hands of the *Francones*, overthrew and killed *Saturninus*, who was proclaimed Emperor in *Egypt*, and had the same Success he had against *Proculus* in *Gaul*, and *Bonofus* in *Britain*. He overthrew the *Sarmatians*, subdued several barbarous Nations about *Thrace*, by the Terror of his Name quieted all *Asia*, and forced the *Parthian* King to desire Peace, which he granted, and afterwards returning into *Thrace*, he planted several barbarous People within the *Roman* Empire, some whereof revolting, he chastised and reduced them. All things now flourished exceedingly through Peace and Security, which made him slight the Soldiers, who thereupon, as he was marching through *Illyricum* against the *Persians*, murdered him at *Syrmiu*, though he fled for Safety into a fortified Tower. He died in the 1035th Year of the City, 305 Years after the Settlement of the Empire by *Augustus*, 282 after our Saviour's Nativity, 184 after the last of the XII *Cæsars*, and 89 after the publick Sale of the Empire by the Soldiers.

A. D.
CCLXXVI.

(1) Flav. Vopiscus, Eutrop. l. 9. Aurel. Victor.

M. AURELIUS CARUS : CARINUS *and* NUMERIANUS.

A. D.
CCLXXXII.

PROBUS being thus made away, *Carus* was advanced to the Empire, and created his Two Sons, *Carinus* and *Numerianus*, *Cæsars*. After he had restrained the *Sarmatians*, that upon the Death of *Probus* threatned *Italy*, and given *Carinus* the Charge of *Britain*, with the rest of the Western Provinces, he invaded the *Persians*, taking *Numerianus* along with him, and died there suddenly, (as some relate) being struck with Lightning; though *Vopiscus* (1) saith, he died a Natural Death; and that his Soldiers firing his Tent gave Occasion to the former Report. His pious Son *Numerianus* was slain by *Aper*, One of his Captains, and he again underwent the same Fate by *Dioclesian*, who also in a set Battle, not long after, slew *Carinus*; who by his Riot and Luxury had much wasted *Britain*, and the other Provinces. They altogether reigned about Two Years or somewhat more.

DIOCLESIAN *and* MAXIMIAN.

A. D.
CCLXXXIV.

Dioclesian was then (2) advanced to the Empire, being, according to some, the Son of a Notary; and of a Bond-man, according to others, and now about 39 or 40 Years of Age. The Name of his Mother and Town of his Birth, was *Dioclea*, whence he was called *Diocles*, till he came to be Emperor, and afterwards a Greek Name being converted into a Roman Form, *Dioclesian*. He began his Reign on the 11th of the Calends of May, 284 after our Saviour's Nativity; which Year he ordered by his Sovereign Power to be made *Era* or Date, from whence the Account of following times should begin. The *Christians* observed it for above 240 Years, till the Reign of *Justinian*, it being upon their account likewise called *The Era of the Martyrs*, by reason of the Emperor's Severity towards them. In the Beginning of his Reign, a great many vagrant People in *Gaul* raised a Rebellion; against whom *Dioclesian* sent a valiant Person named *Maximian*,

(1) *In Aurelio Caro.* (2) *Fl. Vopisc. in Numeriano.* Aurel. Victor. Eutrop. l. 9. Euseb. in Chron. Ruf. Fest. &c.

by rea
of wh
Secon
his Ec
mande
self E
all the
seized
and fo
Quinq
mande
claime
Island
vantag
War u
Julian
self Er
tion, h
Dioclesi
others,
anus f
which
their F
marry
After
Troub
marche
him, to
Dioclesi
Lions,
Thousa
great C
marche
successf
Hercules
tius re
fions of
the East
so prof
found
valiant
him; b
dations
commo

Book I. Roman Monarchy.

139

DIOCLESIAN.

by reason of other Wars and Usurpations, for suppressing of which he was unable himself. And therefore about the Second Year of his Reign, he took the said *Maximian* for his Equal and Companion in the Empire. *Achilleus* a Commander in *Egypt* began first to rebel, and proclaiming himself Emperor, seized on that ancient Kingdom. In *Africk* all the Legions and old Soldiers joyned with Robbers, and seized and enjoyed all the publick Rents and Tributes; and for their Continuance were named *Quingentiani* and *Quinquagenarii*. About the same time a principal (1) Commander in *Britain*, called *Carausius*, rebelled, and proclaimed himself Emperor, and possessed himself of that Island; and *Narses*, King of *Persia* and *Parthia*, taking Advantage from these unsettled times, began a dangerous War upon the Empire, and invaded *Mesopotamia*. One *Julian* also rebelled in *Italy*, and endeavoured to make himself Emperor; but finding the Weakness of his Foundation, he soon after stabbed himself. These Stirs made *Dioclesian* resolve to strengthen himself by the Assistance of others, and therefore he made Choice of *Galerius Maximianus* for *Cesar*, and *Maximian* of *Constantius Chlorus*. At which time the Two Emperors, to be the better assured of their Fidelity, caused them to put away their Wives, and marry others.

After which Settlement, the Business of the Wars and Troubles were divided among these Four. *Dioclesian* marched into *Egypt*, overthrew *Achilleus*, and at last took him, together with the City of *Alexandria*, and he was, by *Dioclesian's* Command, condemned to be devoured by Lions, and other wild Beasts; besides whom he put many Thousands of others to death in this Country, exercising great Cruelties upon them. *Maximian*, his Fellow-Emperor, marched into *Africk* against the *Quingentiani*, and was no less successful. After which he was surnamed *Herculius*, because *Hercules* was principally employed in such Exploits. *Constantius* remained in *Gaul* to suppress *Carausius*, and the IncurSIONS of the Northern Nations; and *Galerius* was sent into the East against *Narses*, King of *Persia*, but they were not so prosperous at first as the Two Emperors. *Constantius* found *Carausius* possessed of all *Britain*, and likewise so valiant and politick, that he could not prevail against him; but being continually alarm'd and invaded by Inundations of *Germans*, he was constrained to come to an Accommodation with him. So that *Carausius* remained en-

(1) See Eutrop. Pomp. Lat. Vict. Diac. &c.

DIOCLESIAN.

ture Possessor of Britain for Seven Years; and then was slain by his familiar Companion *Allectus*, who held the Country Three Years longer. But at length he was overthrown and slain by a *Prætorian Præfect*, called *Asclepiodotus*, who recovered Britain to the Empire, after it had been Ten Years usurped by Rebels and Traytors. *Constantius* was at last as fortunate against the *Germans*, entirely defeating them. *Galerius* engaged with *Narses*, King of *Persia*, near the City *Carra*, but was overthrown; but raising new Troops he retrieved his Honour, in a most bloody Battle; after which he pursued the Victory, and entred the King's Camp (the King himself having escaped out of the Field by Flight:) Here he took the King's Wives, his Children, his Sisters, and many of the Nobility of *Persia*, with great Riches and Booty. Having performed other great Matters here, he repaired to *Mesopotamia*, to wait on *Dioclesian*, where he was received as in a Triumph, *Dioclesian* going out to meet him, and doing him great Honour. After which they both returned into *Italy*, where they were received with universal Joy.

The Northern Nations, viz. the *Scythians*, *Goths*, *Sarmatians*, *Alans*, *Carpi*, *Catti*, *Quadi*, &c. made great Invasions, and were very troublesome; but the Emperors with their Two *Cæsars* joyned together, and marching against them, they were at length, after many Hazards, Hardships, Losses and Dangers, entirely defeated, and innumerable Herds of them taken Prisoners; which afterwards being set at Liberty, certain depopulated Provinces were given them to inhabit. *Dioclesian* having thus victoriously subdued his Enemies, and settled Peace in the Empire, by the Industry of himself and Assistants, was desirous of obtaining the usual Rewards of great Exploits, and returned to *Rome*, which he entred in solemn Triumph, together with his Colleague *Maximian*, and their Two *Cæsars*, *Constantius* and *Galerius*. This was in the 17th Year of *Dioclesian*; and *Rome* never saw a more Magnificent and Glorious Triumph. An infinite Mass of Treasure of the Spoils of the East, *Egypt*, and other Nations, was then exposed, as also a great Number of honourable Prisoners, particularly the Wife and Children of the King of *Persia*, with divers Kings and Commanders of the *Alans*, *Catti* and other Nations. These Wars and Troubles were very chargeable, and the publick Stock was very much exhausted; yet never any Emperor kept the State in greater Subjection, or had more Adoration paid him.

But

Bo
B
Hei
again
again
of al
who
Blow
the V
this
had
broke
Beast
the S
roaste
for m
Perfec
his Su
of Ch
they h
tells
and Su
gated
ceived
the Ra
a short
it must
was fe
was al
cribes

The
Intro
Thi
A
Thre
The
And
Relig
Wom
Child
The
And
The
He k

(1) In Cl

Book I. Roman Monarchy.

141

DIOCLESIAN.

But in the midst of this Peace and Tranquility, and in the Height of his greatness, he raised a grievous Persecution against the *Christians*, which was the 10th General one against them. And as it was the last, so was it the most severe of all others, like the last Efforts of an expiring Enemy, who uses his utmost Power and Strength to give a parting Blow. It were endless and almost incredible to enumerate the Variety of Sufferings and Torments; 'tis sufficient in this Place to observe, that they were scourged to Death, had their Flesh torn off with Pincers, and mangled with broken Pots, were cast to Lions, Tygers, and other wild Beasts; were burnt, beheaded, crucified, thrown into the Sea, torn in pieces by the distorted Boughs of Trees, roasted by gentle Fires, and Holes made in their Bodies for melted Lead to be poured into their Bowels. This Persecution lasted 10 Years under *Dioclesian*, and some of his Successors; and there was such an incredible Number of *Christians* slain, as made the Heathens give out, that they had compleated the Work; and an Ancient Inscription tells us that they boasted, *That they had effaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods.* Yet they were strangely deceived, *Christianity* gaining so much the more, as it felt the Rage and Hatred of the Heathens; insomuch that in a short time it became Triumphant and Victorious. But it must be remembred, that even in *Britain* the Persecution was felt as much as in other Places, where *Maximian* was also in Person, as *John Harding* saith (1), who describes it after this Manner.

The Emperor Dioclesian,

Into Britain sent Maximian.

This Maximian to Sirname Heracl'us

A Tirante false, that Christenty annoyed

Through all Britain of Werke malitious.

The Christned folke folly and sore destroyed.

And thus the People with him foul accloyed;

Religious Men, the Pretists and Clerkes all,

Women with Child, and bedred folkes all,

Children soucking upon the Mothers Dappis,

The Mothers also withouten any pitee,

And Children all in their Mothers Lappis,

The Crepiles eke, and all the Christentee

He killed and flew with full grete Crueltee.

(1) In Chron. c. 57.

The

The Churches brenten, all Books or Ornaments,
Belles Reliques that to the Church appendes.

And our Chronicles say, that among others, *St. Alban* was then martyred (1), though our Martyrologies relate such incredible Stories of him, as make the whole History seem only a Fable. And those who write of the History of *Cambridge* (2), tell us positively, that that University then received inexpressible Damages, her Buildings being demolished, Books burnt, many of her Scholars and Professors martyred, and such as remained reduced to greater Calamities. But I cannot see how this is Consistent with what others of more Credit relate, viz. that at this time there was no University here. *Peter Bleffensis*, who continued *Ingulphus*, plainly asserting (3), that it had its Original some Ages after, namely in the Year 1109, which was the 10th of *Hen. I. King of England*.

After the Empire had been thus settled in Peace, *Dioclesian* resolved upon a Design, never thought of by any of his Predecessors, and was much wondred at by all his Subjects, namely, the resigning of his Empire; which he did accordingly at *Nicomedia*, as likewise did, through his Perswasion, his Companion *Maximian* at *Milan*. The former afterwards went to *Salona*, where he led a private Life for several Years, his principal Employment being the Management of a Garden or Orchard; and the latter to *Lucania*. But *Lactantius*, in a Piece (4) lately recovered from Darknes, assures us that this was not done Voluntarily, but that this Resignation was wholly caused by the Means and Contrivances of *Galerius*, who coming to *Nicomedia* shortly after a great Sicknes of the Emperor's, threatned him with a Civil War, if he refused to resign, as he had done *Maximian* before; and that *Dioclesian* finding himself declining in Years and Authority, with many servile Tears was constrained to comply with his Demands. This Remarkable Resignation fell out in the 1057th Year of the City, 327 Years after the Settlement of the Empire by *Augustus*, 304 after our Saviour's Nativity, 106 after the last of the XII *Cæsars*, and 3 after the Publick Sale of the Empire.

(1) See Fuller's Church Hist. and Milton's Hist. of Brit. (2) Joan. Cell Hist. Cant. Acad. 1. 1. p. 24. Fuller's Hist. of Camb. p. 19. Rich. Broughton Eccles. Hist. Age 3. c. 16. p. 425 or 428. (3) Pet. Bleffensis Contin. Ingulph. p. 112. (4) De mortibus Persecutor.

CONSTANTIUS CHLORUS, and MAXIMIANUS GALERIUS.

THE Two *Cæsars*, *Constantius Chlorus* and *Maximianus Galerius*, became *Augusti* after the Resignation of their Fathers in Law, and first, of all others, parted the Empire between them. To *Constantius* fell *Gaul* (1), *Britain*, *Spain*, *Italy* and *Africk*; To the other *Illyricum*, with *Greece* and *Asia*. *Galerius* created *Cæsars* his Two Sister's Sons, *Galerius Maximinus* and *Severus*. The East he appointed to *Maximinus*, and intended *Italy* for *Severus* if he could but take it from *Constantius*. For which at *Rome* he kept *Constantine* as an Hostage, the Son of *Constantius* by *Helena* a *British* Woman, as some say, whom he put away when he married the Daughter of *Maximianus*. But *Constantine* made an Escape to his Father, who died at *York* in *Britain* not long after, on the 25th of *July*, and the 56th Year of his Age, after he had been *Cæsar* about 16 Years, and Emperor somewhat above Two; a Prince of admirable Virtues and Accomplishments, and infinitely beloved and lamented of all his Subjects. He died in the 1069th Year of the City, 306 Years after our Saviour's Nativity, and 24 before the Removal of the Empire by his Son *Constantine*. A.D. CCCIV.

CONSTANTINE the Great, GALERIUS, SEVERUS, &c.

HIS Father, it seems (2), had declared him *Cæsar* before his Arrival, as *Pomp. Lat.* saith, when he first fell Sick; and at his Death left his Part of the Empire to him, and commended him to the Army for their New Emperor. *Galerius* was vexed at this, to the Heart, who yet fearing the *British* Legions, durst not but send him the Imperial Purple, which yet he stained (3) by making *Severus* Emperor, and only giving him the Title of *Cæsar*. A.D. CCCVI.

Not long after *Maxentius*, Son of *Maximian* was made Emperor of *Rome* by the Soldiers: *Galerius* sends *Severus* with an Army against him, but as soon as he arrived at the City, his Soldiers revolt from him to *Maxentius*;

(1) Oros. *Eutrop.* l. 10. (2) See *Dr. Hicks's Jovian* p. 41. (3) *Lat. de mort. Pers.*

CONSTANTINE. upon which he flies; and in his Flight was killed at *Ravenna*,

Upon these new Motions, Old *Maximian*, surnamed *Herculius*, put on the Purple, and went to *Dioclesian*, exhorting him by all means to resume the Empire; but he refusing, he lays by the Purple, and goes to *Constantine*, and persuades him for his own Ends, to go against the *Franconians*, who were then in Rebellion; and in his Absence sets up for Emperor again. *Constantine* hearing of this, returns sooner than could be expected, besieges him in *Marseilles*, takes him, and severely rebuking him for his Treachery, pulls off the Purple Robe from him, and makes him a private Man again. At which being enraged, he attempts (1) to kill *Constantine* by Treachery, which being discovered by his daughter *Fausta*, who put an Eunuch in his Stead, *Maximian* hanged himself in Despair.

In the mean time *Galerius* being in great fear of *Maxentius* at *Rome*, and having some Jealousie of *Constantine* in *Gaul*, declares *Licinius Augustus*, and makes him his Partner in the Empire: upon which *Maximin* grew discontented, which forced him at last to declare him Emperor and *Constantine* too.

After this he was stricken with a Loathsome Disease of which he died; and about Two Years after him *Maximinus* died (2) at *Tarsus*, whither he fled from *Licinius*; who pursued him after he had routed his Forces in *Illyricum*.

After which *Constantine* (3) employed himself altogether how to compass his Journey into *Italy* against *Maxentius*, whither his own Interest and the Senate invited him. *Maxentius* had great Forces, and *Constantine* had withal the difficult Passage of the *Alps*; yet God was on his Side, and he received a most Remarkable Token of his Protection; For there appeared to him a Shining Cross in the Air, round which were these Words in Greek Letters, EN TOYTO NIKA, Conquer in this Sign. This, as is said, appeared near the Town of *Autun* in the Year 312. The Emperor at first understood not what it meant; but the next Night *Jesus Christ* appeared, and bid him make a Military Sign, like to that which appeared to him the Day before, which he did, and passing the *Alps*, defeated *Maxentius's* Troops in several Re-encounters; and resolved

(1) Euseb. Hist. l. 8. 13. Lactant. ibid. l. 1. c. 26. (2) Aurel. Vict. Lactant. de mort. Perf. 49. (3) Pomp. L. Euseb. de Vit. Const. l. 2. c. 27, 28. Zonar. l. 3. in Const. Cedren.

to march directly to Rome. *Maxentius*, who had shut himself up there, seeing *Constantine* draw near, came out with 172 Thousand Foot, and 20 Thousand Horse. But *Constantine* routed them with 8000 Horse, and 90000 Foot, and *Maxentius* escaping, as he passed over the River *Tyber* (1) on a Timber-Bridge, it broke under him and he was drowned. The Emperor to shew his Gratitude to the Cross by which he conquered, got his Statue made at Rome, holding that fortunate Sign in its Hand, with Five Inscriptions round it, published several Edicts in Favour of the Church, and exempted the Clergy from publick Employments.

There was now of all these *Augustus's* (for *Dioclesian* died in his Retirement in *Dalmatia*) only *Constantine*, and *Licinius*, to whom *Constantine* gave his Sister *Constantia* in Marriage. But they were not Friends long before they fell into Civil Wars, in which, after a drawn Battle in *Thrace*, Peace was made, and confirmed on both sides, but soon broken by the Provocations of *Licinius*, who being brought to the last Extremity surrendered himself and his Purple to *Constantine*, only upon Condition of Life, confirmed (2) by the Oath of *Constantine* to his Sister *Constantia*. But being sent to *Thessalonica*, and not being able to abstain from (3) new Attempts, *Constantine* ordered him to be put to death.

Before I go farther, I must stay a little upon Ecclesiastical Affairs. In the 2d Year of *Decius*, *Fabianus* Bishop of Rome was martyred, and was succeeded by *Cornelius*, whose Election displeasing some, *Novatus* ordained against him *Novatianus*. The Year after *Cornelius* was martyred, and was succeeded by *Lucius*, who was soon after banished. In the 2d of *Gallienus* he was beheaded, and was succeeded by *Stephen*, who being beheaded by Command of *Valerian*, was succeeded by *Dionysius*. After him came *Felix*, and then *Eutychianus*, who was martyred in the First Year of *Carus*, and was succeeded by *Cajus*, who was martyred in the 12th of *Dioclesian*, and succeeded by *Marcellinus*. He was also martyred and succeeded by *Marcellus*. After *Marcellus* succeeded *Eusebius*, then *Miltiades*, and then *Sylvester*, who was Bishop at the time of the Council of *Nice*, in the 20th Year of *Constantine*.

After *Alexander*, *Marabanes* was Bishop of *Jerusalem* till the Reign of *Gallas* and *Valusianus*, after him *Hymeneus* till

(1) *Zosim.* l. 2. *Lactant.* saith, that the Bridge was *Pons Milvius*, and that it was cut in two by Treachery. *De mort. Pers.* 44. (2) *Zosim.* l. 12. *Eutrop.* l. 10. (3) *Pomp. Lat.* *Cedren.* *Euseb. de Vis. Const.* l. 2. c. 43. *Theod.* l. 1. c. 7.

CONSTANTINE

the time of *Aurelian*. Then followed *Zambdas* and *Hermion* (1); then came *Macarius*, who was present (2) at the Council of *Nice*. In the Church of *Antioch*, after *Phileas* succeeded *Zebinas*, and then *Babylas*, who died in Prison, in the Persecution under *Decius*. Then followed *Fabius*, him *Demetrianus*, and him *Paulus Samosatenus* the Heretick, who denying the Divinity of the Son of God, was excommunicated, and deprived by the Second Synod held against him at *Antioch*, in the Days of *Aurelian* (3). And when he would neither depart the Church, nor avoid the House, the Emperor was besought (which was the first Application the Christians made, in this Nature, to the Prince) to interpose and command by Edict, that such should have the House as agreed in Doctrine with the Followers of the Bishop of *Rome*, and *Italy*. *Domnus* was by the Synod appointed to succeed him, after whom followed *Timeus*, *Cyrillus*, *Dorotheus*, *Tyrannus*, *Vitalis*, *Philogonus* a Martyr, and *Eustathius* (4) who was at the Council of *Nice*. He fell into the Heresy of *Sabellius*, who being the Scholar of *Noetus*, taught that the Three Persons of the Trinity were but One; but they differed in that *Sabellius* said the Father did not suffer. He was deposed by a Council held at *Antioch*. *Eusebius Pamphilus* Bishop of *Cæsarea* confuted him. In the See of *Alexandria* after *Heraclas*, *Dionysius* Scholar of *Origen* was Bishop. He wrote divers things. He was succeeded by *Maximinus*. Then followed *Theonas*, then *Peter*, then *Achillas*, and then *Alexander*, who was at the Council of *Nice*. In the 5th Year of *Philip*, *Donatus* Bishop of *Carthage* died and was succeeded by *Cyprian*.

A. D.
CCCXXIII.

The Defeat and Death of *Licinius*, gave *Constantine* full Power and Authority, and made him sole Monarch of the Roman Empire; his Reign being for some Space attended with an universal Peace and Security, Christianity, and all Arts daily flourished and encreased. His Justice and Clemency was such that he was generally beloved and honoured by his Subjects, and no less dreaded by the barbarous Nations, for his Conduct and Valour. But the Christians, to whom he now became a more especial Friend, more particularly esteemed and admired him. He bestowed (5) many extraordinary Benefits, Privileges and Donatives upon the Bishops and Churches, and generally upon all Christians, entirely abolished all Laws and Edicts which

(1) Euseb. l. 7. c. 19. (2) Socrat. l. 1. c. 9. 12. (3) Euseb. l. 5. c. 29, 30. (4) Socrat. l. 1. c. 9. 23. (5) Euseb. Hist. Eccles. l. 10. c. 2. 5, 6; 7. In Vit. Cas. c. 30, 31. &c.

had

had been formerly made to their Prejudice ; and issued out special Edicts, commanding that no more Temples should be built to the Honour of any Pagan God. Moreover he commanded, that in all Provinces of the Empire, the Orders of the Bishops should be exactly observed ; and to such as wanted a Competency for Subsistence, he assigned Goods and Rents to maintain them during their Lives. And he took such good and effectual means, that in those Places, where the *Christians* had formerly been severely persecuted, they found now great Favour, and the Gospel was propagated in divers Places where it had not appeared before. But in this great Prosperity of the Church, its Peace was highly disturbed, and its Purity dangerously corrupted by the Errors and Heresies of the famous, or rather infamous, *Arius*, a Priest in *Alexandria*, who held, 1. (1) That the Son of God is like unto God in name only, but not in Substance. 2. That the Father, Son, and Holy Ghost, are not of the same Nature, Power and Majesty, inasmuch as the Father alone is the Invisible God, and alone to be worshipped ; the Son may be called God, but is a created God, being the Son of God by Adoption, and not by Nature, for there was a time when he had no Being at all. 3. That yet the Son of God was the first Creature that ever God made, and was made of those things which have no Existence, and is the most excellent of all Creatures. 4. That the Son of God is the Instrument of God his Father ; by whom he made all other Creatures, yet doth he not know his Father's Secrets, nor comprehend his Nature and Essence. 5. That the Son is not infinite as his Father is ; for when he lived in the World with Men, he was not then in Heaven with his Father, and that his Kingdom shall end with the World. 6. That the Holy Ghost is a Creature, created of the Son of God, knowing neither the Secrets and Nature of the Father nor the Son, being much inferior in Nature and Dignity to them both, their Subject and Servant. This Heresy in Nine or Ten Years time, became so popular and prevalent in many Provinces, that the Emperor himself was obliged to interpose, and make use of extraordinary Remedies for this Infestation. In order to which he resolved to call in the Assistance of the whole Christian Church ; and thereupon issued out his Letters into all Parts of the Christian World, summoned the Bishops and Clergy to meet at an

(1) Philastr. de Heres. Cathod. trip. Hist. l. 1. c. 12. &c. Niceph. l. 8. c. 5. &c. Hieron. Aug. &c.

CONSTANTINE appointed Day at (1) *Nice*, the Metropolis of *Bythinia* in the lesser *Asia*; and this was the first General Council, established by Humane Laws, since our Saviour's Nativity. To this Place repaired about 318 Bishops, besides an innumerable Company of Presbyters and Deacons, together with the Emperor himself in great Pomp; all which Number, except about 17, unanimously condemned the Heresy of *Arius*, who was thereupon banished together with his Associates.

A. D.
CCCXXV.

The same Year *Constantine* conferred the Dignity of *Cæsar* upon his Son *Constantius*, who was the Second he had by *Fausta*, and sent him into *Gaul* to defend that Province against the barbarous Nations. Not long after which he put to (2) death his Son *Faustus*, and his Empress *Fausta*, for lascivious Practices. About which time the *Sarmatians* and *Scythians* making dangerous Irruptions, he made great Preparations against them; and building a Stone-Bridge over the *Danube*, he fought several Battles with them, and reduced them to Obedience, as he did also a while after the *Goths*.

Having now restored perfect Peace and Tranquillity to the Empire, he took up a Resolution of transferring the Seat of the Empire to some other Place. He first made choice of a (3) Plat at *Chalcedon* in the lesser *Asia*, to build a City; but upon measuring the Ground, an Eagle caught up the Line, and flew with it over to *Byzantium* on the other side of the Water, which diverted the Undertaking. So that at length he fixed upon *Byzantium*, a City of *Thrace* situated upon the *Isthmus*, or Neck of the *Hellepont*, between *Europe* and *Asia*, a Place which Nature (4) seemed to have framed on purpose to command the World. He (5) re-edified and enlarged the City, beautifying it with most stately and magnificent Buildings, and all the several Ornaments which Art could invent, or Wealth could purchase, or any curious Piece of Antiquity, which *Rome*, or any other Part could furnish; so that to enrich this City, he impoverished most of the Cities of the Empire. He likewise endowed it with vast (6) Priviledges and Immunities, peopled it with the best Families he could draw from *Rome*, or other Places in the Empire; and by a Law engraven upon a Stone.

(1) Vid. *Auctor. Vit. Constant. c. 16. &c. & apud Concilia.* (2) *Zosimus, l. 2. Am. Marcel. l. 4. See also Evagrius and Zozomen. Euteph. Chron.* (3) *Zonaras, in Const. Magno Tom. 3. (4) See Zosimus. (5) See Eachard, p. 550. Zosimus. (6) Sozomen. l. 2. c. 2. Socrat. l. 1. c. 12. Cod. Theod. lib. 13. Tit. 3. l. 3.*

Pillar, and placed in the *Strategium*, near the Emperor's **CONSTANTINE**, Statue on Horse-back, he commanded that this City should be called **NEW-ROME**; though, notwithstanding this Edict, it retains the Honour of his Name, being called *Constantinople* to this Day. In Imitation of *Rome*, he took in Seven Hills by a Wall, which for Height, Thickness and Beauty, was the noblest in the World. The Foundation was laid in the 23^d Year of his Reign, *A. D.* 328, and finished and dedicated about Two Years after; at which time the Emperor repaired to it, and settled there with all his Court, making it the *Imperial Seat*, as was also observed by his Successors. This made a great Alteration in the *Roman Empire*, and to it is to be ascribed, in a great measure, the fatal Consequences which afterwards happened in this most famous State.

This great Alteration happened in the 25th Year of the Emperor's Reign, 1084th from the Building of *Rome*, 372 after the Beginning of the Empire under *Julius Caesar*, 355 after the full Settlement of it by *Augustus*, 330 after our Saviour's Nativity, 234 after the last of the XII *Cæsars*, 213 after the Death of *Trajan*, when the Empire was in the greatest Extent, 137 after the Publick Sale of the Empire, 71 after the Beginning of the XXX Tyrants, and about Seven before the Death of *Constantine*. He also new modeled the Empire, dividing it into Four Quarters, over which were Four Principal Governours called (1) *Prætorian Præfects*. These contained 14 Diocesses, Each Governed by a *Vicarius*, or Lieutenant, under the *Præfects*, residing at the Metropolis of the Diocess; and the Diocesses were divided into 120 Provinces, Each Ruled by a *Præsident* residing at the chief City of the Province. In many other Cities was an Officer called *Defensor Civitatis*, in each of which was a Bishop, in every chief City of a Province was an Archbishop, and in the chief City of the Diocess a Patriarch. The Diocesses were as follow:
 1. *Britain*, now *England* and part of *Scotland*, divided into Five Provinces. 2. *Gaul*, containing the Modern *France*, Part of the *Low-Countries*, *Germany* and *Italy*, and divided into 17 Provinces. 3. *Hispania*, containing the Modern *Spain*, *Portugal*, and Part of *Barbary*, and divided into 7 Provinces. These Three made up one of the Four Parts of the Empire, ruled by that *Præfect* called *Præfectus-Prætorio-Galliarum*. 4. *Italy*, containing about half the Modern *Italy*, with Part of *Switzerland*,

(1) See the *Notitia Imperii Orientalis & Occidentalis*.

and

CONSTANTINE

and divided into Seven Provinces. 5. *Rome*, containing the rest of the Modern *Italy*, with the Islands, and divided into 10 Provinces. 6. *Africa*, containing the greatest Part of the Modern *Barbary*, and divided into 6 Provinces. These Three made another Part of the Four of the Empire, and were ruled by the *Præfectus-Prætorio-Italia*; to which Prefecture was afterwards added the Diocess of (7) *Illyricum*, containing the Modern *Hungary*, *Sclavonia*, *Bosnia*, *Croatia*, *Dalmatia*, with Part of *Germany*, and was divided into 7 Provinces. 8. *Dacia*, containing the Modern *Transylvania*, *Walachia*, *Moldavia*, *Bessarabia*, *Servia*, and Part of *Bulgaria*, and divided into 5 Provinces. 9. *Macedonia* or *Greece*, containing the Modern *Macedonia*, *Thessalia*, *Acarnania*, *Livadia*, *Morea*, and Part of *Albania*, and divided into 17 Provinces. These Three made another of the Four Parts, ruled by the *Præfectus-Prætorio-Illyrici*. 10. *Thrace*, containing the Modern *Romania*, and Part of *Bulgaria*, and divided into 6 Provinces. 11. *Pontus*, containing near half the Modern *Natolia*, and divided into 11 Provinces. 12. *Asia*, containing Part of the Modern *Natolia*, &c. and divided into 11 Provinces. 13. The *Orient*, containing all the Modern *Soria*, the *Holy-Land*, *Diarbeck*, with Part of *Natolia*, and divided into 15 Provinces. 14. *Egypt*, containing all the Modern *Egypt*, with Part of *Barbary*, and divided into 6 Provinces. These Five Diocesses made up the last and the greatest of the Four Parts of the Empire, and was governed by the *Præfectus-Prætorio-Orientis*.

As for the Extent and Latitude of the Roman Empire, whilst it remained one intire Body, (as it was before the time of *Constantine*, who altered it at his Death) it was in Length about 3000 Miles, namely from (1) the *Irish* Ocean in the West, to the River *Euphrates* in the East; and in Breadth, it reached from the *Danubius* Northward to Mount *Atlas* on the South, about 2000 Miles. And though the *Romans* had extended their Dominions sometimes farther East and North; yet they could never quietly settle themselves in those Conquests. Nature, it seems, had appointed them these Bounds, not so much to limit their Empire, as to defend it. For the Enemies found those Rivers, by reason of the Depth of the Channel, and violent Current of the Stream, as a Couple of impregnable Fortresses; purposely, as it were, erected to hinder them from harassing the Roman Countries. The

(1) See Dr. Heylin's *Cosmogr.* l. 1. p. 53. edit. ult. Lips. de magn. imp. Rom. l. 1. c. 3.

Boo
Reve
(1),
lion
bale
vers,
nues
lions
we c
Roma
espec
were
butes
over
vision
lions,
which
therea
Pay,
sand
Ten
To w
Means
be ab
Year T
tians;
One H
few M
Arrear
Sixteen
4. Who
so imp
he wan
of Sesse
Million
Suetoni
us est.
much,
this ex
the Ger
cular P
Ptoleme
the Rom
than ab
(1) Lib.
Rom. l. 2.
in Suetoni

Revenues of it, *Lipsius* in his *Tract de Magnitudine Romana* (1), esteemeth to be about One Hundred and Fifty Millions of Crowns; and that they were no less, seems probable from these following Reasons. 1. It is affirmed by divers, and among others by *Boterus*, that the yearly Revenues of *China* amount to One Hundred and Twenty Millions (2) of Crowns. Which if true, as few question it, we cannot in Proportion guess the whole Empire of the *Romans* to yeild less than One Hundred and Fifty Millions; especially if we consider what Arts-Masters the *Romans* were in levying and raising their Taxes and customary Tributes. 2. The Legionary (3) Soldiers which were dispersed over the Provinces, recieved in ordinary Pay, besides Provision of Corn, Apparel, and Officers Wages, Five Millions, 516062 Pounds and Ten Shillings of our Money; which amounteth unto Sixteen Millions of Crowns, or thereabout. In the City it self were kept in, continual Pay, Seven Thousand Soldiers of the Watch, Four Thousand or Six Thousand for the Defence of the City, and Ten Thousand for the Guard of the Emperor's Person. To which add the Expences of the Palace, and other Means of Disbursals, and I think nothing of the Sum can be abated. 3. We read that *Caligula* (4) spent in One Year Two Millions and Seven Hundred Thousand of *Sestertiums*; how *Nero* most lavishly gave away Two Millions and One Hundred Thousand of *Sestertiums*; and how *Vitellius* in few Months, was Nine Hundred Thousand *Sestertiums* in Arrearages, every *Sestertium* being valued at Seven Pounds Sixteen Shillings Threepence; all of them Vast Sums. 4. When *Vespasian* came to the Empire, the Exchequer was so impoverished, that he professed in the open Senate, that he wanted (5) to settle the Common-Wealth Forty Millions of *Sestertiums*, amounting to Three Hundred and Twelve Millions of our *English* Money: which Protestation, as *Suetonius* saith, seemed probable, *Quia & male partis optime usus est*. Now unless the ordinary Revenues came to as much, or more than we have spoken, by what Means could this extraordinary Sum be raised? 5. We may guess at the General Revenues by the Monies issuing out of particular Provinces; and it is certain, that *Aegypt* afforded the *Ptolemies* Twelve Thousand Talents yearly; neither had the *Romans* less, they being more perfect in inhancing than abating their Intrado, *France* was by *Caesar* celled at

(1) *Lib. 2. c. 3.* (2) See also *Lipsius's* Notes upon his *tract. de Magn. Rom. l. 2. c. 10. &c.* (3) *Lips. ib. Lib. 2. c. 10. &c.* (4) See *Suet.* (5) See in *Suetonius's* Life of *Vesp.* and the Notes upon the Place.

CONSTANTINE. the yearly Tribute of Twenty Millions of Crowns. And no Doubt the rest of the Provinces were rated accordingly. 6. And lastly, the infinite Sums of Money given by way of Largels, are sufficient Proofs for the greatest Income. To instance in *Augustus* only, and even in him to omit his Donatives, at the Victory of *Actium*, and the rest. I will specify only the Legacy at his Death; He bequeathed, by his last Will and Testament, as *Tacitus* relates, to the Common-Sort, and the rest of the People, Three Pounds Eight Shillings a Man, to every Soldier of the *Prætorian Bands*, 7*l.* 16*s.* 3*d.* and to every Legionary Soldier of the *Roman Citizens* 14*l.* 10*s.* 6*d.* which amounts to a prodigious Sum of Money.

A SHORT
SYSTEM
OF
Universal History.

BOOK II.

*From the Translation of the Empire, to the
Reign of Charles the Great: containing
the Space of CCCCLXX. Years.*

CONSTANTINE having performed this remarkable Business of translating the Empire, There were several other Things which he acted against the Barbarous Nations, before his Death, which would be too tedious to enumerate in this Place. I shall only note that in the Year 335. *Athanasius* was condemned in a Synod at *Tyre*, because he had, through his indirect Practices, obtained the Bishoprick of *Alexandria*, and for some other Notorious Crimes, if we may believe *Philostorgius* (1). And in the following Year, being by the same Bishops again accused at *Constantinople*, he was banished by the Emperor to *Trier* in *France*. And it is remarkable, that in the Year just now mentioned, viz. 335. *Arius* died, by the Just Judgment of God, as his Adversaries said, but, saith *Le Clerck* (2), the Contests were so very Sharp at that time on both Sides, that it is not safe relying upon either.

In the Year 336 died *Sylvester*, and *Marcus* succeeded him as Bishop or Pope of *Rome*, who appointed the *Nicene Creed* to be sung after the Gospel, and died after 8 Months Time, and was succeeded by *Julius a Roman*.

A. D.
CCCXXX.

(1) *Lib. 3. Sect. 11.* (2) *Compend Hist. Universalis.*

CONSTANTINE.

Here I must stop a little and reflect upon the Temporal Power and Greatness of the Popes of Rome, for which they pretend a Donation of the Emperor *Constantine*; by which (1) the City of *Rome* it self, most Part of *Italy* and *Africk*, and all the Islands of those Seas are conferred upon them; but the Learned *Crakanthorp*, in a Discourse upon that Subject, hath with a great Deal of Argument proved the Forgery of this supposed Donation. Although, had not he nor any one else taken the Pains to detect the Fraud and Forgery thereof, there is good Reason for any one to suspect it; since the Popes are afraid to have the Truth thereof disputed, and the Inquisition hath razed many Leaves out of *Guicciardine* (2), where it had been questioned. For in that Place the Historian not only denies the said feigned Donation, but affirms that divers Learned Men reported, That *Constantine* and *Sylvester* (to whom it is asserted to have been made) lived in divers Ages. And then sheweth how base and obscure the Authority of the Pope was in *Rome* it self, during the time that the barbarous Nations made Havock of *Italy*. And this is to be suspected the more if we consider 1. That in the Institution of the Exarchate, the Popes had nothing to do with the Temporal Sword, but lived as Subjects to the Emperors. 2. That they were not very much obeyed in Matters Spiritual, by reason of the Corruption of their Manners. 3. That after the Overthrow of the Exarchate, the Emperors now neglecting *Italy*, the *Romans* began to be governed by the Advice and Power of the Popes. 4. That *Pepin* of *France*, and his Son *Charles*, having overthrown the Kingdom of the *Lombards*, gave unto the Popes the Exarchate, *Urbine*, *Ancona*, *Spoleto*, and many other Towns and Territories about *Rome*. 5. That the Popes always in their Charters and Bulls expressed the Authority of the Emperors as superior to theirs in these Words: *Such a one our Lord and Emperor reigning*. 6. That long after the Empire was translated from *France* to *Germany*, the Popes began to make open Protestation, that the Emperors were rather to receive Laws

(1) See Dr. Heylin's *Cosmography* l. 1. p. 94. (2) His *Hist. De Bellis Italie* was written in 20 Books; but what relates to the Forgery of this Donation being left out, was first published at Basil in Latin, Italian and French in the Year 1569. 8°. and afterwards, viz. an. 1595, in 4to at Lond. by W. I. in Lat. Italian, French and English. But because the said W. I. at first scrupled the Genuineness thereof; he had the Curiosity to inquire into the Truth of it, and was assured by several Persons of Honour, that *Guicciardine* himself was the Author; themselves having seen the Original at Florence, and been certified more particularly by divers of the same Family.

from

from the Pontifical Dignity, than give any. 8. That being once raised to this Earthly Pitch of Greatness, they forgot what their chief Business was, the saving of Souls, and leading a holy and religious Life; and instead thereof took up Arms against the *Christians*; and to make that their chief Study, which they ought to have had little concern for, namely the enriching themselves and Kindred. This is the Substance of *Guicciardine* in that Place, and I know none that doubt he was an Author beyond Exception. And even the Popes themselves had such a Kindness and Esteem for him, that they often employed him in Matters of great Importance. As for the City of *Rome*, so unlikely is it, that it should be given by *Constantine*, that neither *Pepin* nor *Charles* his Son, (though more beholding to the Popes than the Emperor was) could be induced to part with it. *Lewis*, surnamed *Pius*, is said to have been the first Donor of it, and a Copy of this Donation may be seen in the 3^d Book of *Volaterranus*, subscribed by the Emperor, 10 Bishops, 8 Abbots, 15 Earls, and the Pope's Library-Keeper: though 'tis thought, by many Learned and Judicious Men, that really there was no such Matter; but that all this was forged by *Anastasi* the Pope's Bibliothecarian, or Library Keeper, who is cited as a Witness to the Donation. And yet to put the Matter farther out of question, *Nicholas Machiavel*, that great Politician and Statesman, observes in this case, that *Rome* was always subject to the Lord's of *Italy*, till *Theodorick*, King of the *Goths*, removed his Seat to *Ravenna*; for thereby the *Romans* were enforced to submit themselves to the Bishops, anno 430, or thereabouts. And talking of the Estate of the Popedom, an. 931, he tells us, that in *Rome* were elected yearly out of the Nobility Two Consuls, who, according to the ancient Custom, ruled that City. That under them was appointed a Judge, to minister Justice to the People. That there was also a Council of 12 Men, who gave Governors to the Towns subject to *Rome*. And for the Pope, that he had in *Rome* more or less Authority, according to the Favour which he found with the Emperors, or others then most mighty; but the leaving of *Italy* by the *German* Emperors settled the Pope in a more absolute Sovereignty over the City. And yet it seems they were not of such absolute Power, but that the *Romans* tugged hard with them for their Liberties. Concerning which he tells us in another Place, That the Ambition of the People of *Rome* did at that time (*viz.* an. 1010) make much War with the Popes; and that having helped the Pope to drive out the

CONSTANTINE. Emperor, and altered the Government of the City, as to them seemed good, suddenly they became Enemies to him; and the Popes received more Injuries at their Hands, than at any other *Christian* Princes; and that even in those Days, when the Censures of the Popes made all the West of the World to tremble, yet even then did the People of *Rome* rebel, and both the Popes and the People stood for nothing so much, as how One of them might overthrow the Authority and Estimation of the other.

But for the Method and Degrees by which the Popes ascended to their Temporal Greatness, it may be observed (1), That the Pope, being chosen antiently by the Clergy and People of *Rome*, used always to receive, from the Hands of the Emperor, a Ratification of that Choice: insomuch that about the Year 579, when all *Italy* was on fire by the *Lombards*, and *Pelagius* the Second constrained, through the Necessity of the times, to enter into the Popedom without the Emperor's Leave; *St. Gregory*, then a Deacon, was shortly after sent in an Embassy to excuse it. But when the *Lombards* grew so great in *Italy*, and the Emperor was so infested with the *Saracens*, and such Changes happened in all Parts of the World, as that neither, for the present, the Homage of the Pope was useful to the Emperor; nor the Protection of the Emperor available to the Pope: By this means the Bishop of *Rome* was left to play his own Game by himself. A thing which as it pleased him well enough, so both he and his Successors made great Advantage of it. For being grown to that Eminence by the Favour of the Emperors, and the Greatness of that City and Place of his abode, he then found himself the more free, the greater the Tempest was that beat upon the other. And then he first set himself to alienate the Hearts of the *Italians* from the Emperor, in which he prevailed so far, that *Theophylact* (2) the Exarch coming into *Italy*, was opposed by the Soldiers, who wished better to the Pope, than to the Emperor; and the Emperor's own Governour was forced to be defended from his Soldiers by the Power of the Pope, who had gotten an Interest in them against their own Master. Next he opposed himself against him; and about the Year 710, Pope *Constantine* the first did openly affront *Philippicus* the Emperor, in Defence of Images, as *Onuphrius* (3) telleth us. After him *Gregory* (4) the Second and Third, took up his

(1) See Arch-Bp. Laud against Fisher, p. 179. (2) Platina in Vita Joan. VI. (3) Onuphr. in Plat. in Vit. Constantini I. (4) Platina in Vita Gregor. II. and III.

Example, and did the like by *Leo Isaurus*. By this time the *Lombards* began to pinch very close, and to vex on all sides, not only *Italy*, but *Rome* too. This drives the Pope to seek a new Patron, and very fitly he meets with *Charles Martel* in *France* that famous Warriour against the *Saracens*. Him (1) he imployeth in Defence of the Church against the *Lombards*; and the Address seems very advisedly taken, it proved so fortunate to them both. For in a short time it dissolved (2) the Kingdom of the *Lombards*, having then stood Two Hundred and Four Years, which was the Pope's Security: and it brought the Crown of *France* into the House of *Charles*, and shortly after the Western Empire. And now began the Pope to be great indeed. For by the Bounty of *Pepin* (3), the Son of *Charles*, that which was taken from him by the *Lombards*, was given to the Pope; that is to say, the *Exarchate*, and all that lay betwixt the *Apennine* and the River *Po*. So that now he became a Temporal Prince. But when *Charles* the Great had set up the Western Empire, then he resumed the ancient and original Power, to govern the Church, to call Councils, and to order Papal Elections. And this Power continued for a time in his Posterity; for *Gregory* the VIIIth was confirmed (4) in the Popedom by the same *Henry* the IVth, whom he afterwards deposed. And it might have continued longer, if the succeeding Emperors had had Abilities enough to secure, or vindicate their own Rights. But the Pope keeping a strong Council about him, and meeting with some weak Princes, and those oftentimes distracted with great and dangerous Wars, grew stronger till he had got the better; yet it was carried, in succeeding times, with great Changes of Fortune, and different Success; the Emperor sometimes plucking from the Pope, and the (5) Pope from the Emperor; winning and loosing Ground, as their Spirits, Abilities, Aids and Opportunies were; till at last the Pope settled himself on the Grounds (6) laid by *Gregory* the VIIth, in that great Power which he now useth in and over these parts of the *Christian* World. A Power first exercised by Pope *Gregory* the VIIIth, and made too good upon the Emperor *Henry* the IVth, as by Pope *Adrian* the IVth, *Alexander* the IIIrd, with some others, upon *Frederick* Barba-

(1) Plat. in Vit. Greg. III. (2) Onuph. in Plat. in Vita Constantini primi. (3) Platina in Vita Stephani Secundi. (4) Platin. in Vita Greg. VII. (5) Multi deinde fuerunt Imperatores Hen. similiores, quam Jul. Cesari, quos subigere non fuit difficile, dum domi rerum omnium securi, &c. Calvin. l. 4. c. 2. Scd. 13. (6) See Baronius's Annals, sub. an. 1076. num. 31, 32. &c.

CONSTANTINE

rossa. And Others of the Emperors were alike served, when they did not submit. And for this, I hope, his Holiness (says the above said (1) Prelate) was not to be blamed. For if the Emperor kept the Pope under for divers Years together, against all Reason; the Pope, as (2) Bellarmine affirms, being never subject to the Emperor, and wanting Force to stand on his own Prerogative: I hope the Pope having now got Power enough, may keep the Emperors underfoot, and not suffer them any more to start before them.

And so much for the means, by which the Power of the Church of Rome was first obtained; I might enlarge on the Policies, by which the Papal Monarchy has been so long upheld in Esteem and Credit. But this as it would be somewhat besides my purpose, so would it be too large for an Epitome.

Constantine, after he became Sole Emperor, made his Three Sons *Cæsars*, Constantine in the 10th (3), Constantius in the 20th, and Constans in the 30th Year of his Reign; among whom, not at his Death, as Johnson (4) saith, but some time before, he divided the Empire, like as it were a Paternal Inheritance; and at length died in the Year of Christ 337.

Famous Men in the time of Constantine were *Cacilius Lucianus*, Restorer of the Bible called *Lucianea*, *Osius* Bishop of Corduba in Spain, *Pamphilus* who wrote an Apology for *Origen*, and was of near Kin to *Eusebius* the Historian, *Vitalius* Bishop of Antioch, *Macarius* Bishop of Jerusalem, *Victorinus Afer*, *Lactantius* famous for his *Institutions*, &c. *Spiridion* of Cyprus, *Athanasius*, *Antony* the Monk, of whom, and *Paul* the Hermite, began the Order of Monks, who, till the time of *St. Basil*, lived dispersed; but he gathered them together, built Covents, and prescribed them Laws, whence they were called in the Greek Church, Monks of *St. Basil*; *Juvencus* a Spaniard, who translated the Gospels into Verse, *Sedulius* a Divine Poet, *Macrinus* Bishop of Arles, *Nectarius* Bishop of Vienna, *Rheticus* Bishop of Autun, *Julius Firmicus*, *Paulus Aegyptius* the Sophister, *Nazarius* the Rhetorician, *Sopater* the Philosopher and Historian, who was well beloved by Constantine, but notwithstanding by him put to Death, because he would not become a Christian, *Flavius Vopiscus* the Historian, *Palladius* the Rhetorician, *Alphius Avita* the Poet, *Methodius* the Philosopher, *Faterius*

(1) *Ibid*, pag. 207. (2) Bellarm. in *Apologia* c. 15. *Respons. ad Mar- dacium*. 10. (3) *Euseb. de Vit. Const.* l. 4. c. 40. (4) See the Life of Julian the *Ap. Rate*, chap. 1. p. 5.

the Orator, *Eumenius* the Rhetorician, and *Eusebius* the Historian.

CONSTANTINE, CONSTANTIUS and CONSTANS.

AFTER the Death of *Constantine*, the Empire remain'd not long Tripartite; for *Constantine* his Eldest Son, notwithstanding he was kind to *Athanasius* Patriarch of *Alexandria*, whom, after he had been banished to *Triers*, he sent back to his Church again; yet he was not so just to his Brother *Constans* (1): for he would have deprived him of his Share of the Empire, and accordingly invaded his Territories, but was killed, as a just Punishment for his Covetousness, at *Aquileja* in the Year 340; Yet *Constans* survived not long, being (2) killed in a Battle against the Rebel *Magnentius* in the 14th Year of his Reign. He was a good Prince, and stood by the Orthodox, against the *Arrians*, and writ threatening Letters to his Brother *Constantine* the Emperor, who favoured the last, and did what he could to suppress the Schism of the *Donatists* in *Africa*. The whole Empire being now devolved upon *Constantine*, he made (3) his Cousin German *Gallus*, Elder Brother to *Julian*, *Cæsar*, and not long after deposed him from the (4) *Cæsarship*, and put him to Death for his Disobedience, and (5) Murder of *Domitian* and *Montius*. After whose Death, he made his Brother *Julian* *Cæsar*, and gave him his Sister *Helena* to Wife. Having made him *Cæsar*, he sent him into *Gaul*, where he was very successful against the Enemies of the Empire; and having got the Hearts of the Army by Donatives and other Arts, they proclaimed him (6) *Imperator Augustus*, and put the Diadem upon him, and (7) afterwards swore Allegiance to him; upon which *Constantius* returns from the *Persian* Expedition, and marches against him with his Army, designing to reduce him; but dies in his March in *Cilicia*, in the Year of our Lord 361, after a Reign of 24 Years and Five Months.

In the Year of Christ 347, *Julius* Bp. of *Rome* entertained *Athanasius* and other banished Catholics; at which the *Arrians* were extreamly offended. He died in the Year 352, after he had been Bishop 15 Years, 5 Months

(1) Cedrenus, Pomp. Læt. Zonaras. (2) Nazianzen *Inveſt.* p. 62. (3) Nazianz. *ibid.* (4) Pomp. Læt. (5) Zosim. l. 2. c. 29. (6) Zosim. l. 3. p. 711. and l. 5. c. 1. Am. Marcel. l. 20. Zonar. l. 3. p. 108. Socrates l. 2. c. 47. and l. 3. c. 1. (7) Am. Marc. l. 22.

CONSTANTINE



and 16 Days, and was succeeded by *Liberius* a Roman. He was Three Years after carried in a Tumult to *Milan*, and banished into *Thrace*, for refusing to subscribe to the Condemnation of *Athanasius*, and *Felix* was set up in his Stead; but the next Year the Roman Matrons sued to *Constantius*, for Restoration of *Liberius*, who nevertheless deferred it 'till the next Year, when *Felix* condemned the Emperor of Heresie and was slain.

In the time of *Constantius* arose the *Theopaschita*, who were Hereticks that held the Divinity of *Christ* suffered (1). Other Hereticks, at this time, were *Martellus* Bp. of *Ancyra*, who held Blasphemous Opinions against the Trinity, and denied the Divinity of *Christ* (2). The *Macedonians*, so called of *Macedonius* the *Arrian*. They (3) held that *Christ* was not of the same Essence with the Father, but only like to him. And that the Holy Ghost was not God, but God's Minister, and a Creature not Eternal. *Photinus* Bp. of *Syrmiun*. He renewed the Heresies of *Sabellius*, *Samosatenus* and *Marcellus*, and added (4), That *Christ's* Kingdome was not Everlasting, but began at his Birth, and should end at the Day of Judgment. *Euphrates* Bp. of *Colen*, who denied the Divinity of *Christ*. *Acatiani* and *Semi-Arriani*, who held, amongst other things (5) that *Christ* was like to the Father in Will, but not in Substance. They were condemned in the Council of *Seleucia*. *Etius* who held, besides *Arrianisme*, that *Christ* was unlike the Father in all things. He was condemned in the *Seleucian* Council 359, and *Epiphanius* confuted him.

Anno 340, a Council was held at *Rome* of the Orthodox Bishops, and in the Year following one at *Arles*, in which *Athanasius* was deprived. Anno 343, another was held at *Rome*, and the Year after one at *Milan*, in which the *Arrians* made a new Form of Faith, which was opposed by a Council at *Milan* the same Year. Anno 347, a Council was held at *Sardys* of 346 or 347. Orthodox Bishops, where the *Arrians* were condemned, and at the same time was a Conventicle at *Philipopolis* against it. The Year following was a Council at *Carthage*, and the next Year at *Milan*, *Jerusalem* and *Colen*. In the Year 352, another was at *Rome* against the *Arrians*, and the Year next following at *Arles*, in which several Orthodox Bishops were banished. Anno 355, was a Council at *Milan* of 300 Bishops, and the Year after at *Bourges*, and the next at *Syrmiun*.

(1) Theodor. Aug. (2) Socrat. Theodor. (3) Sociat. Aug. (4) Socrat. Aug. (5) Epiph. Socr. Aug.

Anno

Anno 358, at *Ancyra*, and Anno 359, at *Ariminum* against the *Arrians* in which were 400 Bishops. The same Year also was a Council at *Seleucia*, and *Constantinople* against the *Acarians*, and the next at *Antioch*, where *Meletius* the Bishop was deposed, and banished by the *Arrians*.

Famous Men in *Constantius's* time were *Ephraim Syrus*, *Parthenius* Bishop of *Lampsacum*, *Eustathius* Bishop of *Antioch*, *Maximus* Bishop of *Trevers*, *Marcellus* Bishop of *Antioch*, who wrote against the *Arrians*, *Reffitutus* Bishop of *London* (1), *Eusebius Emisenus*, *Vittorinus*, *Basile* and *Nazianzen*, *Hilarie* Bishop of *Poitiers*, *Lucifer* Bishop of *Calatritanum* in *Sardinia*, afterwards an Heretick, *Athanasius*, *Sextus Aurelius Victor* the Historian, *Oribasius* the Physician, *Donatus* Master to *St. Jerome*, *Minervius* the Poet Master to *Ansonius*, *Anatolius* the Orator, *Alcimus* and *Delphidius* Rhetoricians, and *Eutropius* the Historian.

JULIAN the Apostate.

JULIAN (2) surnamed the *Apostate*, Son of *Julius Constantius* (Brother of *Constantine the Great*) and *Basilina*, succeeded *Constantius* according to the Choice of the Soldiers. He learnt the Rudiments of Grammar of the Eunuch *Mardonius* a Heathen, and Rhetorick of *Ecebolius*, a Person very inconstant in the Faith. His Manners were quite different from what was expected by the Emperor, and he employed his time to quite another Purpose than was designed by him; which *Constantius* being informed of, *Julian* thereupon fearing his Resentment, made himself a Monk, and carried himself outwardly as a Good Christian, though, in Reality and in Secret, he was a Heathen. Before which, his Brother *Gallus* and he were made Clerks, and discharged the Functions of Readers in the Church-Assemblies. Their Tempers were very different; and undertaking to build a Church in Honour of *Martins*, the Martyr; that part of it which *Gallus* undertook to build was soon finished, but *Julian's* part advanced not at all, because he did not urge the Building. He had been sent into *Gaul*, where he overthrew the Barbarians, and vanquished 7 German Kings, restoring Peace to those Provinces; and had also taken great care to drive the Scots and Picts out of *Britain*, which they had now invaded. He was chaste, learned, temperate, vigilant and

A. D.
CCCLXI.

(1) See Bale Cent. 1. 1. 4. (2) See Soer. l. 3. Sozomen. l. 5. 6. Am. Marc. l. 16. ad 25.

JULIAN.

laborious, and outwardly very pious, which was the chief reason the Soldiers so readily proclaimed him Emperor. As soon as ever he was made Emperor, he caused the Hea- then Idol-Temples to be opened, and their Worship to be restored, and took to himself the Quality of High-Priest, with all the Pagan-Ceremonies; and by the Blood of Sacrifices, endeavoured to efface the Character of his Baptism. He recalled the Hereticks from their Banishment, and restored the *Donatists* to their places in *Africa*, and did not let slip the least Occasion, that might prejudice the *Christi- ans*, whom in contempt he called *Galileans*; and his Ma- lice was so great against them, that he violated the *Law of Nations*, in that he did not stick to put to death the King of *Persia's* Ambassadors, because they were *Christians*. Whatsoever places he disposed of, Idolaters were always preferred before *Christians*, whom he forbade to keep any publick Schools, and did his utmost Endeavours to change the Holy Laws of the Church into Paganism: To which end, he purposed to erect publick Schools, where the Youth might be instructed in the Pagan Religion and Manners, as well as in other Sciences; and to introduce the singing by turns into the Idol-Temples, together with the Distinction of Places, the Forms of Prayers, and some Resemblance of publick Discipline or Penance, for the Expiation of scandalous Crimes. He was going to build Hospitals for the sick and poor, and Monasteries for Vir- gins, but did not live to finish his Designs. And 'twas his greatest Endeavour to make his Soldiers renounce *Christi- anity*, especially those of the *Prætorian* Guard; but most of them chose rather to lose their Places and his Fa- vour than to Apostatize. *Maris*, Bishop of *Chalcedon*, pub- licly reprimanded him for his impious Practices, to whom he returned Answer; *That his Galilæan, for all his Zeal, would not cure him of his Blindness.* To which *Maris* re- plied, *I bless my Saviour that being blind, I need not pollute my Eyes, with the beholding such an Apostate as you are,* which the Emperor passed by in Silence; it being his usual way to be thus moderate, that his wicked Designs might ap- pear the more plausible. He permitted the *Jews* to re- build their Temple at *Jerusalem*; and being forced to make Wars with the *Persians*, he swore he would ruin the Church if ever he returned; but rashly engaging with the Enemy, without his Coat of Armour, he received a Wound of which he died; and *Theodore* tells us, that 'twas a common Report that seeing himself wounded, he took an Handful of his Blood, and casting it up towards Hea-

Hea-
Blas-
of
the
ting

H
he re-
Christ-
fians,
was g-
made
ples t-
but a-
lates,
those
Retur-
by the
Cham-
364, a
a Reig-

V A

V
next r-
vernou-
fian h-
made c-
(3) wi-
take eff-
acknov-
his An-
rious A-
drove
that th-
much

(1) An-
Zon. l. 3.
l. 4. Soz.

Book II. Roman Monarchy.

163

JULIAN.

Heaven, said, *vicisti Galilee*, and so expired with that Blasphemy, in the Year of *Christ* 363, after a short Reign of 1 Year, 7 Months, and 23 Days, being the 33^d Year of the Translation of the Empire to *Constantinople*. His Writings shew him to have been a Prince of admirable Parts.

J O V I A N.

Hereupon *Jovian* (whom some call *Jovinian*) was (1) chosen Emperor by the Army, which Dignity he refused, till the Soldiers professed themselves to be *Christians*. He made Peace with *Sapores* (2) King of the *Persians*, in the Articles whereof a great part of *Mesopotamia* was granted to the Enemy, and the *Roman* Legions were made Slaves. This done, he commanded the Idol-Temples to be shut up, and forbid any Sacrifices to be offered; but above all things, took care to recall the banished Prelates, and assured the Hereticks, that he would not endure those who were the Occasion of Discord in the Church. Returning to *Constantinople*, he was found dead in his Bed, by the Smoak of Coals, which had been kindled in his Chamber to dry it. This happened in the Year of *Christ* 364, and in that of the Translation of the Empire 34, after a Reign of 7 Months, and 22 Days.

A. D.
CCCLXIII.

VALENTINIAN and VALENS.

Valentinian, Son of *Gratian*, a Roper by Trade, and born in *Pannonia* near *Cibale*, for his good Qualities was next raised to the Throne. He made his Brother *Valens* Governour of the East, keeping the West to himself: and *Gratian* his Son, a Youth of incomparable Qualifications, he made *Cesar*. Such Magistrates as were unjust he punished (3) with the greatest Severity, saying, *That a Prince ought to take especial care that Justice be duly executed*. All Authors acknowledge he had excellent parts; but add withal, That his Anger was almost a Madness, and stained these glorious Advantages. He subdued *Procopius* the Tyrant: and drove the *Saxons* from the *Roman* Coasts. It's reported, that the *Quades* having sent to him for Peace, he was much surprized at the Meanness of their Ambassador's

A. D.
CCCLXIV.

(1) Ammian. Marc. l. 25. 35 26. Socr. l. 3. Theod. l. 4. (2) Soz. l. 1. Zon. l. 2. Ruff. l. 3. (3) Amm. Marc. l. 26. Ruff. l. 2. Socr. l. 4. Theod. l. 4. Soz. l. 6. Zon. l. 3. Pauli Dia. l. 12.

VALENTINIAN.

Equipage, and sorry Meine; but when he understood they were the noblest and handsomest Men of their Nation, he cry'd, *The Romans Condition was very unhappy, to be troubled with the Rebellions of such People so far unworthy of them.* With that he fell into such a Rage, that the Violence of his Passion broke an Artery in his Body, of which he soon died, viz. in the Year 375, after a Reign of 11 Years, 8 Months, and 22 Days, being the 45th Year of the Translation of the Empire to Constantinople.

In the mean time *Valens* (1) ruled the East with great Honour and Praise. Being baptized by *Eudoxius* of Constantinople an *Arrian*; he proved no great Friend to the Christians, *Eudoxius* obliging him at the same time with an Oath to support his Errors; his Wife also being of that Sect, contributed towards it, so that he had no sooner made Peace with the *Goths*, but he issued out an Edict to banish all Catholick Prelates, which was executed, and went in Person to *Casarea* of *Cappadocia* to banish *St. Basil*; as also to *Antioch*, from which last he banished *Meletius* to *Edessa*, and other places, persecuting the Orthodox where ever he went, but was more commendable in punishing certain bold Philosophers, who pretended to give a Judgment about the Qualities of his Successor.

After this he engaged in a Battle with the *Barbarians*; but losing his Army, and being wounded with an Arrow, he fled into a Cottage, where the *Barbarians* finding him, they burnt him together with the House, in the Year 378, after he had Reigned 14 Years, 4 Months, and 9 Days.

In their time flourished *Martin* Bishop of *Tours*, *Titus Bostrensis*, *Apolinaris* Bp. of *Laodicea*, who wrote against *Porphyry*, *Hilarion* the Monk, *Gregory Naz.* *Basil the Great* Bp. of *Casarea*, *Optatus Milevitanus* Bp. of *Mela* in *Africa*, who wrote against the *Donatists*, *St. Hierome*, *Evagrius*, *Gregory Nyssen* Bp. of *Nyssa* in *Cappadocia*, *Ambrose* Bp. of *Milan*, *Epiphanius* Bp. of *Salamine* in *Cyprus*, *Musonius*, *Himerius*, *Prophersius*, Philosophers; *Iamblichus*, *Libanius*, Disciples to *Porphyry*, and of whom *Zonaras* relateth, That searching, as (I have also intimated before,) to find by Art the Succession of *Valens*, they wrote 24 Letters upon the Sand, and upon every Letter laid a Grain of Wheat and Barly: and then (after some Verses were repeated) turned a Cock into the place. The Cock picked up the Letters 1. 1. 1. by which they understood, that the Name of the Successor of *Valens* should begin with *Theod.* *Valens*, hear-

(1) *Amm. Marc. l. 27. ad 31. Socr. l. 4. Theod. l. 4. Soz. l. 6. Zon. l. 3. Ruff. l. 2.*

ing

ing of this, put them in Prison, and several to death **VALENTINIAN.** whose Names began with these Letters. *Sextus Rufus*, who wrote an Epitome of the Roman Story, and dedicated it to *Valentinian*. *Rafe Affe*, Author of the Babylonian Talmud. *Themistius* the Philosopher. *Ammianus Marellinus* the Historian, and *Sempronius*.

Upon the Death of *Liberius* and *Felix*, in the Year 366, One part chose *Ursicinus*, and the Other *Damasus*, as Pope of Rome. And this Schism was so hot, that 137 Men were slain in the Church of *St. Syricus*, whereupon *Valentin*. banished *Ursicinus*, and chose *Damasus*, a Portuguese, a Poet and Historian, who governed 17 Years, 9 Months, and 26 Days. He was accused of Adultery, but acquitted, and his Accusers condemned and deposed. He added the *Gloria Patri* to the End of the Psalms, and *Allelujah*, and *Platina* ascribes the Singing of Psalms by turns to him. Amongst other things, he wrote the Acts of his Predecessors, and sent them to *St. Hierome*.

In the Year 362, a Council was held at *Alexandria*, about restoring the lapsed, and confirming the *Nisene Creed*, as also another at *Paris*. The Year following One was held at *Antioch* and *Alexandria*, and the Year after at *Laodicea* and *Lampisacum*. Anno 365 at *Tyranum*, a City of *Cappadocia*, and the next Year was a Council in *Carria*, of *Arrians*, upon the Revolt of *Valens*. An. 368, at *Rome*, as also the Year after at *Rome* and *Valenciens* in *France* about Ordination. And an. 373, another was held at *Rome*, where the Heresy of *Apollinaris* was condemned.

The chief Hereticks hitherto, after those above-mentioned were *Eunomius*, who added to the Heresies of *Aëtius*, and affirmed, That (1) the Holy Ghost was created by the Son, and That *Christ* assumed only an human Body and not a Soul. *Jovinianus*, a Roman (2), who held, That all Sins are equal, destroyed the Virginity of the Virgin *Mary*, contemned Fasting, and all Spiritual Exercises, and affirmed, That Men did not sin after Baptism. The *Collyridiani*, who offered Divine Honour to the Virgin *Mary*, and (3) sacrificed to her as to the Queen of Heaven. *Lucifer* (4) Bp. of *Calaritanum*, who held that Man's Body was formed by the Devil; that a *Christian* might kill himself, to be quit of the Burden of the Flesh; and allowed but part of the Old Testament. The *Audeani* (so called of *Audeus* a Syrian) who held (5) that God had a Body like to a Man. That Darknefs, Fire and Water, were eternal.

(1) Socr. l. 2. Sozom. l. 6. (2) Aug. (3) Epiph. (4) Ruffin. l. i. c. 30. Ambr. Aug. (5) Epiph. Laët. Trip. l. i. c. 11. Aug.

VALENTINIAN. *Apolinaris*, who held, That *Christ* had not human Flesh from the Virgin, but from Heaven, and that he had a human Body, but not a Soul, confounding the Persons of the Trinity. That *Christ* had no human Will. That Souls begat Souls. That after the Resurrection, all the Ceremonies of the Law should take place, among the godly (1). *Messaliani*, who worshiped God, but not in 3 Persons (2), and held, that God might be seen with Corporeal Eyes; that the Devil ruled our Actions, &c.

GRATIAN and VALENTINIAN II.

A. D.
CCCLXXVIII.

AFTER *Valentinian's* Death, *Gratian* his Son succeeded in the Empire of the West (3), and made his Brother *Valentinian* his Associate. *Gratian* was a Prince extolled for his great Wit, Eloquence, Modesty, Chastity, and Zeal against Hereticks, especially the *Priscillianists* and *Arrians*. After the Death of *Valens*, he made *Theodosius* his Partner, by whose Assistance he had quieted *Thrace*, the *Huns*, *Alans* and *Goths* being vanquished. He was surnamed *Alemannicus*; for that he overthrew the *Germanis*, with the Slaughter of above 30000 of their Number, near *Strasburgh*: but being over addicted to Hunting and Sports, and for that he preferred foreign Soldiers before his own Subjects, he was treacherously murdered by *Maximus*, Governour of *Gallia*, in the Year of *Christ* 383, and the 53^d of the Translation of the Empire, after he had reigned in all 16 Years and 1 Month.

In the Year 378, a Council was held at *Antioch*, where *Meletius* and *Paulinus* were reconciled, and order taken for settling the Churches of the East. Anno 381, the 2^d General Council was held at *Constantinople* of 150 Bishops, where *Macedonius* was Condemned. The same Year a Council was held at *Aquileja*, where *Priscillian* was condemned. The following Year at *Rome*, from which the Eastern Bishops desired to be excused, and procured another at *Constantinople*, with the Emperor's Consent. Both which were to confirm the said General Council.

As for *Priscillian* the Heretick, (4) he confounded the Persons in Trinity: held strange Opinions concerning the Creation: That Man's Soul was of the same Essence with God: That Man's Life was ruled by Planets: That Perjury and Lying were lawful to hide a Man's Religion.

(1) Socr. Soz. Theod. Aug. (2) Epiph. Theod. Aug. (3) Socr. Theod. l. 3. Soz. l. 7. (4) Sulp. Oros. Aug.

Book
He fo
was e
Fa
Son t
of Co
matici

T
having
ejected
self, a
to rece
lished
the In
one of
to the
sand o
this A
to exho
Months
admit
Months
gustus
of his
taught
Condit
marche
being t
Year 39
into the
Sons, A
he made
them no
should
to his C
ing into
Arse
mande

(1) Bale
Zon. l. 3.

He forbid eating of Flesh, and condemned Marriage. He was executed at Trevers. **GRATIAN.**

Famous Men at this Time were, *Kebius Corinus*, Son to *Solomon Duke of Cornwall* (1), *Nectarius Bishop of Constantinople*, *Saint Augustine* and *Theon the Mathematician*.

THEODOSIUS and VALENTINIAN II.

THE Emperor *Theodosius* (2) being celebrated as well for his Piety as Martial Achievements, and having settled the West for *Valentinian*, who had been ejected by the Tyrant *Maximus*, assured the East for himself, and his successors, and came the Year after to Rome, to receive the Honour of a Triumph, and quite demolished all the Remains of Idolatry. But in the Year 390, the Inhabitants of *Theffalonica* having in a Tumult killed one of his Lieutenant Generals, he abandoned the Town to the Discretion of his Troops, who killed Seven Thousand of the Inhabitants. All People murmured against this Action, and *St. Ambrose* wrote the Emperor a Letter, to exhort him to Sorrow and Repentance for it. And some Months after, this Prince being at *Milan*, he refused to admit him into the Church, until he had made Eight Months Penance for that Rash Action. After this *Arbogastus* having killed *Valentinian*, to avoid the Punishment of his Crime, chose *Eugenius* a mean Man, who had taught Grammar and got him declared Emperor, on Condition that he would tolerate Idolatry. *Theodosius* marched against him, routed his Army, and he himself being taken Prisoner, the Soldiers cut off his Head in the Year 394, and *Arbogastus* killed himself for Fear of falling into the Conqueror's Hands. After that, he created his Sons, *Arcadius* and *Honorius*, *Cæsars*, who being Children, he made *Arsenius* their Master, and ordered him to treat them not as *Cæsars*, but as Scholars, and if their Faults should deserve, to lash them as he did others committed to his Care. And this is the Reason, that One Day coming into the School, and finding his Sons sitting whilst *Arsenius* stood teaching them, he grew angry and commanded *Arsenius* to sit and them to stand up. At last he

A. D.
CCCLXXXIII.

(1) Bale, Lel. Cent 4. c. 20. (2) Socr. l. 5. Ruff. l. 2. Socz. l. 7. Zon. l. 3. Paul. Diac. l. 12.

died

He

THEODOSIUS. died of a Dropſie at Milan, in the Year of Chriſt 395, and the 65th of the Tranſlation of the Empire, after he had reigned 16 Years and Two Days.

In the Year 385 *Damaſus* Pope of Rome died, and was ſucceeded by *Siricius* a Roman, who governed 13 Years. He ordained, that if a Clergy-Man ſhould marry a Widow or a Second Wife, he ſhould be degraded: and that no Clergy-Man ſhould have any Woman in his Houſe, but of his own Kindred, and added Anthems to the Liturgy.

Famous Men in this Reign were *Philaſtrius*, *Idacius* Bp. of *Lemicensis* in *Gallecia*, the Chronologer, *Didymus* Biſhop of *Alexandria*, *Raffinus* Biſhop of *Aquileja*, *Gregor.* *Beticus* Biſhop of *Eliberis*, *Paul. Oroſus* a Prieſt of *Spain*, and Hiſtorian, *Vegetius* who wrote of Military Matters, *Palladius* the *Galatian* Hiſtorian, *Claudian* an excellent Poet, *Anſonius* the Poet of *France*, *Pappus* the Mathematician, and *Sextus Augel. Victor*, the Hiſtorian.

In the Year 383, a Council was held at *Conſtantinople* to ſettle Peace in the Church, as alſo at *Syde* in *Pamphylia*, againſt the *Meſſalians*, and other Hereticks. In the Year 385 at *Bordeaux* againſt *Priſcillian*. Anno 386 at Rome, for Diſcipline in the *African* Church, and at *Trevers*, where *Idacius* the Biſhop (who had too cruelly perſecuted the *Priſcillianiſts*) was unjuſtly abſolved for his Irregularity. Anno 390 at Milan, where *Jovinian* and *Helvidius* the Hereticks were condemned, and in the Year following at *Angaris*, of *Novatians* about the Feaſt of Eaſter. Anno 393 at *Hippo* in *Africa*, about Diſcipline, and the following at *Conſtantinople*, *Adrumetium*, *Carvernum* and *Bagaia*.

As for Hereticks, the chief were the *Euchyta* (1), a Branch of the *Meſſalians*, and held Baptiſm to be unprofitable. *Antidicomarionite*, a Seſt began by *Helvidius*, a ſimple Fellow, yet Diſciple (2) to *Auxentius* the *Arrian* Biſhop of Milan. They held that the Virgin *Mary* accompanied with *Joſeph*, after the Birth of Chriſt, and had Children.

(1) Aug. (2) Ibid. Aug. Hier.

ARCADIUS and HONORIUS.

A. D.
CCCXCV.

Arcadius and Honorius (1), being yet but Children, succeeded their Father Theodosius in the Empire, the former whereof became Governour of the East, and the latter of the West. Being so very Young, their Tutors had an Opportunity of attempting to seize their Rights, and greatly to endanger the Empire. Gildo, who was Tutor to Arcadius, rebelled first, and endeavoured to seize Africa, and establish himself in the East. But he was soon cut off by his own Brother Mascezel. After which Stilico, Tutor and Father-in-Law to Honorius, as perfidiously entered into Rebellion, growing proud from the great Achievements he had lately performed against Rhadagasius, King of the Goths. And therefore he left no Stone unturned, that he might obtain his ambitious Ends. He stirred up the Vandals, Suevi, Alans, Burgundians, and divers other Barbarous People against Gaul, that he might by these Troubles set up his Son Eucherius in the Western Empire. And, to create the greater Broyls, he took all possible Methods to provoke Alarick King of the Goths against Honorius, and did him all the Injuries he was able.

Whilst these Things were transacted, Arcadius, having through the Instigation of his Wife Eudoxia, banished Chrysostome Bp. of Constantinople, died soon after, viz. Anno Dom. 408, and of the Translation of the Empire 78, after a Reign of 13 Years, 3 Months and 15 Days, leaving the Empire to Theodosius his Son, a Youth of about 8 Years of Age. But finding that his Brother Honorius was his great Enemy, he committed him to the Tuition of Isdergerdes King of Persia.

Anno 398, Siricius Pope of Rome died and was succeeded by Anastasius a Roman, who governed 4 Years, 1 Month and 13 Days. He decreed that Men should hear the Gospel standing, and condemned the Errors of Origen. He was succeeded anno 401. by Innocent the 1st, an Albanian, who commanded Saturday to be kept as a Fasting-Day, because Christ's Disciples mourned and fasted that Day for him while he lay in the Sepulchre. He continued Pope 15 Years.

(1) Socrat. l. 6. Theod. l. 5. Zon. l. 3. Niceph. l. 13. Soz. l. 8, 9. Paul. Dia. l. 13.

ARCADIUS.

Men famous at this time were, *Hesychius* the Monk, *Servus Sulpitius* (the Historian) Bp. of *Nitiobriges* in *Aquitaine*, *Sophronius*, *Licentius* the Poet, *Anianus* and *Panadorus*, Two Monks of *Egypt*, and Chronologers, *Fortunatus* the Poet, *Olympiodorus*, who wrote the *Roman History* in 22 Books, and *Procopius*.

Anno 397. a Council was held at *Turin*, in *Piedmont*, about settling the Primacy between *Arles* and *Vienna*, and at *Carthage*, about the Feast of Easter, &c. as also the Year following, for Reformation. Anno 399. at *Alexandria*, against the *Origenists*, and in *Africk* for the Maintenance of Sanctuaries. The next Year at *Constantinople*, about Abuses in the *Asian Churches*, and at *Toledo*, against the *Priscillianists*. The Year after in *Africk*, about receiving those into the Church, who were baptized by the *Donatists*. Anno 402. at *Mela* or *Milevium* in *Africk*, and the next Year at *Quercum* (the Suburbs of *Chalcedon*) where *Chrysostom* was deposed, and at *Carthage* about reconciling the *Donatists*. The following Year in *Africk*, about the same matter. Anno 405. at *Toledo* against the *Priscillianists*, and in *Africk* where many *Donatists* returned to the Church. Anno 407. at *Carthage* (which was the 4th held there) about taking away the Schism from the Eastern and Western Churches. There was also One at *Carthage* the Year following, about the Cause of the *Donatists*.

Hereticks of note which arose now were *Vigilantius* the Apostate Monk. He declined Churches, and condemned Virginity, and spiritual Exercises. The *Triformiani* (1), who made the Divine Nature one and the same in the 3 Persons together, but imperfect in the several Persons. *Metangismonites*, who held, That the Son was in the Father, as a lesser Vessel comprehended in a greater. That God had a Body: and that in the Divine Essence, was something greater and something lesser, &c. (2).

HONORIUS and THEODOSIUS II.

A.D. CDVIII. AFTER this *Theodosius* the Second, called the Young, (3) reigned with *Honorius* his Uncle. But he was not so much beholden to *Isdergerdes*, as his Sister *Pulcheria*, for the Safety of the Empire. For though *Isdergerdes* sent *Antiochus*, a very able Man, to take care of the young Emperor's Education; yet she did more, choosing him

(1) Aug. (2) *Idem*. (3) *Socr.* l. 7. *Söz.* l. 9. *Zon.* l. 3. *Evag.* l. 1. *Niceph.* l. 14. *Orof.* l. 7. *Paul.* *Diac.* l. 14.

very able Masters, and taking care of his Education her self; and she also governed the East, till such time as he came of age. In the mean while *Stilio* was discovered in his fraudulent Dealings, for procuring the Empire for his Son, and by the Command of *Honorius* they were both deservedly put to death. However his did not extinguish the Dangers that now threatened the Empire. For *Alarick* being moved, either by the Injury he had lately received from *Stilico*, or else provoked that *Thadagasius* had been slain by him, immediately besieged *Rome* and soon took and sacked it; though he shewed some Humanity and Religion, sparing the Citizens, and such Places as were dedicated to sacred Use. This happened in the Year 410. But the *Goths*, being not satisfied with the vast Prey they had got there, laid all in waste as far as *Regio*, where being hindered from passing into *Sicily*, *Alarick* died in his return at *Cosentia*, and was buried in the midst of a River. *Athaulfus* succeeded him, and going to *Rome*, renewed the Miseries of that City, perfecting those Spoils, which had been begun by *Alarick*, and amongst others took Prisoner *Placidia*, Sister to *Honorius*, and married her soon after. But she knew so well, by the Sweetness of her Temper, how to manage her Husband's Mind, that she diverted him from any farther Projects against *Rome*; and in short quitting *Italy*, he was killed anno 415, and was succeeded by *Sigeric*, and he by *Vallia*, who, making Peace with *Honorius*, sent *Placidia* back again to him, who re-married her to *Constantius* a Consul and *Patrician*. Anno 417. Peace was made with the *Goths*, upon such terms, that they were to have all *Aquitain*, and certain Cities of *Gallia Narbonensis*. These, because they lived towards the West, were called *West-Goths*, and such as possessed *Italy* were called *Osro-Goths*. The *Vandals* moreover (1), *Suedes* and *Alaps*, having made great Waste in *Gaul*, passed into *Spain*; but were afterwards pursued by *Vallia*, who destroyed great Numbers of them. Of all these barbarous (2) Nations the *Burgundiones* only, embracing *Christianity*, sat down on the *Rhine*, and from them the Country of *Burgundy* was denominated. In the mean time *Placidia* losing her Husband, and being banished by her Brother *Honorius*, fled with her Son *Valentinian* to *Theodasius* at *Constantinople*. And not long after *Honorius* died, without Issue, of a Dropsy in the Year of *Christ* 423. and in that of the Translation of the Empire 93. after he had reigned 28 Years, 7 Months, and 6 Days.

(1) *Ibid.* (2) *Socr.* l. 7.

HONORIUS.

In the Year 417. *Zosimus* the 1st, a *Græcian*, succeeded *Innocent* as *Pope* of *Rome*, and sat 2 Years. He ordained that *Priests* should not drink in *Taverns*. He was succeeded by *Boniface* 1st, a *Roman*, who sat 5 Years. *Eulalius* was elected in *Opposition* to him. Whereupon the *Emperor* called them both to *Ravenna*, and appointed the *Bishop* of *Spoletinum* to execute the place, till he had ended the *Schism*: but *Eulalius* went to *Rome* and executed the place himself, upon which the *Emperor* expelled him, and settled *Boniface*.

Now flourished *Symmachus*, *Synesius* *Bishop* of *Cyrene* or *Ptolemais*, *Thiphilus* *Bp.* of *Alexandria*, *Cyril* *Bp.* of the same place, *Isidore* *Peleusiota*, *Salvianus* *Bp.* of *Marseilles*, *Theodorus* *Bishop* of *Sncyra*, *Gelasius* *Bp.* of *Cæsarea*, *Theodore* the *Historian* *Bishop* of *Cyrene*, *Heros* *Bishop* of *Arles*, *Socrates*, *Sozomenus*, and *Zosimus* the *Historians*.

Anno 410 the 7th Council at *Carthage* was held against the *Donatists*. The next Year at *Ptolemais*, in *Pentapolis* of *Egypt*, where *Andronicus* (President of that Country) was excommunicated, for his harsh dealing with the Church and People. The next Year at *Cyrra* in *Africk*, against the *Donatists* and *Pelagians*. Anno 414. was a *Conventicle* of *Donatists* in *Africk*, and a *Provincial Synod* in *Macedonia*. The Year following was a Council at *Diassolis* in *Palestine*, where *Plagius* being present recanted his *Heresies*, and was absolved: but he returned to them soon after. The next Year at *Carthage* and *Mela* against *Pelagius* and *Celestius*. Anno 418. was a Council at *Carthage*, of 217 *Bishops*, where the *Pelagian* *Heresy* was condemned, and the *Emperors* made a *Decree* of *Banishment* against all who should be convicted of that *Heresy*.

Anno 404. according to *Matthew Westminster* (1), or according to *Bede* (2) 394. *Pelagius* a *Britain* by Birth (3), and from his Country surnamed *Morgan* (4), which shews that he was of *Wales*, according to the common Opinion of his being a *Monk* of *Bangor* (5), spread that most poisonous (6) *Heresy*, called from him *The Pelagian Heresy*, asserting (7), That Men without the Grace of God may be saved by their own Merit. That Infants are born without Original Sin, and are as innocent as Adam was before his Pri-

(1) Flores Historiar. sub hoc anno. (2) In Ecclesiast. Hist. Gentis Anglor. lib. 1. c. 10. (3) Bede ibid. Prosper. de Ingrat. cap. 1. c. 34. Hen. Hunting. lib. 1. Oros. Apol. p. 633. edit. Mogunt. an. 1615. item p. 636. p. 739. atique. (4) Usserii Brit. Eccles. Antiquitates, c. 8. p. 112. (5) Bale script. Maj. Brit. cent. 1. num. 38. (6) Bede ibid. (7) Matt. Wilm. loc. cit.

various
may be
tion, it
not be
eterna
hurt,
Natur
this ti
had th
last fr
lower
Devil

V
by The
Empir
the W
the Rh
King o
Five H
and Ge
of Gall
with a
Barbar
again.
acquire
abused
rebelled
Alans c
wast all
by this
the Van
(4), A
pire be
Romans
accord,
The Pil

(1) Socr
Diac. 1. 1

varication, and that therefore they cannot be baptized that they may be loosed from Sin, but that they may be admitted, by Adoption, into the Kingdom of God, and That, notwithstanding they are not baptized, yet they have, without the Kingdom of God, an eternal and happy Life: That Adam by his own Sin was only hurt, and that he did not die for his Crime, but by the Decay of Nature; being to have died, if he had not sinned. About this time also appeared the Paterniani and Venustiani. They had the first Name from Paternus their Founder, and the last from their lascivious Behaviour. They held, that the lower parts of Men were not made by God, but by the Devil.

THEODOSIUS II. and VALENTINIAN III.

Valentinian the Third, Son of Constance (1) and Placidia, at Seven Years of Age received the Purple, sent him by Theodosius; but he proved an infamous Prince, and the Empire received vast Loss whilst he was Governour of the West. For Merovee (2), King of the Franks, passing the Rhine, took Possession of part of Gaul. And Attila King of the Huns, who was called The Scourge of God, with Five Hundred Thousand Men, having over-run Hungary and Germany, entered Gaul. But Etius (3), Governour of Gallia Narbonensis, and the greatest Captain of his time, with a great deal of Prudence and Courage, so baffled the Barbarous General, that he was forced to retreat back again. A little after which Bonifacius a Captain, who had acquired a great Reputation in the War, being very much abused by Castinus his Companion, went into Africa, and rebelled against Valentinian; and called the Vandals and Alans out of Spain to his Assistance, who not only laid waste all his Country, but infected it with Arrianism, and by this means it came to pass that Africa became subject to the Vandals. At which time Hippo being besieged by them (4), Augustin Bishop of that Place died. So that the Empire being thus harrassed by these barbarous People, the Romans in this Emperor's Reign left Britain of their own accord, after they had possessed the same about 597 Years. The Picts and Scots, after the Romans had left Britain, did

A. D.
CDXXIII.

(1) Socr. l. 7. Niceph. l. 14. Evagr. l. 2. Zon. l. 3. Cedren. (2) Paul. Diac. l. 14. (3) Socr. l. 9. (4) Possid. c. 28. & 29.

THEODOSIUS.

much annoy the Britains (1), and the Romans sent them Aid against them several times, and, at their last coming, helped them to build a Wall from Sea to Sea between England and Scotland, and bidding them farewell, desired they would look to themselves; for that they did not intend to make any more long and hazardous Journeys for their sakes. And now the Saxons (after the Romans had quite left the Island,) under the Command of Hengist and Horsa, landed at Ebsfleet in the Isle of Thanet in Kent, about the Year 448, as some Authors affirm, there being a Disagreement of Opinions in relation to this matter. These Saxons were sent for by the Britains (upon refusal of the Romans) to aid them against the Picts and Scots, who were got into the Island as far as Stanford: and the Britains allotted them the Isle of Thanet to live in; that they might be near at hand to aid and assist them, as often as Occasion required. But the Saxons were not content with this; but having got good footing in the Land, they began to display themselves in their Colours, and made it appear that they intended the best part for themselves, and that the Britains should be at their Disposals. Whereupon the Britains petitioned them, and received fair Answers: but afterwards had all their Goods plundered and spoiled by them. And Hengist, at a certain time, causing the British Nobles to meet him on Salisbury Plain, under Pretence of a Treaty, did there treacherously order them to be slain, giving this Watch-word to his Soldiers; NEM COROR SEAXES, that is, Take your Swords: at which Words they fell on the Nobles and slew them. So that most of the Britains having received such Injuries and Affronts from the Saxons, were forced into that part of the Island called Wales, and the other part which the Saxons had possessed, was called England, from these People otherwise called English-Saxons. But the Scots and Irish embracing the Christian Religion made some amends for these Losses in Africa and Britain. And Pope Celestine made Palladius and Patricius Bishops, the former whereof he sent to Scotland, and the latter to Ireland. Africa also from the Agreement between Valentinian and Gensericus was divided; yet the Christian Religion received much Prejudice from Gensericus. At this time (2), when the Resurrection came to be doubted by many, Seven Persons, who had been buried in a Cave at Ephesus by Decius the Emperor, and had slept for above

(1) See Verstegan's Restitution of the Brit. Ant. Mr. Camden, Georg. Meriton's Hist. of Eng. p. 35. Mr. Tyrrel, Sammes, &c. (2) Greg. Turon.

200 Years, awoke and testified the Truth of this Doctrine, to the great Amazement of all; and are commonly called *The Seven Sleepers*. At length *Theodosius* (who also instituted an University at *Bononia*, according to some forged accounts) died with a Fall from his Horse in the Year of Christ 450, and of the Translation of the Empire 120, after he had reigned 42 Years, 2 Months, and 28 Days.

In the Year 423, *Celestinus* a Roman, succeeded *Boniface* Bp. of Rome, and sat 8 Years, 5 Months, and 3 Days, and was succeeded anno 432, by *Sixtus* the III, a Priest of Rome, who sat 9 Years. He was succeeded anno 440 by *Leo* called *The Great*, who was a Tuscan and Arch-deacon of Rome, and sat 20 Years.

Famous Men at this time were, *Entropius* the Historian, *Jo. Cassianus* the Monk, who wrote against *Nestorius*, Germanus Bp. of *Auxerre*, *Eusebius* of *Cremona*, *St. Prosper*, *Maximus* Bp. of *Turin*, *Vincentius Lirinensis*, *Leo the Great*, *Muscus* a Priest of *Marseilles*, who at the Request of *Venerius* the Bp. collected the Lessons and Responses for Festivals, *Eucherius* Bishop of *Lyons*, *Jo. Damascenus*, *Hilary* Bishop of *Arles*, *Petrus Chrisologus* Bishop of *Ravenna*, *Julian Pomerius* a Moore, who wrote 8 Books *de Anima*, *Philastorgius* the Historian, an *Arrian*, *Cyrus Panopolita* the Poet, *Possidius* (falsely called *Possidonius*) who wrote the Life of *St. Augustine*, and *Merlin* the British Poet.

In the Year 427, a Council was held in the East against the *Messalian* Hereticks. Anno 430 at Rome and *Alexandria*, in which *Nestorius* was condemned. The next Year, the 3d General Council was held at *Ephesus*, of 200 Bishops, where *Nestorius* was condemned and deprived. Anno 432 at *Antioch*, and the next at Rome. Anno 439 at *Constantinople*, and Two Years after at *Orange* in *Gaul*. Anno 442 at *Vasatum* or *Rasats* in *Gascoigne*. Anno 444 at Rome, as also in 445, against *Hilary*, for ordaining Bishops within the Pope's Jurisdiction. Anno 447 in *Spain* against the *Priscillianists*. Anno 448 at *Constantinople* of 32 Bishops, where *Eutyches* was condemned, as also at *Tyre* and *Berytus*. Anno 449 at *Constantinople* and *Ephesus*, of 128 Bishops, in the Cause of *Eutyches*, and at Rome, where the Council of *Ephesus* was rejected. The Year following at *Constantinople*, where *Anatolius* and others made Profession of their Faith.

The Hereticks which sprung up now were *Nestorius* Bishop of *Constantinople*, who held (1) that Christ had Two several Persons, but not Two Wills. That the Son of God in Christ, was but an Assistant to the Son of the

(1) Socr. l. 7. Evag. l. 1. Nic. l. 14.

THEodosius.

Virgin Mary. That the Humanity in *Christ* was made equal to the Deity, or divine Nature: and, That the *Virgin Mary* was not to be called the Mother of God, but of *Christ*. He was condemned in the General Council of *Ephesus* (as above) and died in Banishment, his Tongue being first eaten with Worms. *Eutyches* Abbot (1) of *Constantinople* confuting *Nestorius* fell into other Heresies, and confounded the two Natures of *Christ*, making him (after his Union) to have the divine Nature only, and held, that he assumed nothing but Human from the Divine, and likewise affirmed, that the divine Nature was passible, and that *Christ* was rather Deified than God, and was abetted by *Dioscorus* Bishop of *Alexandria*; but were at last both banished.

VALENTINIAN III. and MARCIAN.

A. D. CDL.

Marcian after this (2) was of a common Soldier, for his singular Probity and Wisdom, created Emperor of the East. He took exceeding Care for the Welfare of the Empire, and endeavoured by all Means possible to establish Peace in it, it being an usual Maxim with him, That an Emperor ought to abstain from War, as long as he could enjoy an Honorable Peace. But whilst the East flourishes through a long Peace, the Western Empire, through the Carelessness of *Valentinian*, languishes and comes to Decay, being very much oppressed by the Barbarous Northern Nations. *Attila* King of the *Huns* returning from *Aquileja*, which he had taken with the greatest Army ever heard of, laid wast, without Opposition, *Padua*, *Verona*, *Vicentia*, *Brixia*, and a great Part of *Gallia Cisalpina*, at which time, the People of the *Venetian* Country, uniting together, fled into the Fens of the *Adriatick* Gulf, and built the most Noble City of *Venice*. After which, marching to *Rome*, he was hindred by the Prayers of *St. Leo*, and returning into his own Country, upon his Wedding-Night he was taken with a sudden Bleeding of which he died. Not long after this, *Valentinian* being afraid of *Ætius's* good Fortune, procured his Death, and soon after himself was slain by *Ætius's* Soldiers, and with him fell the Empire of the West, those that followed him being only Upstarts and

(1) Evag. Theod. l. 6. (2) Evagr. l. 2. Niceph. l. 3. Zon. l. 3. Cedren. Paul. Diac.

Book II. Roman Monarchy.

877

VALENTINIAN.

Usurpers. His Death happened in the Year 454, after he had reigned 30 Years. It is Incredible to relate how now the Barbarians employed their whole Force to destroy and pull in pieces the Empire. The *Francks* under their King *Merovee* possessed themselves of *Paris*, and that Part of *Gaul* called from them *France*. The *West-Goths*, under Conduct of their King called *Euricius*, laid hold of *Spain*. And *Maximus* the Tyrant, taking *Rome* by Force of Arms, carried away *Eudoxia* the Wife of *Valentinian* and married her against her Will. Which she very much stomaching, out of a Spirit of Revenge immediately sent for *Genseric* King of the *Vandals*, who having killed *Maximus* presently seized upon *Rome*, and would have plundered it, had not *Leo* moderated his Anger. However having got a great deal of Spoil, he carried away *Eudoxia* the Empress, and Daughter of *Theodosta*, with her Children to *Carthage*. The *Vandals* also wasting *Naples*, *Nola* and *Campania*, took with them a great Number of Captives, and led them into *Africa*. But *Martian* the Emperor in the midst of these Troubles dieth, in the Year of *Christ* 457, and of the Translation of the Empire 127, after a Reign of 6 Years, and 6 Months.

Famous Men at this time were, *Adventius* a Bishop of *Spain*, who wrote against the *Manichees*, *Arrians* and other Hereticks, *Prosper Aquitanus* the Historian, and *Orion* of *Thebes*, who composed a Collection of Sentences and dedicated them to *Eudoxia* the Empress.

In the Year 451, was held the Fourth General Council at *Chalcedon* of 630 Bishops, where *Dioscorus* and *Eutyches* were condemned. And Anno 453, a Council was held at *Angiers*, and *Venetia* (or *Vannes*) in *France* about Discipline.

The *Monophists* (1) now arose, the Author whereof was *Dioscorus* Bishop of *Alexandria*. They attributed the Divine Nature only to *Christ*, and are called often *Theopaschita*, though the *Theopaschita* properly so called were such as held that the Divinity of *Christ* suffered, as may be gathered from what I have said at the End of *Constantius's* Reign.

(1) Niceph.

Z.

LEO.

Usurp.

L E O.

A. D.
CDLVII.

LEO, a *Gracian* by Birth, succeeded (1) *Martian* in the Empire of the East by the Favour of *Aspar Patricius*. Immediately upon his Elevation, he confirmed, by an Edict, what his Predecessors had done against the Hereticks, and for the Authorizing of the Council of *Chalcedon*. He designed also the convening of a General Council for the Peace of the Church; but the Pope represented to him, that it was sufficient to observe the Decisions of the Council of *Chalcedon*. Divers Accidents happened, which made his Reign unhappy. *Constantinople* was unfortunately burnt. And having made great Preparations for a War against the *Vandals*, he gave the command of his Forces to *Basiliscus*, the Brother of the Empress *Verina*, who being an Heretick, and corrupted by Money, suffered *Genseric* to burn his Fleet, which consisted of above 1000 Ships of all Sorts: yet the Emperor pardoned him, but finding that all this Mischief chiefly proceeded from *Aspar* and *Ardeburus*, his great Favourites, he got rid of them, and took away his Daughter, whom he had given in Marriage to the Son of *Aspar*, and married her to the Son of *Zeno Isauriensis*. The Western Empire moreover now was utterly destroyed. For *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius* and *Julius* at this time usurped the Throne, and were most of them cut off by *Ricimer* the Patrician, and a Goth by Birth, who, being also enraged with *Anthemius* his Father-in-Law, with great Violence entered and sacked the City of *Rome*: So that that City, which had conquered the whole World, in one Age was trampled upon by the Barbarians, once by the *Vandals*, and thrice by the *Goths*. Besides those above mentioned, there were Two other Tyrants, who usurped the Western Empire, viz. *Orestes* and *Augustulus*. But *Odoacer* King of *Heruli*, coming out of *Pannonia* into *Italy*, fought with *Orestes*, and overcome him, and so terrified *Augustulus*, that he was easily deposed from his high Station. Thus the *Roman Empire*, which had its Original from *Augustus*, ended with *Augustulus*, having continued about 500 Years. *Leo* died in the Year of *Christ* 474, and of the Translation of the Empire 144, having reigned 17 Years.

(1) *Evagr. l. 2. Zon. l. 3. Niceph. l. 13. Paul. Diac. l. 16.*

Book II: Roman Monarchy.

179

LEO.
W

Anno 461, *Hilarie* a *Sardinian*, being first a Deacon, was made Bishop or Pope of *Rome*, upon the Death of *Leo*. He decreed that no unlearned Man shou'd be admitted into the Clergy, and also prohibited the Popes from naming their Successor. He died after Six Years Enjoyment of the Papacy, and was succeeded in the Year 467 by *Simplicius* a *Tyburnine*, who was Pope 16 Years.

Anno 459, a Council was held at *Constantinople* against the *Eutychians* and *Simoniacs*. Anno 463 at *Orange*, *Carpentus* and *Vaison* in *France*, against the *Eutychians*, and Anno 467 at *Rome* about Discipline.

Men of Note in his Time were, *Paulinus* Bishop of *Nola*, who was Sometimes a Senator, and leaving all his Goods came in poor Estate to *Nola*. *Gennadius* Bishop of *Constantinople*. *Victorinus Aquitanicus*, who wrote the *Paschal Cycle*, at the Command of Pope *Hilarie*. *Sidonius Apollinaris* First an Earl and Poët, and afterwards Bishop of *Avergne*. *Epiphanius* Bishop of *Papia*, and *Plutarch* or *Nicholas* the Rhetorician and Philosopher of *Athens*.

Z E N O.

TIS reported, That *Leo* at his Death left the Empire to his Grandson *Leo*, and, That he made his Son *Zeno* his Protector or Guardian. But as soon as ever the Breath was out of the Old Man's Body, *Zeno* began to show his Inclination, and in a short time assumed the Purple to himself, by Reason of that fullness of Power which he received as being Protector. And the Child did not survive long after, being, as is very probable, destroyed by the Command of *Zeno*: who having, by such unlawful and scandalous Methods, obtained the chief Administration of Affairs (1), addicted himself to all manner of Pleasures, as if he had been perswaded that he could not govern the whole World, unless he abandoned himself to all the Vice which ever was or could be invented, and as if nothing were more becoming a Person of his Authority, than a publick Profession of filthy and beastly Actions.

But notwithstanding these Irregularities in himself, he took special care that others should do their Duty, or be liable to Accusations and Punishments, if they acted contrary. However nothing could keep him from that Vio-

A. D.
CDLXXIV.

(1) *Evagr. l. 2. c. 17. & l. 3. c. 1.*

Z 2

lence,

ZENO.



lence, which now overran the whole Empire. For *Basiliscus* enjoying his Preferment, so laid the Matter, that he quickly drove him out, and assumed the Title of Emperor himself: so that *Zeno* was forced to fly, some say into *France*, others into *Italy*. And thus was the whole Empire distressed and disturbed, and that of the West quite ruined, as I have said above, being cantoned and parcelled out into the Possession of Barbarians. *Britain* (as hath been insinuated) was harassed by *English Saxons*, *Picts* and *Scots*, and quitted long since by the *Romans*. *Spain* was held by the *Goths*, *Suevi*, *Alans* and such like; *Africa* by *Genseric* and his *Vandals*: In *Pannonia* and several Provinces Eastward the *Huns*, *Goths* and other barbarous Nations had nested themselves. *Gaul* was lately held and divided by *Tetrarchies*; for besides that *Pittance* which remained to the Emperor, it was parted by the *Goths*, *Burgundians* and *Franks*. And now last of all *Italy* it self was enslaved to the *Heruli*, and the Mistress of the World reduced to a Condition below that of Majesty.

Basiliscus usurped for about a Year and Six Months, and then *Zeno* was restored, and the Usurper and his Family came to such miserable Ends, as all Rebels to their Sovereigns deserve. As soon as he had regained his Imperial Dignity, he diligently restrained the surreptitious procuring of Rescripts, and the very same Year a terrible Earthquake happened at *Constantinople*, many Churches and Houses were demolished, the *Rasra* utterly defaced, and a vast Number of People overwhelmed in the Ruins. A Globe of the Pillar in the ordinary *Forum* also fell, as likewise the Statue of *Theodosius the Great*, placed upon a Pillar in the *Forum of Taurus*, with a great part of the inward Wall.

In the Year 478. he made Three Laws relating to Children, Donations, and Illustrious Persons, for which we refer the Reader to *Justinian's Code*, as also for Two others the next Year, relating to Marriage and Minors.

The next Year the Library at *Constantinople*, consisting of 200000 Books, was burnt, and amongst the rest a *Homer* written in Letters of Gold.

It seems that in the Year 481. *Theodorick* (1) a *Scythian* by Birth, as *Evagrius* tells us, making great Preparations against *Zeno*, raised an Army in *Thrace*, and laid all waste before him, as far as to the Entrance of *Pontus*, and was not far from taking *Constantinople*. But he was diverted from

(1) *Evagr. l. 3. c. 25.*

his Designs by some of his nearest Friends who conspired against him, and forced him to go back again. Yet he came soon after to an untimely End, being killed by his own Spear, as he was exercising himself with it in the Camp. This Accident did not terminate the Troubles of Zeno: for (1) *Martian* Son of *Anthemius*, who had been Emperor of *Rome*, rebelled, and aspired after the Sovereignty, and proceeded so far, that in the Palace was a great Fight, in which several were killed on both sides, and *Martian* had the better, forcing his Adversaries to retire, and had been Master of the Court, if he had not deferred his Designs to the Day following, when he was betrayed by his Followers and left alone; upon which he fled to the Church of the Holy Apostles, whence being taken by Force, he went to *Cæsarea* in *Cappadocia*, where he joyned himself with some Monks, that he might be concealed; but he was soon discovered, and sent by the Emperor to *Tarsus* in *Cilicia*, and being shaven was made a Priest. Presently after (2) followed other Usurpations, and Rebellions, which were also soon quashed, by means of *Theodoric* the Goth, for which he was made Consul with Zeno, and (3) had a Triumph, and a Statue on Horseback erected to his Memory. The Year after which *Longinus*, Brother to Zeno (4), came to *Constantinople*, having been detained 10 Years in *Isauria* by *Illus*. Zeno endeavoured to make him *Cæsar*, and leave him his Successor; but his Vices were so abominable and notorious, that he was opposed by divers, and especially by *Pelagius* a *Patrician*, and *Longinus* was shortly after taken away in the midst of his Debaucheries. We need not admire that Zeno's Relations committed such Disorders, when his Government was out of order, by reason of the ill Ministers and Officers he had about him, to whom he gave great Indulgence.

But notwithstanding Zeno thus addicted himself to his Pleasures, and kept such about him as were of the same Temper, yet at last he suffered for it. For being in a Fit of the Falling-Sickness, which he was subject to, and being given for dead, the Empress *Ariadne*, willing to be rid of him, caused him quickly to be carried to his Grave; where having recovered his Speech, after some time, he cry'd to be taken out: And when the Guards, placed there by the Empress, answered, *There was another chosen in his place; It's no matter*, said he, *Take me hence into a Monastery, where I may end my Days*. But they did but laugh at him;

(1) *Ibid.* c. 26. (2) *Ibid.* c. 27. (3) *Evagrius*, *Jornandes*. (4) *Vid. Baron.* ad hunc annum.

ZENON.



so that he died mad, after he had eaten his Slippers and Hands. Though others say, That *Zeno*, being drunk according to his ordinary Custom, fell down as dead; and that *Ariadne* buried him in this Condition. This happened in the Year of *Christ* 491. and of the Translation of the Empire 161, after he had reigned 17 Years, and 5 Months.

Anno 483, *Felix* a Cardinal-Priest and a Roman succeeded *Simplicius* in the Papacy, and continued 9 Years. He was Great-Grand-Father to *Gregory the Great*, and instituted the Feast of *St. Michael*.

Anno 482, a Council was held at *Turin* in *France* about Discipline, and the next Year at *Rome* against *Acacius* Bishop of *Constantinople* for admitting *Pet. Fullo* (the Heretic) to the Bishoprick of *Antioch*. Another was held there the following Year of 70 Bishops, where *Acacius*, *Pet. Fullo*, and *Peter* Bishop of *Alexandria* were excommunicated. Anno 485. was a Conventicle at *Carthage* against the Orthodox. Anno 487, was a Council at *Arragon* and *Rome*, to restore the Lapsed in time of Persecution.

Now flourished *Gelasius* Bishop of *Cæsarea* in *Palestine*. He wrote Three Books of the Acts of the Council of *Nice*. *Theodorus Anagnostes* or *Lector*, who wrote Two Books of Collections, translated by *Musculus*. *Casarius* Bishop of *Arles*, who wrote against *Faustus* the *Polagian*. *Victor* Bp. of *Utica*, who wrote Three Books of the Persecution of the *Vandals*: and *Basilius Gilix*, who wrote Three Books, containing an History from *Martian* to *Justine* the *Thracian*, to whose time he lived.

ANASTASIUS DICORUS.

A.D. CDXCI.

ZENO dying without any Son, *Anastasius Dicorus* (1), a Person, though not of Noble Birth, yet of great Authority, and very much beloved by the Generality of People, was by the Lords elected to the Empire; which Advancement he obtained the more easily, because he was in great Favour with the Empress *Ariadne*, who, Forty Days after the Funeral Obsequies of *Zeno*, married this New Emperor. In the Beginning of his Reign, he found an universal Inclination to him, and all seemed to approve of his Accession to the Throne, behaving themselves in every respect like Loyal Subjects; and he not only found the Empire in Peace, but there was an happy Tranquility also

(1) Niceph. l. 16. Evagr. l. 3. Zon. l. 3. Cedren. Paul. Diac. l. 6.

in Italy, France, Spain, Germany and Africa, the Successors of those who first usurped governing those Kingdoms as their own: notwithstanding a little while after great Wars broke out between them. *Theodoricus*, King of Italy, made choice of the City of *Ravenna* for his Royal Seat; in which he caused most stately and sumptuous Buildings to be erected, and in his Absence ordered the like to be done at *Rome*; and he did much good in Italy, behaving himself like a good and excellent Prince, which as it gained the Hearts of the People to him, so did it make his Name very famous.

Anastasius, as soon as he was settled upon the Throne, by a publick Decree ordained, That all such Debts as were due to the Exchequer, till that Day, should be forgiven, and no Methods used for recovering them. And amongst other things, for which he was commended at the Beginning of his Reign, he bestowed all Places of Trust on such Persons only as were of real Worth, and did not so much as give the least Sign of his doing any thing, in this respect, for the Sake of Money, as had been practiced by some of his Predecessors. But this did not last long; for being infected with the Heresy of *Eutyches*, he soon discovered himself to be quite another Man, and now began to be as much hated as he had been respected before: which caused divers to rebel against him; the first whereof were the Inhabitants of *Isauria*, because he took from them that Pay which his Predecessor *Zeno* had promised them, for their good Service in subduing the Tyrant *Illus*, who had falsely defamed the Empress. Their General was *Lilingus* a Person of great Experience and Prudence, under whom they fought against the Emperor, for the Space of Six Years, and came off Conquerors divers times; but upon his Death they suffered great Hardships, and most of their Cities were destroyed by *Anastasius*, who was greatly enraged against them.

In *Cilicia* One *Athemidorus* rose up against him; but was soon ruined. *Sabianus* and *Mundo*, Two powerful rich Men rebelled in *Slavonia* and *Dalmatia*, and *Pompey* near *Adrianople*: And even in the City of *Constantinople* were divers Tumults, in which a great many lost their Lives. By reason of all which *Anastasius* was very much disturbed and perplexed, and was forced to come to Composition upon dishonourable and disadvantageous Terms. However he continued not long secure: for another Rebellion was raised by *Vatalianus*, a *Scythian* by Birth, and a courageous and valiant Soldier, having been trained up in

ANASTASIUS.

in the *Roman* Wars, and in the Emperor's Court; and had been made by the Emperor Commander of his Men of War. He raised an Army consisting of Threescore Thousand Men, and carried on the War with such Briskness and Fury, that he was sometimes within 3 Miles of the Imperial City of *Constantinople*. And though the Emperor raised a great Army, and made his Nephew *Hipatias* General thereof, yet it signified but little, *Hipatias* being taken by the *Hunns*, of which *Vatalianus's* Army, in a great measure, consisted, before he could come to a Battle, and divers other Captains were in like manner overthrown, insomuch that the War continued Six Years: and at last the Emperor was forced to give, to his great Shame and Disgrace, a vast Sum of Money to *Vatalianus*, for procuring a Peace. In this War (1) *Anastasius* received great Assistance from *Proclus*, an excellent Philosopher and Mathematician, and had great Skill in inventing Instruments, Engines and Stratagems. 'Tis said of him, that he made divers Burning-Glasses, which wrought such wonderful and strange Effects, that being set upon the high Turrets of Walls and Bulwarks, they set Fire on whole Fleets of Ships in the Harbour, with all the People in them: and that if these were set against the Wall of any Place where the Sun might be reflected, they burnt whatsoever Engines were prepared by the Enemy, if they came within the Rays so reflected. Whilst these things were carried on at *Constantinople*, there were great Wars between the Kings of *France* and *Spain*, and *Theodoricus* King of *Italy*.

Anastasius being freed from War with Vatalianus, another arose as Bloody and Dangerous as that. For Caradas King

(1) So Zon. I. 3. p. 46. ed. Basf. 1557. Τῶν δὲ Ἀραβῶν τὴν ἰκὴν
 ληξορμῶν ἀποδείξας ὡς αὐτὸς ἐποιήσατο Ἀναστάσιος τῷ πρώτῳ ἡρακλῆ
 Βιτυλιαγῇ περὶ τοῦ ἐπικειρημένου, Μουσῆς τε καὶ Σκυῖτας ἀποστείλας
 σαρδῆς, καὶ ὅμως τέτοις τὰ πρὸς τὴν βασιλίδαν ληξορμῶν τῶν πόλεων.
 ἀλλὰ μὴν καὶ εἰς αὐτῆς ἐπιβλήσαντες, ἀπικρατέστατόν αὐτὸν Δαδ. Μαριανῶν
 τῷ ἐπαρχῇ ὁ Ἀναστάσιος, καὶ ναυμαχίας γενόμενης, ἐκ πρὸς μαχανῆς παρὰ
 Προκλῆ τῷ πᾶνι γενομένης (τότε γὰρ ἦν δει καὶ ἐπὶ φιλοσοφίᾳ ὃ ἐν τοῖς με-
 γαλήνευσι, τίτε τῷ ἐν τέτοις ἐφείκοιτο Ἀρρηνδὸς ἅπαντα ἐκλεῖναι καὶ
 αὐτὸς ἐκείνοις προσεβόλῳ) τὸ ναυπηγὸν τῷ πολεμίων καταπολεμήσει.
 καίτοι πρὸς γὰρ ἄδελφον χαλκῶσαι πυροφόρον ὁ Πρόκλος, καὶ ἐκ τῶν τριῶν
 ἑαυτῷ ἀπεκωρύσσει κατένευε τῷ πολεμίων νῶν. τέτοις τῷ ἡλικιῶν ἀκτινῶν
 ἐπὶ σὸ ἀλφειῶν πῦρ ἐκείθεν ἐκκεραυνῶν καταφλέγον τὴν τῶν τῶν ἐκ-
 τῶν σμῆτον, καὶ τὰς νῆας αὐτῶν ὁ πάλαι τὸν Ἀρχιμήδην ἐποίησεν ὁ Αἰμ
 ἰστῶνσι, τῷ Ῥωμαίων τότε πολιορκηθέντων Συρακούσαι.

of *Persia*, a Prince of great Valour, standing in Need of Money to carry on his Wars, and defray his other Expenses; requested *Anastasius* to lend him what he stood in Need of at Present, which he thought he would have done immediately, as being in Confederacy with him. But *Anastasius* was advised not to grant it: which so moved the King of *Persia*, that forthwith he raised a vast Army, and came in Person against *Anastasius*, who was not Idle, but presently raised another, which was much greater than any he had before; which he divided into Four Parts, and committed it to the Government of Four Commanders, whose Names were *Ariovindus*, *Celer*, *Patricius* and *Hypatias*, Son to the Emperor. *Ariovindus* behaved himself so very cowardly, that the *Persians* soon made themselves Masters of his Camp, and forced him to retire. After which *Patricius*, and *Hypatias* joyning their Forces together, were also shamefully routed and most of their Army cut in Pieces. And there is no Doubt but that if the *Hunns* had not come out of *Scythia Asiatica* and *Persia*, which diverted *Caradas* from proceeding farther, he would have almost quite destroyed the Empire. So that *Caradas* being obliged to return and defend his own Country, *Cesar* the Fourth Captain, joyning with *Patricius*, behaved himself with more Caution, insomuch that at last, the *Hunns* being very troublesome, *Caradas* was necessitated to enter into a Truce with the *Romans* for Seven Years, after the War had continued Two Years. Which being expired, *Anastasius* built a City in *Mesopotamia*, which he called after his own Name *Anastasia*; which very much displeased the *Persians*. But being greatly oppressed by the *Hunns*, the Peace continued during the Life of *Anastasius*, with which he was well enough contented, because (to his great Dishonour) he had lost a great Number of Men in the Wars, and being infected with the *Eutychian* Heresy, he lived in great Trouble.

And as he was a Patron of this Heresy, so we cannot expect to find him a great Friend to the Church. He banished *Euphemius* Bishop of *Constantinople*, because he would not re-deliver to him that Letter which he had subscribed before his Coronation, wherein he was bound to attempt nothing against the Faith, and particularly against the Council of *Chalcedon*. He banished also *Macedonius* Successor to *Euphemius* for the same Reason, and strictly commanded that he should be destroyed in his (1) Banish-

(1) Evagr. l. 3. c. 3.

ANASTASIUS.

ment. *Glémens* Bishop of *Hieropolis* excited the Emperor against good Men, as much as he could, and especially against such as were Defenders of the Faith; as *Flavianus* Bishop of *Antioch*, and *Heliar* Bishop of *Jerusalem*. The People of *Antioch* had great Love and Respect for their Pastor, and therefore finding that a great Number of Monks were assembled at *Antioch*, to make him abjure the Council of *Chalcedon*, they set upon them with great Zeal, and slew most of them, the rest leaping into the River *Orontes*. For these things he was banished (1), as if he had been guilty of Sedition, and *Severus* an *Eutychian* placed in his Room. Against *Heliar* Bishop of *Rome*, 'twas objected, that he would not subscribe the Synodical Letter of *Severus*, and condemn the Council of *Chalcedon*, for which he was deprived and was succeeded by one *John* an *Eutychian* and Friend of *Severus's*, whom he afterwards forsook, and was imprisoned by *Anastasius* the Emperor's Captain: but when he was brought out of Prison again, he quite disappointed the Captain's Expectation, openly avouching the Four General Councils, and anathematizing the Followers of *Arrius*, *Macedonius*, *Nestorius* and *Eutyches*. In which he was very much assisted both by the People and Monks; so that the Captain was forced to fly, but *Severus* Bishop of *Antioch* set upon the Monks and slew 300 of them without Mercy. In this Desolation *Cosmas* Bishop of *Epiphania*, and *Severianus* Bishop of *Arethusa*, wrote a Book containing a Sentence of Deposition (2) of *Severus* Bishop of *Antioch*, which was delivered to him by *Aurelianus* a Deacon of *Epiphania*, being clad in Woman's Apparel. This very much offended the Emperor, and he ordered *Asiaticus* Governour of *Phœnicia* to eject them; but answer being made that it could not be done without Blood, he desisted. In *Africa* more than 900 were crowned with Martyrdome under his Reign.

At last the Emperor came to his deserved End, being killed by Thunder in the Year of *Gkrist* 518, and of the Translation of the Empire 188, having reigned 27 Years, and 3 Months.

Anno 491, *Felix* Pope of *Rome* died, and was succeeded by *Gelasius* an *African*, who was Pope 5 Years. He banished the *Manichees* and burnt their Books, and decreed that neither Lame nor Blind should be admitted Priests. He died *anno* 496, and was succeeded by *Anastasius* the Second, a *Roman*, who continued Pope 2 Years. He adhered so

(1) *Evagr. l. 3. c. 32* (2) *Evagr. l. 3. c. 34.*

much

much to the Heresie of *Acatius*, that he lost the Love of his Clergy. He died in the Year 497, his Guts issuing out, and was succeeded by *Symmachus* a *Sardinian*, who continued 15 Years and 8 Months. He decreed, that on every Sunday and Holy-day *Gloria in excelsis* should be sung. He died anno 514, and was succeeded by *Hormisdas* of *Campania*, who continued 10 Years.

Here I must stop a little, and deduce the Succession of the Bishops of *Jerusalem*, &c. from the time I left them in the former Book.

Macarius Bishop of *Jerusalem* was succeeded by *Maximus*, who was present at the Council of *Tyre* (1); but for his Simplicity received much Trouble. He was succeeded by *Cyrillus*, who was much hated by the *Arrians*. In the time of Famine he had a great Regard to Poor Indigent People (2), and sold the precious Vessels and Garments of the Church for their Support. He was succeeded by *Johannes Nepos*, and he by *Polythronius*, and he by *Juvenalis*, who is that famous Author, whom the *Roman Church* citeth for the Fable of the Assumption of the *Virgin Mary*. Then followed *Anastasius* and *Martyrius*, whom some are pleased to leave out of the Catalogue.

After *Eustathius*, *Eulalius*, *Euphronius*, *Placitus*, *Leonitus* and *Eudoxius*, who were *Arrians*, were Bps. of *Antioch*. After whom *Meletius* was made Bp. by the *Arrians*, who being a Man of good Learning, they thought he would have always espoused their Cause; but he acted otherwise, and professed the true Faith. He was banished (3) in the Days of *Constantius*, and *Euzoius* an *Arrian* Placed in his Room. He was restored by *Julian*, and banished again in the Reign of *Valens*. He was succeeded by *Paulinus*, but the People would not admit him for their Bishop, and therefore *Flavianus* was put up, who was a worthy Man, and was that Person, who associated *John Chrysostome* to be his Fellow-Labourer in *Antiochia*, and mitigated the Wrath of *Theodosius* conceived against the City of *Antioch*, for mis-using the Image of his Wife *Placilla*. Next came *Porphyrius*, who consented to the Deposition of *John Chrysostome*, and is mentioned with little Reverence by any, unless by *Theodoret* (4), who possibly doth not examine him narrowly, but letteth him pass, for the Dignity of his Place, with a Note of Commendation. Next came *Alexander*, an Eloquent and Peaceable Man. He was succeeded by *Theodotus*, who continued Four Years, and was succeeded by

(1) *Ruffin. l. 1. c. 17.* (2) *Soz. l. 5. c. 25.* (3) *Soz. l. 2. c. 44.*

(4) *l. 5. c. 35.*

ANASTASIUS.

Joannes Grammaticus, who ruled 18 Years, and was succeeded by *Domnus*, a Man of great Inconstancy, and was deposed by the Council of *Ephesus*. After whom came *Maximus*, then *Martyrius*, and after him *Petrus Gnaphheus*, who deserves to be reckoned among the Hereticks, and was Twice banished, and at last excommunicated, and succeeded by *Stephanus*, whose Successor was *Calandion*, though *Petrus Gnaphheus* was at length restored, for subscribing the Henotick Letters of *Zeno*, which contained a Sum of the True Faith, an Approbation of Godly Councils, and a Protestation of Unity with Godly Bishops, *ἑνωτικῆς*, in the Greek Tongue, signifying *Unitive* or *Conjunctive*.

Alexander Bishop of *Alexandria* was succeeded by *Athanasius*, a most Worthy and Learned Man, who was followed by *Peter*, who was banished, and *Lucius* an *Arrian* placed in his Room by *Valens* the Emperour. Then came *Timotheus*, who was succeeded by *Theophilus*, who was both Reprovable in his Life, and Inconstant in his Faith. His Nephew *Cyrillus*, by his Brother's Side, succeeded him, and governed 30 Years, and was a Man Learned, Zealous and Active, and an Adversary to *Nestorius* and other Hereticks. *Dioscorus* followed, though others leave him out, as being an Heretick, and reckon *Proterius* next, as being of the True Faith. *Timotheus Salophaciolus* was Bishop next, 23 Years and Six Months, in the Days of *Zeno* and *Basiliscus*, though *Basiliscus* advanced another *Timotheus*, firnamed *Ælurus*, who was deposed by *Zeno*, and *Salophaciolus* restored. He was succeeded by *Joannes Tabennesiora*, who was hated by *Zeno*, as being guilty of Perjury.

Alexander was Bishop of *Constantinople* in the Days of *Constantine*. After whom came, 1. *Paulus*. 2. *Nectarius*. 3. *John Chrysostome*. 4. *Arzatius*. 5. *Atticus*. 6. *Sisinnius*, who governed Two Years. 7. *Nestorius* the Heretick. 8. *Maximianus*, who continued Three Years and Five Months. 9. *Proclus*, who was Bishop Twelve Years. 10. *Flavianus*. 11. *Anatolius*, who governed Eight Years. 12. *Gennadius*, 13 Years. 13. *Acatius*, 17 Years. 14. *Pharvitas*, alias *Flarvitas*, scarce Four Months. 15. *Euphemius*. The rest I must refer to the 6th Century.

Anno 494, a Council was held at *Rome* of 70 Bishops, where the Four General Councils were received. At the same Place also the Year following, to absolve *Misenus* the Pope's Legat from Excommunication. Anno 497 at *Ravenna*. Anno 499 at *Rome*, to take away the Tumults at the Assemblies of Popes, as likewise the Year following of

115 Bi-

115 Bishops to confirm the Election of *Symmachus*, and the next Year also upon the same Matter. And the Three Years after too, were Three Councils at Rome upon divers Matters pertaining to *Symmachus*. Anno 504, also a Council was held at *Byzacenum* in *Africa*, about placing Bishops in the Churches void by the Persecution. Anno 506, at *Agatha* or *Agde* in *Gaul*, where 'twas decreed, that People should not depart the Church 'till Service were done. Anno 507, at *Epaunum* in the Confines of *Burgundy*, where for Three Days Processions in Ascension-Week were appointed to be kept. Anno 572, was a Conventicle at *Sidon* of *Eutychians* against *Nestorius* and the Council of *Chalcedon*. Anno 514, at *Rhemes* about Discipline. Anno 516, at *Old Epire* against the *Eutychians*, and at *Tarracon*, the Metropolis of *Catalonia*, and the Year after at *Constantinople* and *Jerusalem*, to confirm the 4 General Councils, as likewise at *Tyre* and *Rome*.

Famous Men in the time of *Anastasius*, were *Gelasius* the Pope, *Bennet* the Monk, *Jo. Silentarius* a Monk, so given to divine Contemplation that he was never heard to speak, *Boethius* the Philosopher, *Epiphanius*, who translated *Socrates*, *Sozomen* and *Theodoret* into *Latine*, by which *Cassiodorus* composed the Tripartite History, *Cassiodorus* Abbot of *Ravenna*, who besides divers other Works, wrote a Chronology, and the said Tripartite History, *Candidus Isaurus*, who wrote the Story of *Zeno's* time, *Coluthus* the Poet, *Malchus* the Historian, who wrote the Story from *Constantine* to *Anastasius*, *Hesychius*, who wrote a Chronicle from *Belus* to *Anastasius*, and was Author of the Lexicon, *Helpidius* Physician to *Theodorick* King of the *Goths*, *Eustathius* the Greek Historian, who wrote the Story from *Arcadius* to *Anastasius*, and *Vossius* out of *Suidas* saith he wrote a Compendium from *Aeneas* to *Anastasius* in 9 Books, *Faustus Gallus* the Poët, and *Proclus* the Mathematician.

The only Hereticks which sprung up now were the *Acephali* (1), so called because they had neither Bishop nor Priest, and were Branches of the *Eutychian* Heresy. They rejected the Council of *Chalcedon*, denied the Two Natures of *Christ*, and despised all Congregations and the Sacraments. Their Founder was *Severus*, who became Bp. of *Antioch*, Anno 513 (2). After whom they were called *Theodosiani*, of *Theodosius* Bp. of *Alexandria*, Anno 535.

(1) Niceph. l. 18. c. 45. & l. 7. c. 7, 8. (2) Evagr. l. 3.

J U S T I N,

A.D. DXVIII.

AFTER *Anastasius* (1) *Justinus* *Caesopates* was advanced to the Empire, a Person who was of mean Extract, and from his Infancy had been bred up in keeping of Beasts. But at the Age of 17, he went to the Wars, where he proved of so great Courage, that in a short time his Name was cried up, and was first made a Captain, and afterwards an Earl, and so by Degrees he arrived to this high Honour.

Being established in the Empire, he shewed himself immediately to be a good Christian, and endeavoured the most probable ways to root out the *Arrian* Heresy, which had spread it self now all over the World, in which he was much encouraged by Pope *Hormisdas*, who sent *Germanus*, Bishop of *Capra*, on purpose to confer with him about Matters relating to the Faith. Upon which *Justin* sent his Decrees throughout the Empire, ordaining that no Man should be made a Bishop or Priest that should embrace this Heresy. At which juncture of time, *Thrasimund* King of the *Vandals* died, being an *Arrian*; and his Son *Eldericus*, whom he had by the Emperor *Valentinian's* Daughter, succeeded him, who proved of a contrary Opinion to his Father, and recalled from Exile all the Catholick Bishops who had been banished, and made it his Business to reform the Church. However *Theodoricus*, King of *Italy*, stood stiff to his *Arrian* Principles, and gave out that he would proceed with the utmost Cruelty against the Catholicks, if the Emperor did not forthwith revoke his Decrees. But first of all he constrained Pope *John*, who succeeded *Hormisdas*, to go to *Constantinople*, and with him *Theodorus* and *Agapetus* to treat with the Emperor, that he would restore the *Arrian* Bishops, who had been deposed, otherwise he would act with the greatest Rigour and Cruelty against such as were of the true Faith.

Pope *John* being arrived at *Constantinople* was received very kindly by the Emperor; and after the usual Ceremonies, the Pope with Tears besought the Emperor, that though his Suit was unjust, yet to prevent the Mischiefs which would otherwise ensue, he would be pleased to permit the *Arrian* Bishops to be restored. The Emperor granted his Request, and his Desires were forthwith put

(1) *Evagr.* l. 4. *Niceph.* l. 17. *Zon.* l. 3. *Anon.* l. 2. *Paul. Diac.* l. 16. *Blut.* l. 3. d. 1.

JUSTIN.

in Execution. However whilst he remained at *Constantinople*, *Theodoricus* caused *Symmachus* and *Boetius Severinus* to be slain, who had been Consuls, and were sound *Christians*, and of great Learning. And not stopping here, as soon as Pope *John* and the other Ambassadors returned, he caused them to be apprehended and cast into Prison, where they all died of Hunger; because he suspected them for being so very splendidly entertained by the Emperor. But within 19 Days after he died suddenly; leaving his Nephew called *Athalaricus* for his Heir; though his Mother, by reason of his Minority, took the Government upon her.

Justin was much grieved at what had happened, but being under a Necessity for Money, and the *Persians* making War upon him, he could not redress these Grievances. However he had good Success, considering the small time of his Life, by means of his Generals, *Scita* and *Belisarius*, the latter whereof proved afterwards to be One of the best Captains in the Word. At length being old he made *Justinian* his Nephew to be his *Cesar*, and ordaining him his Successor, died in the Year of *Christ* 527, and of the Translation of the Empire 197, after a Reign of 9 Years, and 26 Days.

Anno 524, *John* the II. a *Tuscan* and Cardinal Priest succeeded *Hormisdas* in the Papacy, and continued 3 Years, and was succeeded anno 526, by *Felix* the IVth of *Benevent*, and a Cardinal Priest also, who governed 4 Years. He Instituted extream Unction, built the Church of *Cosmus* and *Damian*, and re-edified the Church of *St. Saturnine*.

Anno 520, a Council was held at *Jerusalem* against the *Eutychians*. Anno 524, at *Illergetum*, *Ilerda* or *Lerida* in *Catalonia*, at *Valentia* in *Spain*, and at *Arles* about Discipline.

Famous Men in the time of *Justin*, were *Joannes Cappadox* Bishop of *Constantinople*; *Dionysius* the Less, Author of the *Common-Era* or *Accompt* of *Christians*; *Macrinus* the Philosopher, Scholar to *Proctus*; *Corippus* the *African*, who wrote an Historical Poem, in 5 Books, in praise of *Justin*, and *Nonnus* the Poet.

JUSTINIAN.

JUSTIN being dead, *Justinian* (1) being 44 Years of Age, was received, without any Opposition, as Emperor. He was a Prince of great Power, and for his good

A. D.
DXXVII.

(1) Evagr. l. 4. Niceph. l. 17. Procop. l. 1. Anon. l. 1. Zon. l. 3. Paul. Diac. l. 17, 18.

Govern-

JUSTINIAN

Government may be compared with any of his Predecessors. There were many and considerable Wars which happened in his Time, the First whereof was against the *Persians*, who had broken and violated the Peace, invaded the Bounds of the *Roman Empire*, and seized upon divers Countries and Provinces thereof, insomuch that for the Space of 50 Years before the Reign of *Justinian*, the Imperialists had always the Disadvantage, in whatsoever Conclusions of Peace were made with the *Persians*. Upon which Consideration, *Justinian*, as soon as he was Emperor, sent *Belisarius* into the *Persian Frontiers*, with Directions to build the strongest and most impregnable Castle he could devise, in a certain City on the Borders of *Persia*, which *Belisarius* without Delay put in Execution. When *Cavadas* King of *Persia* was informed of this, he was highly offended, and immediately sent Captains and Men of War, to demand the Reasons of this Proceeding, and ordered them to pull down what had been built, if *Belisarius* would not desist from what he had begun.

When they came to *Belisarius* divers Words passed between them in Reference to what had been attempted; but the Builders being not able to make Opposition against the *Persians*, the Emperor sent Two Captains who were Brothers, with some Companies of Soldiers to hinder the *Persians* in their Designs. Upon which a set Battle ensued, in which the *Persians*, being more in Number, came off Conquerors, and levelled the Building with the Ground. When *Justinian* was informed hereof, he presently made *Belisarius* General of all his Forces in the East, who, as became a Wise and Valiant Captain, with all Expedition, raised a great Army; and joyning with him another Captain called *Hermogenes*, he went towards the City of *Duras*, in *Mesopotamia*, which was then the Frontier of the *Persians*, and the War began with great Briskness on both Sides. But *Justinian* endeavouring to recover some other Provinces, which had been lost, sent an Ambassador called *Rufinus* to *Cavadas*, to treat of Peace, if it might be obtained upon Honourable Terms.

The Ambassador being arrived, and some Motions being made for a Peace, News was brought that the *Persian Army* was coming in order of Battle, under Command of a great Man called *Perozas*: which when *Belisarius* understood, he set his Troops in Order, and after Two or Three Days had passed in this Manner, a Cruel and Bloody Battle at last began, in which the *Romans* in the

Right

Right Wing had the worst, and the better in the Left; but at length came off with a compleat Victory. JUSTINIAN

This Victory being obtained, *Belisarius* within few Days after recovered some Places in *Mesopotamia*, and divers smart Skirmishes past between them. In *Armenia* the Imperialists were also Victorious, and most Part which was lost was recovered by the Management of *Sittas* and *Dorotheus*. Whilst these Things passed, *Rufinus* the Embassador was at last conducted to *Cavadas's* Court, and endeavoured a Peace, which *Cavadas* obstinately refused, and resolved to prosecute the War afresh; for which End he made *Elzaretha* General of his Army, with whom *Belisarius* and *Sittas*, after some Encounters, came to a Battle, which was the greatest of all that happened in these Wars.

It was fought, though much against the Will of *Belisarius*, near the River *Euphrates*; for he knew the Enemy had the Advantage. However his Soldiers being resolved to engage, he accordingly marshalled them in due Order. The Fight began with such Fury and Obstinacy on both Sides, that for the greatest Part of the Day it was Doubtful which should have the better; until the Imperialists being unable to hold out any longer, by Reason they had fasted from Morning to Night, (it being then Easter-Even) were obliged at last to give some Ground, which the *Persians* perceiving, pushed on so violently, that the *Romans* began to make a real Retreat. *Belisarius* was much concerned at his Misfortune, and could not by any Means stay them, till alighting from his Horse, he posted himself in a Squadron of Footmen, and encouraged them so with his Presence, that they all unanimously resolved to renew the Fight, and to dye like Men of Courage rather than lose the Field. *Elzaretha* perceiving this returned with great Fury, and thought easily to have vanquished this Squadron and to have cut it off, but he was greatly mistaken: for it stood firm, and fought so valiantly, that the *Persians* were compelled at last to leave it, and betake themselves to their Camp. *Belisarius* after this in very good Order withdrew himself to a little Island, which the River *Euphrates* maketh in that Place, whither the greatest Part of his Soldiers were already retired: where the next Day he rallied his Men, and put them in Order for Battle again. But the *Persians* thinking themselves Victorious minded only the Spoil of the Field. Afterwards *Elzaretha* removed his Camp to another Quarter; and when *Cavadas* understood what Numbers he had lost in the Battle, he did

B b not

JUSTINIAN

not think it Prudence to brag much of the Victory, and therefore he was cautious afterwards of engaging again with so experienced a General as *Belisarius*. But at length dying, his Son *Cosroes* succeeded him with whom, after many Embassies and Treaties, a Peace was concluded: and *Belisarius* had by this means an Opportunity given him of recovering other Countries which had been lost. Having obtained great Honour and Renown by these Achievements, he was sent for by the Emperor *Justinian* to *Constantinople*, and *Sittas* was left by him as General in these Parts, where, when he arrived, he was received in Triumph with great Solemnity.

But a little while after this, there happened so great a Tumult in the City of *Constantinople*, as had like to have been the utter Ruin of the Emperor. For springing from the Factions of the Common-People, it came to that Height, that *Japatus* and *Pompey*, being the chief Men of the City, and very near related to *Anastasius*, being his own Sister's Sons, and being greatly favoured by the People, rebelled against *Justinian*, and *Japatus* took the Name of Emperor. But in the End, *Japatus* was taken and slain, and *Justinian's* Troops remained Victorious; and all Troubles being soon after appeased, *Justinian* enjoyed more Peace than ever he had done before: though this continued no long time, the Wars of *Africa* breaking out some time after, which arose from a Dissension between *Genfericus's* Nephews, the First King of the *Vandals* which reigned in *Africa*. For *Yldericus*, one of his Nephews, succeeding in the Kingdom, fell into Contention with *Gilimer*, who was also Nephew to *Genfericus*, and pretended to have as good a Title as the former. And though *Yldericus* had the better Title, yet he grew so negligent, that *Gilimer*, who was a Man of Courage and Prudence, managed the Matter so well, that he took him Prisoner, and made himself King and Lord of *Africa*, on Pretence that the other was incapable of Government. With which *Justinian* was much displeased, being before in Friendship with *Yldericus*; and therefore by his Embassadors he required *Gilimer* to restore the Kingdom to *Yldericus*, which when he refused, he resolved to rig out a mighty Navy, which accordingly he did, and employed *Belisarius* in this Service, who embarking, with many noble Captains, in a Sail of 500 Ships, and 84 Gallies, began his Voyage towards *Africa*. And he had so good Fortune, that divers were in Arms there in behalf of *Yldericus* before his Arrival, which was a great Encouragement to him in his Undertaking.

Gili-

Gili-
lingu
of Ki
Carth
again
was sl
in the
ed. B
so mu
Imper
Victor
The
Cartha
Vandal
Churc
came c
expect
of the
much
Justin
Battle,
Cartha
others,
come
Cartha
with hi
of his l
and aft
Quant
to the S
The
John in
time aft
tains an
Papua, v
fi, who
that it v
one *Ph*
that he
turned
Towns,
who w
their fo
Being
to take t
into Ma

Gilimer hearing of this, was in a Consternation, and relinquishing that City wherein he had first taken the Title of King upon him, sent Word to his Brother *Amata* at *Carthage* to kill *Uldericus*, and with his whole Force go against *Belisarius*. But *Amata* engaging with *Belisarius* was slain in the first Onset; upon which *Gilimer* charging in the Rear, the Imperialists had like to have been vanquished. But the bad Success *Amata* had met with gave *Gilimer* so much Discouragement, and withal so animated the Imperialists, that *Belisarius* came off with a compleat Victory.

The next Day *Belisarius* marched directly to the City of *Carthage*, and entered it without any Opposition. The *Vandals* which were here, withdrew to the Temples and Churches; but *Belisarius* promising them their Lives, they came out, and received all the Civility which could be expected from an Enemy. After he had taken Possession of the City, he ordered the Walls thereof, which were much decayed, to be repaired, and sent Information to *Justinian* of what had passed. *Gilimer* escaping from the Battle, in certain Fields of *Getulia*, 4 Days March from *Carthage*, gathered together his scattered Troops, levied others, and sent into *Sardinia* for his Brother *Zaxon* to come and help him; and afterwards marched towards *Carthage* to give Battle again to *Belisarius*, who came up with him, and overthrew him, making a great Slaughter of his Men, amongst whom was *Zaxon*, *Gilimer's* Brother: and afterwards he took the Camp, where he found a vast Quantity of Gold, Silver, Money and Jewels, and put all to the Sword who were able to bear Arms.

The Day after *Belisarius* sent an excellent Captain called *John* in pursuit of *Gilimer*, and followed himself in a short time after. *Gilimer* retired into certain inaccessible Mountains and Rocks in the Province of *Numidia*, called *Papua*, which were inhabited by a People called the *Maurusi*, who were great Friends to the *Vandals*. *Belisarius* finding that it was impossible very soon to take these Rocks, left one *Pharas* with sufficient Force to encompass *Gilimer*, that he might not by any means escape; and himself returned directly to *Carthage*, and in his way took several Towns, and received great Honours from the People, who were extreemly glad that they had been freed from their former Oppressions and Burdens.

Being come to *Carthage*, he dispatched away a Captain to take the Isle of *Sardinia*, and took care also to send others into *Mauritania*, and other places where they had great

JUSTINIAN

Success, the *Vandals* in most places being very ill beloved. So that in little more than Four Months, *Belisarius* reconquered all *Africa*, after it had been lost Fourscore and Sixteen Years. *Pharas* acted the part of a prudent Commander so happily, that *Gilimer* was quickly forced to surrender himself, and being brought to *Carthage*, was entertained very honourably by *Belisarius*; who having performed such noble Actions at length came to *Constantinople*, bringing his Prisoner along with him, and had the Honour of a Glorious Triumph.

But 'twas not long e're *Justinian* again gave him the Charge of the Wars, and Conquest of *Italy* and *Sicily* against the *Goths*, *Theodatus*, who was then Lord thereof, having obtained the Kingdom from *Amalasunta*, Mother to *Athalaricus*, who was Successor to *Theodoricus*; though 'twas upon Condition that her self should have the whole Authority, notwithstanding he had the Title of King. But when this had been given him, he proved so ungrateful, that he assumed all to himself: which when *Justinian* was informed of, he was much displeased, and in Favour of *Amalasunta* made open War against *Theodatus*, and made *Belisarius* his General: who presently took *Catania* in *Sicily*, and within a few Days after marched towards *Saragossa*, and with the like Fortune entered and took the same, and did the like by many other Cities and Towns. Insomuch that *Theodatus*, greatly fearing he should be quite ruined if he did not submit, came to Terms of Agreement: whereby he renounced his Right to *Sicily*, and agreed, That in all Decrees and Proclamations *Justinian* should be first named, and that every Year in token of Subjection he would send him a Golden Crown. But when *Justinian* understood these Terms, he rejected them, and immediately had others offered which were more honourable and advantageous. For by them the whole Kingdom of *Italy* was given to *Justinian*. But whilst this passed, *Theodatus's* Forces obtained a great Victory over the Imperialists in *Slavonia*, wherein *Mundus* and his Son *Mauritius*, *Justinian's* Generals in those Parts, were slain: which raised so much Courage in him, that he refused to stand to his Promise, and withal apprehended *Justinian's* Embassadors, for some ill Words as he pretended which had been uttered by them.

Justinian was much concerned at this; but losing no time he sent into *Slavonia* a valiant Captain called *Constantius*, to serve instead of *Mundus* and *Mauritius*, who recovered a great deal of what had been lost, and renewed the War

in

in that Part. And for the Affairs of *Italy*, he commanded *Belisarius* to enter it with the greatest Power he could. Who, with his usual Courage and Expedition, left such Garrisons as he thought proper in the Fortresses and Strong-Holds of *Sicily*, and coming into *Italy*, he seized on the Places and Towns near the Sea-side, and so conquered all the Coast to the City of *Naples*; wherein *Theodatus* had put a strong Garrison, which nevertheless was soon taken; and a great part of the besieged put to the Sword. The *Goths* were strangely terrified at this, and not relying any longer upon *Theodatus*, they chose a wife and valiant Commander for their King named *Vitiges*, by whose Order *Theodatus* was soon after slain: However *Belisarius* was nothing dismayed, but from *Naples* he marched directly to *Rome*, where he was received with much Honour and Respect.

Vitiges in the mean time left nothing undone that might increase his Power against *Belisarius*. In the first place he concluded upon a Peace with the King of *France*, and gave him those Lands which *Theodericus* held in *France*, to the end he might make him his Friend; and from *Germany* also and others Parts he obtained all the Aid and Assistance he could. And in short, he used such means, that in *Ravenna* and the parts adjoining he raised One Hundred and Fifty Thousand Men, of Foot and Horse, all which were good Soldiers, and most of them well armed.

With this Army he marched towards *Rome* where *Belisarius* was; but not in a Capacity to receive so great an Army. Which made King *Vitiges* grow so proud, that he nothing doubted of Victory, and not only took care that *Belisarius* should not fly and abandon *Italy*, but would often ask whether he were fled or no, and seemed very glad when 'twas told him that he had fortified himself in *Rome*, and expected his Coming. But *Belisarius* was quite another Person than *Vitiges* supposed, being resolved rather to die than abandon what he had gotten. Yet seeing that his small Number was not able to stand a Fight with so great an Army, he sent to *Blessus* and *Constantius*, which were Two Captains he had sent into the Marches of *Ravenna*, presently to return to *Rome*, which he told them he had fortified, and was resolved to defend. However *Vitiges* held on directly towards *Rome*, thinking it could not hold out long.

Belisarius, it seems, had caused Two very strong Towers to be built, at a Bridge over the River *Tyber*, about a Mile from *Rome*, where *Vitiges* was to pass; wherein he placed a very strong Guard to entertain the Enemy: but when

Vi-

JUSTINIAN

Vitiges came with his Army One Night, those who guarded the Bridge were in so great a Fear, that without any Fight they presently gave up the place, and the same Night *Vitiges* began to pass over a great part of his Army. The next Morning *Belisarius*, not suspecting any thing of this which had happened, sallied out of *Rome* with a Thousand choice Horse, and coming towards the Bridge, where he intended to pitch upon a secure place for defending the Passage, he met with *Vitiges's* Men, who had past the River; with which he was so amazed, that he immediately charged them very indiscreetly, and with so great Rage and Fury, that a cruel Fight ensued; insomuch that *Vitiges's* Vant-Guard was forced to retire to the Battalion wherein himself was, whence he charged with so great a Troop of *Goths*, that *Belisarius's* Company was held for lost, but in this Danger he did Wonders, killing and wounding many of his Enemies, and all Authors affirm, that he performed the part of a courageous, though not a discreet General. For he hazarded himself so much, that he was reckoned for dead, and 'twas so reported at *Rome* by some of his Men, who fled. Being in this Distress, and unable to maintain the Fight any longer, his Soldiers began to retire, and he followed, after a 1000 *Goths* had been slain. Divers of *Vitiges's* Horsemen pursued him to the very Gates of *Rome*, which were shut; and those who had the Guard thereof would not open them, for Fear the Enemy should break in. The Noise was so great that *Belisarius* could not be known by his Voice; so that he was forced to make head again against the Enemy, which he did with so much Vigour, that in the Night the Enemy retired towards their Camp, believing that great Troops had sallied out of the City, by reason *Belisarius* plied them with so much Briskness. *Belisarius* having obtained this Opportunity of escaping, was in some time known by his Voice, and admitted into the City, and though he had received a great many Blows, yet none touched his Skin, which seemed a Wonder to all.

The next Day *Vitiges* returned, and laid Siege to the City, investing it with Six Camps. 'Twould be too long to enumerate the particulars of it; and therefore it may suffice only to note, that it was One of the most terrible and bloody Sieges that ever was, continuing One whole Year and Nine Days, the first Seven Months whereof *Vitiges* and his *Goths* never ceased to assault and batter the City, where they did and received much hurt. And *Belisarius* and his Men never suffered the Enemy to rest; so that

Book

that in
were f

The

Belisarius

with S

witho

very g

manag

Vitiges

with h

becaus

some,

might

immed

Captai

make c

had sen

other S

would

ingly:

Belisarius

that w

turn to

Belisa

went to

Ravenna

here, b

inforced

ses, who

Belisarius

sieged in

ed *Vitig**Gallia Ci*

varre, an

some Co

with the

with a R

try, whil

fought w

compelle

closely b

offered to

thelefs w

the City

his Hand

his Obed

that in Skirmishes and Sallies above 40000 of the *Goths* were slain.

The Emperor *Justinian* was so careful in providing for *Belisarius* in this Siege, that he constantly supplied him with Soldiers and Provision, which could not be brought without considerable Danger. But yet the Famine was so very great, that they suffered much Misery. But *Belisarius* managed it with so much Cunning and Discretion, that *Vitiges* being tired and wearied out, concluded a Truce with him for Three Months; but it lasted not so long, because *Vitiges*, through the Advice and Instigation of some, desired to have Admission into the City, that he might have a Sight thereof; upon which the Siege was immediately renewed. And *Belisarius* sent to a certain Captain called *John*, who was Marshal of his Army, to make cruel Wars in the Marches of *Ravenna*, whither he had sent him, with above Two Thousand Horse, and other Soldiers before the Truce, presuming that *Vitiges* would upon this raise the Siege; which he did accordingly: but in his Retreat he was so furiously charged by *Belisarius*, that a great many of his Men were slain. So that with Shame and Dishonour *Vitiges* was forced to return to his Country of *Ravenna*, where *John* was.

Belisarius lost no time, but levying what Forces he could, went to *Naples* and fortified that City, and from thence to *Ravenna*, and the Wars were thereupon renewed, not only here, but in several other parts of *Italy*. He was also reinforced by another Captain sent by *Justinian* called *Narses*, who came afterwards to be a most renowned General. *Belisarius* being joyned by him, relieved *John*, who was besieged in *Arimino*; and with some Loss of Men constrained *Vitiges* to raise his Siege. Before and after which in *Gallia Cisalpina*, now called *Lombardy*, *Milan*, *Bergamo*, *Navarre*, and other Cities took part with *Belisarius*, who sent some Commanders hither, who had divers Conflicts as well with the *Goths*, as with *Theodoricus* King of *France*, who came with a Resolution to have made himself Lord of the Country, while they were busied in these Wars. *Belisarius* at last fought with *Vitiges*, and had the better; and *Vitiges* being compelled to fly into the City of *Ravenna*, was there so closely besieged, that he came to Terms of Peace, and offered to make *Belisarius* King of *Italy*, which he nevertheless would not hearken to, but continuing the Siege, the City was soon after taken, and *Vitiges* delivered into his Hands, with whom in a manner all *Italy* came under his Obedience.

The

JUSTINIAN

The Posture of Affairs in *Italy* being thus, *Belisarius* by *Justinian's* Order was obliged to return, it being his Design to imploy him in the *Persian Wars*, though afterwards there followed great Alterations and Combustions in *Italy*. For although *John*, *Besa* and *Vitalis* (who were excellent Captains) were left to command in his room, yet there was no Comparison between them and him. *Belisarius* carried with him King *Vitiges*, with his Queen, and many of the most principal Men of the *Goths*, Prisoners to *Constantinople*, where he was received with great Honour and Content; and he was so beloved and esteemed, that all Men, as well Inhabitants as Strangers went to see him, whom they counted the Wonder of the World. He was of a most pleasing Countenance, tall Stature, excellent Constitution, noble Condition, and was withal mild, courteous, and endued with many other rare and heroical Vertues.

Within some few Days after *Belisarius* was gone out of *Italy*, some Cities rebelled, and chose *Ydibaldus* for their King, who was a person of Valour, and of great Authority among the *Goths*, and gained the Affections of the People, by reason of the vast Extortions, which were made by the Emperor's Captains. He levied an Army, and engaging with *Vitalis*, overthrew him, which brought a great Terror upon the Imperialists. But One of his Guard slew him, after he had reigned something more than a Year, because he had put to Death a Nephew of *Vitiges*. *Araricus* (whom some call *Ararius*) was elected in his room, who was also slain within Five Months. After which *Totila* was chosen, who was a great Enemy to the *Romans*, and brought much Mischief upon the Empire.

Cosroes, King of *Persia*, making War upon the *Romans*, entered so far into the Bowels of the Empire, and did so much Damage, that *Justinian* was forced to send *Belisarius* against him; the other Generals which he had sent before being either slain, or overthrown. *Belisarius*, as soon as he arrived, revived the Imperialists, and soon recovered a great part of what had been lost. But though the Affairs of the East proceeded so well, yet those of the West grew worse: For *Totila* being, as was said, made King, carried on the Wars with so much Courage and good Order, that divers of the Emperor's Captains were vanquished and slain, whereby the *Goths* obtained much Reputation. *Justinian* perceiving this, and having more regard for *Italy* than any other part, commanded *Belisarius* to leave the Affairs of the East in as good a Condition as he could,

and r
imme
much
Men,
Force
Condi
things
harm t
small
who w
ever p
fortify
who se
self to
by rea
Siege.

Belisarius
passed
found
he reso
it by th
with hi
by Lan
arrived
sufficien
great M
with M
notwith
Two C
of the l
of the M
Soldiers
Guard v
Rome ha
tain Ac
and Fan
held the
expresly
keep the
which B
Exploit
which la
and forc
by them
hereof,
Wife, w

and return to *Constantinople*. *Justinian* upon his Arrival immediately sent him into *Italy*; whither he went with so much haste, that he could not lead with him above 50000 Men, it being thought that he should have found more Force there, and 'twas also told him, that the Emperor's Condition was not so low, as it really was. Finding all things contrary to his Expectation, his Coming did more harm than good; because the Enemy seeing his Forces so small were the more encouraged, whilst the Imperialists who were there before were as much disheartened. However putting himself into *Ravenna*, he took such order in fortifying and defending it, as very much Incensed *Totila*, who sending Captains and Soldiers to *Ravenna*, went himself to *Rome*, which he thought to take in a short Space, by reason it was in a very bad Condition to endure a Siege.

Belisarius was sorry at this; and without any Delay, he passed into *Dalmatia*, and thence to *Durasto*, where he found Captain *John*, who had a considerable Army. Here he resolved to go to *Rome* by Sea, and put himself into it by the River *Tyber*, and that *John* should cross the Sea with his Army, and coming into *Calabria*, should march by Land to relieve him. *Belisarius* accordingly sailed, and arrived at *Porto* in the Mouth of *Tyber*; and having not a sufficient Power to march by Land, he speedily rigged a great Number of Barks and Frigats, which he freighted with Men and Munition, and so passed up the River. And notwithstanding *Totila* endeavoured to hinder his Passage, by Two Chains which he had drawn in the narrowest Part of the River, and by a Bridge and Two Castles at the End of the Bridge, which were guarded by a great Number of Soldiers, yet *Belisarius* kept his Course, and charged the Guard with such Fury, that they were soon scattered, and *Rome* had been presently relieved had it not been for a certain Accident which fell out. *Belisarius* had left his Wife and Family in the Port aforesaid, with a Garrison which held the Fort, and a good Captain called *Isaaz*, whom he expressly forbid to sally out, ordering him diligently to keep the Fortress. But when *Isaaz* heard of the Victory which *Belisarius* had obtained, that he might do some such Exploit himself, he sallied out and charged *Totila's* Soldiers which lay against him: and though at first he disordered and forced them to retire, yet at last he was overthrown by them and taken Prisoner. *Belisarius* was soon informed hereof, as also that the Town was taken, and that his Wife, whom he loved exceedingly, was in the Enemies Hands.

JUSTINIAN

Hands. At which he was so much grieved, that he immediately failed down the River, with a Resolution either to die, or set his Wife at Liberty. But when he was come to the Port, he found the quite contrary, and that the Captain was only lost; which enraged him more than before, upon this Consideration only, that he should be so strangely deceived, and fell into a Fever, from which he very hardly recovered; all which time *Rome* was so closely besieged by *Totila*, that an infinite Number died within, and every one was forced to eat Dogs, Cats, &c. and at last the City surrendered; upon which *Totila* sent his Ambassadors to *Justinian* offering to be his Servant and good Friend, and to preserve the City, if he would grant him Peace; otherwise he threatened to raze it, and make the most cruel War he could. But *Justinian* returned an Answer, that his General *Belisarius* was in *Italy*, to whom he referred all Matters: at which *Totila* was so enraged, that he laid the best part of *Rome* in Ashes, and forced the Inhabitants to abandon it; after which he marched against *John*, who shewed himself so much a Coward, that he would not joyn with him, but put himself into *Otranto*, the farthest part of all *Calabria*; whereby *Totila*, without any Resistance, took all *Calabria*, *Abruzzo* and *Lucania*, which till then held for the Emperor.

In the mean time *Belisarius* recovered his Health, and entred upon a Resolution, to repair, re-edify and defend *Rome*. Wherefore first sending his Wife to *Constantinople*, he immediately went to *Rome*, and with all Expedition caused Trenches to be digged, Ramparts to be made where the Walls were thrown down, and all the Victuals, which could be got, to be brought, and so made a City of that which lay waste; and in this Undertaking divers of the Citizens, for the Love of their Country, joyned with him. As soon as *Totila* heard of this, he returned and laid Siege again to *Rome*; but *Belisarius* defended it so well, that he was quickly forced to raise it. In the mean time Captain *John* in *Calabria* and *Apulia* gathered the Citizens of *Rome* together, and sent them home again; and *Belisarius*, having well fortified the City, joyned with *John*, and went in pursuit of *Totila*, whereby many things of moment fell out, too tedious to be recited here. But the King of *Persia* making Wars again in the East, *Justinian* concluded to send for *Belisarius*, though he went not, because a Peace was concluded between them. However he returned to *Constantinople*, where he lived many Years in Quietness, till the *Hunus* came out of *Thrace* and robbed and spoiled

all

Boo

all the
and h
to ret
Bel
return
chery
was b
passed
he let
turne
was se
himse
Capt
excell
and To
march
whom
great
Instru
Goths
ginnin
and ma
Narjes
and be
a most
Italy
made h
ney for
those in
Justin
high p
first En
he resol
and hav
pire for
Gregori
Codex J
disperse
of 50,
posed al
of the
had bee
Volume

(1) Vid.
primo Cod

all the Country about *Constantinople*; whom he overthrew, and had quite ruined them, had not *Justinian* forced him to return.

Belisarius had not been gone long out of *Italy* ere *Totila* returned again, and besieged *Rome*, and through the Treachery of some took it; but was more favourable than he was before. After which he took several other Places, and passed over into *Sicily*; which because he could not take, he left Four Captains with Men of War there, and returned into *Italy*. And had not *Narses* a Captain, who was sent thither by *Justinian*, came, he had quickly made himself Lord of the whole Country. *Narses* was a good Captain, and had a great Army of *Hunns*, *Heruli* and other excellent Soldiers, and engaging with *Totila* overcame him, and *Totila* himself was among the slain, and presently after marching to *Rome* soon took it from the *Goths*. After whom *Teyas* was made General, who was also slain in a great Battle by *Narses*, whom it pleased God to make his Instrument to root out and extinguish the Name of the *Goths* and *Ostro-Goths* out of *Italy*, 18 Years after the Beginning of the War, and 72 after *Theodoricus* first entered and made himself Lord of that Country. After which *Narses* re-edified *Rome*, and reduced it into good Order; and being a Man of great Judgment, a good Christian, and a most excellent Governour, he had the Government of *Italy* as long as *Justinian* lived, who during these Wars made his Abode at *Constantinople*, providing Men and Money for the War in all Parts; as well for those in *Italy*, as those in the East with *Cosroes* King of *Persia*.

Justinian in short restored the Roman Empire to that high pitch of Glory, at which it was arrived during its first Emperors; and seeing himself at Peace on all Hands, he resolved to collect all the Roman Laws into One Body, and having chosen Ten (1) of the ablest Men of the Empire for this Work, to compile the same from the *Codex's* of *Gregorius*, *Theodosius* and *Hermogenes*, he gave it the Name of *Codex Justiniani*. The Laws of the Judges and Magistrates, dispersed in near 200 Books, were reduced to the Number of 50, and were called the *Digesta* or *Pandectæ*. He composed also 4 Books of Institutions, being an Abridgment of the Text of all the Laws. The new Laws which had been made by him were likewise brought into One Volume, which was called *Codex Novellarum*. And amongst

(1) *Vid. Præfationem primam de novo Codice faciendæ præmissam lib. primo Cod. Just.*

JUSTINIAN

other extraordinary Matters, he built (1) the Church of *Sophia* much more beautiful, than it had been before. And died in the Year of *Christ* 565, and of the Translation of the Empire 235, after a Reign of 38 Years and 7 Months, being 83 Years of Age.

Anno 530, *Felix* Pope of Rome died, and was succeeded by *Boniface II.* a Roman. *Dioscorus* was put up against him, but held it but 28 Days. *Boniface* built the Church of *St. Michael*, and died after he had sat 2 Years, anno 532, and was succeeded by *John II.* a Roman, who sat 3 Years, and was for his Eloquence called *Mercurius*. He died anno 533, and was succeeded by *Agapetus* a Roman and Cardinal Priest, who governed 2 Years. He died anno 537, and was succeeded by *Silverius* a Roman, who sat 16 Years. He died an. 540, and was succeeded by *Vigilius* Archdeacon of Rome, who sat 16 Years. He died anno 544, and was succeeded by *Pelagius* Archdeacon of Rome, being thrust in by *Narjes*, and was suspected to have poisoned *Vigilius*. He sat 4 Years, and was succeeded anno 550, by *John III.* called *Cattellinus*, because he was a *Casellan*, who sat 13 Years.

Anno 529, a Council was held at *Orange* against the *Pelagians* and *Massiliani*. Also at *Basatz* and *Carpentras*. The Year after at Rome. Anno 532, at *Toledo* about Discipline. Anno 533, at Rome against the *Arcenotes*, who were Heretical Monks of the Sect of *Nestorius*. Anno 535, at *Carthage* for Reformation. Anno 536, at *Constantinople*, where *Anthimus* was deposed for Heresy. Also at *Jerusalem* and *Orlean* for Reformation. Likewise in the Year 540, was One at *Orlean* upon the same Matter. Anno 541, at *Bisaccenum* in *Africa*, and at *Auvergne* for Priviledges of the Church and Discipline. Anno 545, at *Orlean*. Anno 547, at *Constantinople*. Anno 550, at *Mopsuestum* or *Mebese* in *Cilicia*. Anno 552, at *Orlean* against the Heresies of *Nestorius* and *Eutyches*. Anno 553, was held the Fifth General Council at *Constantinople* of 150 Bishops, to confirm the *Nicene* Council, and to condemn *Arrius*, *Samosatenus*, *Nestorius* and *Eutyches*, which was confirmed by a Council at *Jerusalem* the same Year. Anno 559, Two were holden at *Paris*, One to deprive *Saphoracus* the Bishop, convicted of a notorious Crime, and the other against Sacrilege. Anno 563, at *Braccara* or *Braga*, the Metropolis of *Galeria*, upon *Justinian's* persecuting the Catholics in the East. For it seems (2) *Justinian*, Two Years before his Death, fell into the

(1) Evagr. l. 4. c. 30. Procop. de edifi. Justiniani, l. 1. Glicas Anmal. part. 4. (2) Evagr. l. 4. c. 38.

Here
Christ
and co
ing in
oppos
Fam
of the
wrote
Pascha
Sinaita
perfect
rians,
Gildas
mascius
contin

JUST
ciffin
his Un
not lon
tion,
against
Name, v
the. Inc
clared E
fore the
should r
but Just
stantinop
xandria,
He also
be put to
who we
nate a Pr
soever, e
pire bein
the Admi
his stead
so troubl
Empress
sans, and
of the E

Heresy of the *Aphthartodocita* or *Monothelites*, holding that Christ's Body was not subject to Corruption, Hunger, &c. and commanded the Bishops to approve his Edict concerning it, which *Eutychius* Bishop of *Constantinople* very much opposed, and for it was deposed and banished.

Famous Men in *Justinian's* time were *Jornandes*, a Bishop of the *Goths*, who wrote the *Gothick History*; *Vigilius*, who wrote against the *Eutychian Heresy*; *Isidorus*, a Divine Poet, *Paschasius*, a Deacon of *Rome* and an Historian, *Anthasius Sinaita*, *Johnes Cappadox* and *Trebondius* Lawyers, who perfected *Justinian's* Code, *Priscian* and *Betas* the Grammarians, *Procopius* the Historian, *Paulus Silentarius* the Poet, *Gildas* the British Historian, *Simplicius* the Aristotelian, *Damasius* the Stoick, *Dracontius* the Poet, and *Agathias*, who continued *Procopius*.

JUSTIN II.

JUSTIN the Second, or the Younger (1), Son of *Dulcissimus* and *Vigilantia*, the Sister of *Justinian*, succeeded his Uncle, and began his Reign very well, though 'twas not long ere he evidenced the Viciousness of his Inclination, by abrogating a Law which his Uncle had made against Unlawful Marriages. He had a Cousin of the same Name, who commanded an Army on the *Danube*, to hinder the Incursions of the *Barbarians*. Before *Justin* was declared Emperor, their Pretensions were equal, and therefore they had agreed, that he which came to the Empire should make the other the chief Person in it next himself; but *Justin* acted quite otherwise, sending for him to *Constantinople*, and having ordered him to go thence to *Alexandria*, he got him strangled in his Bed in the Year 567. He also caused the Two Senators *Etherius* and *Addeus* to be put to death. The continual Complaints of the Poor, who were oppressed by the Great Ones, made him nominate a *Prætor*, with Power to seize any Person, how great soever, even at the Emperor's Table. Soon after, the Empire being by *Narses's* means (whom he had deposed from the Administration of Affairs in *Italy*, and set up *Longinus* in his stead) invaded by the *Avari*, *Lombards* and *Persians*, it so troubled him, that he grew discontented; whereupon the Empress *Sophia* was forced to make Peace with the *Persians*, and *Tiberius* was declared *Cæsar* to support the Weight of the Empire, during the Malady of *Justin*, who died in

(1) *Evagr. l. 5. Niceph. l. 17. Anon. l. 1. Zon. l. 3. Paul. Diac. l. 18.*

JUSTIN.

the Year of Christ 578, and of the Translation of the Empire 248; having reigned 11 Years, 10 Months and 10 Days.

Anno 573, Pope John died, and was succeeded by Benne, a Roman, who governed 5 Years.

Anno 569, a Council was held at Lucus (or Lugo) the Metropolis of the Suevi, (now under Compostella) for Matters of Faith and Discipline.

Anno 570, at Tours and Lyons, for Discipline. Anno 572, at Braga and Lugo upon the same Account. Anno 576, at Paris to reconcile the Brethren of France, but it took no Effect.

Famous Men at this time were Venantius Fortunatus, Bp. of Tours and Poitiers, an excellent Poet and Historian, Martin Rector of the Monastery of Dunelmensis, who dedicated a Book to Miro King of Gallecia, Gregory Bp. of Tours, who wrote the History of France, Hunibald the French Historian, and Melkinus Aquilonius the British Historian.

XXIX

A. D.

DLXXVIII.

TIBERIUS II.

JUSTIN being dead, and Tiberius being made by him his Successor, an universal (1) Joy immediately appeared, and he was with great Applause confirmed in the Government. Sophia however the Empress forgetting her Engagements formerly made to him, attempted to promote Justinian, the supposed Nephew of Justin, to the Throne, while Tiberius was, according to the usual Custom, to pass 30 Days in the Country, at the time of Vintage. But he having timely notice hereof, returned with all convenient Speed to Constantinople, took her and all her Treasure into Custody, and left her only so much, as would supply her Wants. He also removed her Attendants, and placed others about her, whom he could trust; charging them that the others should never come in her Presence; and withal rebuked Justinian, though with a great deal of Moderation. But yet he was put out of Command (2), and Mauritius was made General of the East. Who was a wise Man, very diligent and exact in Business, of a firm and constant Mind, and of a very good Life and Conversation. He so bridled his Fleishly Lusts, that he not only abstained from such things as provoked to Lust and Sensuality, but even from Necessaries themselves. He would not lend any Ear to Stories, nor hearken to every Man's Tale. And in short was a Man of incomparable Virtues; and made War with

(1) Gregor. Turon. l. 5. c. 30. Paul, Diac. l. 3. c. 12. de Gestis l. 1. c. 10. (2) Evagr. l. 5. c. 19.

to mu
Castles
divers
time d
and the

As f
ture, a
His M
tesy, w
him. Fo
Man to
and Ab
as want
Empero
to be co
Lament
in the Y
Empire
Glory an
the less
his Son
reigned
did. He
Persia, an
Marcell
Anno 5
Bp. of R
of his A
Bishops v
to suppre

M Au
b
ceeded Ti
Evagrius
Prince, a
Catholick
against th
they had
After whi
into Lowe

(1) See Nic
Anon. l. 3.

so much Success, that he took a great many Cities and Castles from the *Persians*, and withal so great Booty, that divers Isles, Towns and Countries, that had lain a long time desolate and not inhabited, were filled with Captives, and the Land tilled and reduced to good Order.

As for *Tiberius* he was a Man of a wonderful goodly Stature, and of a Presence altogether composed unto Majesty. His Mind was as richly adorned with Mildness and Courtesy, which allured all Men at the first Address to love him. For he esteemed that to be Riches, which sufficed every Man to give, not only for Necessity, but also for Plenty and Abundance. He was of Opinion, that not only such as wanted were to receive Relief; but that it became the Emperor of *Rome* to be munificent, and he took that Gold to be counterfeit, which was gathered with the Tears and Lamentations of the Subject. But he died very soon, namely in the Year of *Christ* 582, and of the Translation of the Empire 252, after he had reigned 4 Years, with all the Glory and Reputation of a great Prince; though he was the less regretted, because he left for his Successor, his Son in-Law *Mauritius*, who it was expected should have reigned with as much Prudence and Success as the other did. He created him *Cesar* at his Return from the Wars of *Persia*, and made him an excellent Speech (1).

Marcellinus Comes, the Historian, lived in his time.

Anno 580, a Council was held at *Phris*, where *Prætextatus* Bp. of *Roan* was banished, for dispensing with the Marriage of his Aunt *Brunchild*. Anno 582, at *Chalons*, where Two Bishops were deprived for heinous Crimes, and at *Mascon* to suppress the Insolencies of the *Jews*.

MAURITIUS.

M*Auritus* therefore, who was originally from *Rome*, but born in *Arabissa*, a Town of *Cappadocia*, succeeded *Tiberius*, whose Daughter *Constantia* he had married. *Evagrius* (2) tells us, that he was a prudent and dexterous Prince, and *St. Gregory* commends his Zeal and Care of the Catholick Church. He was (3) very successful at first against the *Persians*; received their King *Cosroes II.* whom they had banished, and soon after re-inthroned him. After which, *Chagan*, King of the *Avari*, made Incursions into Lower *Hungary*, plundered *Mæsia*, and being advanced

A. D.
DLXXXII.

(1) See Niceph. l. 18. c. 6. (2) L. 6. (3) Niceph. l. 18. Zon. l. 3. Anon. l. 3.

into

TIBERIUS.

into *Thrace*, threatned *Constantinople* with a Siege; but such a Contagion happened in his Army that a great Part of it was destroyed, with his Seven Sons, which put a Stop to his Proceedings. He had 12000 Prisoners with him, which he offered to set at Liberty, provided the Emperor would pay him half a Crown for each, which when he refused, he put them all to the Sword. Upon which the People of *Constantinople* rebelled, and called the Emperor a cruel, covetous Tyrant, which so much concerned him, that he begged the Prayers of all the Religious of his time, for Pardon of the Offence, or that he might receive Punishment for it in this World. And some say that he dreamed, that himself, Wife and Children should be killed, and others, that he was told he should be dethroned by a Man whose Name began with *Ph*. and that thinking it should be his Brother-in-Law *Philippus*, he removed him from the Court. In the mean while *Phocas*, who of a simple Soldier advanced himself considerably in the Army, was proclaimed Emperor and pursued *Mauritius* to *Chalcedon*, where he put him and 4 of his Children to death. But 'tis said he suffered with great Patience, uttering these Words of the Prophet, *Thou art just, O Lord, and thy Judgment is righteous*. This happened in the Year 601, in the 16th Year of his Reign, and of the Translation of the Empire 271.

Anno 590, *Pelagius*, Pope of *Rome*, died, and was succeeded by *Gregory 1st*, commonly called *Gregory the Great*. He was the first that wrote *Servus Servorum Dei*, and added to the Liturgy, *Diesque nostros in pace disponas: Kyrie Eleyson, and Allelujah*. He wrote a great many Treatises, and reduced the Liturgies to One form for the use of all Churches.

Anno 583, a Council was held at *Brenacum*. Anno 587, at *Constantinople*, and at *Lyons* for Reformation. Anno 588, at *Mascon* for Reformation, and Oblations, and for Reverence to be exhibited by the Laity to the Clergy. Anno 589, at *Valenciers*, *Toledo*, and *Narbon*, where the Goths abjured *Arrianism*, and at *Rome*. Anno 590, at *Sevil*, *Rome* and *Auxerre*. Anno 591, at *Saragossa* against the Reliques of *Arrianism*. Anno 593, at *Poitou* in the Cause of Two Bastard Daughters of *France*, and at *Turon*. Anno 594, at *Metz*, where *Acidius* the Bishop was deprived for Treason. Anno 595, at *Rome* in the Cause of *John*, a Priest of *Chalcedon*, unjustly condemned of Heresy by the Bp. of *Constantinople*. Anno 597, at *Toledo*. Anno 598, at *Huesca* in *Arragon*, and at *Narbonne*. Anno 599, at *Constantinople* and *Barcinoe* in *Spain*, against *Simony*. Anno 601, at *Rome* in

Favour

Boo

Favor

An

Divin

ticula

Far

Great

lasticu

Bando

Beulan

Histo

to Nen

dota ar

of St.

Mar

a serve

Peter,

Neamu

Church

rous N

tramp

Afte

was ba

place,

great I

Euphran

rius, A

John

ceeded

banishe

of Euty

narius,

Bisho

Macedon

of Cappa

mius. 7.

10. Cyria

on mid

10. 10. 10.

PHOC

spe

and had

Colour,

(1) Nice

Favour of the Monks, &c. Anno 602, at Byzacenum. Anno 601, the *Agnotheta* (1) arose, who held, that the Divine Nature of Christ was ignorant of some things, particularly of the Day of Judgment.

Famous Men in this Reign were, besides St. Gregory the Great, John Bp. of Girene, the Historian, Evagrius Scholasticus the Ecclesiastical Historian, Isidore Bp. of Sevil, Bandonina the Nun, who wrote the Life of St. Radegund, Beulanus the Priest, Master to Nennius and an English Historian, Elyodugus Probus, Monk of Bangor, Master also to Nennius, and a Writer of the British Story, Asaphus Venedota another British Historian, and of whom the Bishoprick of St. Asaph had the Name.

Martyrius, Bp. of Jerusalem, was succeeded by Helias, a fervent Defender of the Faith. He was succeeded by Peter, after whom came Macarius, then Eustochius, Joannes Neamus and Isicius. But I omit the other Bishops of this Church this Century, because the Irruption of the Barbarous Nations destroyed the Church in the East, and Heresy trampled over it.

After Palladius, Flavianus was Bishop of Antioch, but he was banished by Justin the Elder, and Paulus put in his place, who was succeeded by Euphrasius, who died in the great Earthquake at Antioch (2), and was succeeded by Euphranius, after whom came Domnius, Anastasius, Gregorius, Anastasius and Euphemius.

John called Tabennesiota, Patriarch of Alexandria, was succeeded by another John, who kept the true Faith, and was banished by Anastasius, after whom came Theodosius, a Friend of Eutyches's Heresy, who was succeeded by Zoilus, Appollinarius, Eulogius and Petrus.

Bishops of Constantinople in the 6th Century, were 1. Macedonius who succeeded Euphemius. 2. Timotheus. 3. John of Cappadocia. 4. Joannes Scholasticus. 5. Epiphanius. 6. Anthimus. 7. Meras. 8. Eutychius. 9. Joannes ~~monachus~~ or Jejunator. 10. Cyriacus.

PHOCAS.

PHOCAS was a Man (3) of mean Stature, of a terrible Aspect, red Hair, his Eye-brows met, he shaved his Beard, and had a Star on his Cheek, on which appeared a blackish Colour, at such time as he was angry. He was much ad-

A. D. DCI.

(1) Niceph. Isid. (2) Evagr. l. 4. c. 5. (3) Cedren. ad Phoc. Ann. 1.

PHOCAS.

dicted to Wine and Women, was bloody and fowre, fierce in his Speech, free from all Compassion, furious in his Disposition, and an Heretick. His Wife was of the same Humour and Inclination, and therefore Mankind could not thrive under them, but was overwhelmed as with a Deluge of Miseries. For an innumerable Multitude both of Men and Beasts perished partly by Plagne, and partly by Famine, and the Winters were so very severe, that even the Seas were frozen, and the Fish destroyed. He strived to please the People by celebrating the *Circensian Games*; but they were so sensible of his ill Qualities, that he could not by any means cajole them. And in this Solemnity he gave One peculiar Instance of his Cruelty. For One Day towards Evening, having drunk a greater Quantity of Wine than usual, and delaying to return to the *Circus*, the Multitude commanded him to come forth, and, upon refusal, cryed out, *Hast thou again drunk Wine? Hast thou again lost thy Senses?* At which he was so much enraged, that he caused severall to be laid hold on, some whereof were by his Order dismembred, and others put to death. But the Rabble cast Fire into the Castle where the Prisoners were kept, and by this means they all escaped. Being afraid of Sedition, to prevent any Attempt which might be made upon him, he built an Arsenal near the Palace of *Magnaura*, and throwed Money amongst the People to gain their Favour, but it had a quite contrary Effect.

For such dreadful Mischiefs happened soon after in the Provinces, as brought great Troubles and Disorders upon the City. *Chosroes*, being solicited by *Narses*, ordered a great Army to invade the Roman Territories; which when *Phocas* heard of, he made *Domentiolus*, or *Domitius* his Brother *Magister Militum*, and sent *Germanus* against *Narses*; but *Germanus* coming to Battle, was vanquished by *Chosroes*, and received a Wound whereof he died in Eleven Days, and *Leontius* who succeeded had no better Success. When *Phocas* could not by Force prevail, he fled to Craft, and at last perswaded *Narses* to return into his own Country, and with repeated Promises and Oaths engaged to do him no Injury; but he had no sooner got him into his Power, but he burnt him alive to the great Discontent of the Roman People. However the Persians were not at all discouraged in their Proceedings, but the very same Year took in *Darius*, and overcame all *Mesopotamia* and *Syria*, and brought home incredible Booty.

Having possessed the Throne about Four Years, he thought of establishing himself more firmly, by making

Alli-

Book

Allian
mitia
bitoru
of Ma
or Ex
with
groom
the De
placed
Menfor
that ha
chi we
and the
of his
curred
Petitio
a Fit o
coming
Maurit
that di
nourish
Tyrant
in her
Conspir
duced
who wa
and wa
Daught
Husban
his Son
Patritia
These
a wild E
Divers
and the
want of
much t
gave an
But whi
past the
those pa
and Phae
passed th
doing all
Phocas in

Alliances with the Nobility. He gave his Daughter *Domitia* in Marriage to *Priscus* a Patritian and the *Comes Excubitorum*, the Solemnity whereof was celebrated in the Palace of *Marina*, and for the greater Grace, he appointed a Game or Exercise with Horses to be held. But the Mirth ended with Sorrow: for the People it seems saluting the Bridegroom and Bride with the Titles of Emperor and Empress; the *Demarchi*, of both the *Venetian* and *Prasinian* Factions, placed their Images at the Four Columns, by Order of the *Mensores* (or *Delineators* as they were called) being those that had the Charge of managing the Solemnity. The *Demarchi* were immediately sent for, and ordered first to be stript, and then beheaded. *Priscus* trembled upon Consideration of his own Case, and though he was in no Fault, yet he incurred the Displeasure of the Tyrant; who upon their Petition pardoned the Multitude. But being now put into a Fit of Fear and Jealousy; it happened that one *Patronia* coming to wait on *Constantina*, the Relict of the Emperor *Mauritius*, revealed the Intelligence which passed betwixt that distressed Lady and *Germanus*, and what Hopes they nourished, that her Son *Theodosius* was yet living. The Tyrant hereupon causeth *Constantina* to be tortured, who in her Pains confesseth, that *Romanus* a Patritian was of the Conspiracy. And by the same means *Romanus* was induced to discover others; as *Theodorus* Præfect of the East, who was put to death, *Helpidius*, who had his Feet cut off, and was afterwards burnt alive. *Constantina* with her Three Daughters was put to death in the same place, where her Husband had been formerly murdered. *Germanus* also, and his Son were sent after them, together with *John*, *Ziza* a Patritian, *Theodosius* and several others.

These Discoveries so much enraged the Tyrant, that like a wild Beast he fell upon every thing which lay in his way. Divers were cast into Prison upon slight and idle Suspicions, and the Goals were so crowded, that many perished for want of room, which caused a great Noisomness; insomuch that a noble Matron was so affected, that she freely gave an House of her's adjoining for enlarging the Prison. But whilst *Phocas* thus raged at home, *Chosroes* in the East past the *Euphrates*, and made Havock of the poor People in those parts, wasting without Controul all *Syria*, *Palestine* and *Phœnicia*. And (1) the Year after, the *Persian* Army passed through *Galatia* and *Paphlagonia*, as far as *Chalcedon*, doing all things that Enemies are wont do in such Cases. *Phocas* in the mean time encreased his Cruelty, murdering

(1) *Glicas in Annal.*

PHOCAS.

the Nobility without any Pity, a great Mortality at the same time conspiring with him in his Proceedings, and *Chosroes* gaining very much upon the Empire. After he had slain such as were related to *Mauritius*, he put to death *Commentiolus*, Governour of *Thrace*, and divers others, and with this constant Course of Cruelty so wearied *Priscus* his Son-in-Law, that he waved all Hopes of Interest in him, and hearing that a Conspiracy was hatching in *Africk*, sent to *Heraclius* the Patritian, who now governed that Province, desiring him to dispatch away with all Speed his Son *Heraclius*, and *Nicetas* the Son of *Gregoras* his Lieutenant with a sufficient Army against the Tyrant.

Phocas, being ignorant of these Transactions, makes choice of One whom he thought as bad as himself, for his prime Minister. He creates therefore one *Bonofus Comes* of the East, a furious and rugged Man, whom he sends to restrain the Violence of the *Persians*, but being on his way he was re-called to extinguish a Rebellion, which now broke out at *Antioch*, where the *Jews* rose up against the *Christians*, and committed divers unusual Outrages, but were soon suppressed by the Arrival of *Bonofus* and *Chotis* the *Magister Militum*; but at *Constantinople* greater Disorders arose, where the Heart-burnings of the People (though for some time smothered) broke out into a great Flame. Being present at the Shows in the *Circus*, the (1) *Prasini* upbraided him with his Drunkenness, telling him that he had again drunk in *Galbasta*, which was a very large sort of Cup, and that he had again lost his Sense and Understanding. Some

(1) The *Prasini* were Men so called from the Colour of their Garment: So *Procop. de Bell. Pers. l. 1. c. 19.* *Οἱ Ἰνδοὶ ἐν τῷ ἐκέρῳ τῷ Βυρῳ ἔχουσιν καὶ ἰσχυρὸν διαπύρον* i. e. The Commons of every City anciently have been divided into the *Veneti* and *Prasini*, the *Blews*, and the *Greens*. *Theo. Theophanes*, an. 29. of *Justinian* calls them in one word, *Πρασινικοί*. See also *Tertullian. de Spectac. c. 9.* *Cassiodor. Var. l. 3. epist. 51.* & *Onoph. de Lud. Circens. c. 10.* *Marcus Antoninus* in the Beginning of his *Meditations* tells us he was caution'd by his Tutor to avoid these Sorts of Men: *Παρεὶ τὸ ἴσμεν, τὸ μὴτε Πρασινικοῦ, μὴτε Βυρῳικοῦ, ἵσμεν.* i. e. From my Governour I learned not to over-value the Diversions of the Race-Ground, and *Amphitheater*, nor to dote upon the Liveries and Distinctions of *Jockeys* and *Gladiators*. And without doubt 'twas to this sort of People, that the Younger *Pliny* alludes in his *Epistles*; l. 9. ep. 6. where he writes thus: *Sit tamen aut velocitate equorum, aut hominum arte traherentur, esset ratio nonnulla: nunc favent panno, pannum amant: & si in ipso cursu medioque certamine, hic color illuc, ille huc transferatur, studium favorque transcribit, & repente agitadores illos, equos illos, quos procul noscitant, quorum clamitant nomina, relinquunt. Tanta gratia, tanta auctoritas in una vilissima tunica. Mitto apud vulgus, quod villus tunica est: sed apud quosdam graves homines.* And he tells his Friend *Calvinus* (to whom that *Epistle* is written) that he had an utter Aversion to such Diversions.

Book

of the
and o
At w
to the
by the

After

him;

with a

towar

Land-

clius p

of Sop

better

observ

with a

ignom

over hi

Fetters

not bra

do bette

and Pri

What

Forum o

Balenes

in the

Empire

Anno

succeed

and inst

by Boni

was suc

Pope 7

Anno

where

called C

should r

Famo

tia, Ana

his long

Historia

bishop i

Maximus

Spain.

An. 60

John Phi

of

of them he caused to be beheaded, some to be dismembred, and others to be put into Sacks and thrown into the Sea. At which the *Prasini* being intriged as much as he, set fire to the *Prætorium*, Court, &c. for which they were disarmed by the Tyrant.

After which divers Conspiracies were formed against him; and *Heraclius* is saluted Emperor in *Africk*, and comes with a great Fleet and Army raised in these Southern Parts towards *Constantinople*, while *Nicetas* marches with a great Land-Army by the way of *Alexandria* and *Pentapolis*. *Heraclius* pursues his Voyage to *Constantinople*, and in the Haven of *Sophia* engaged in Battle with the Tyrant, and had the better; after which *Phocas* fled to the Court: which being observed by One *Photinus*, whose Wife he had ravished, with a Party of Soldiers he brake into him, dragged him ignominiously from the Throne, pulled the Imperial Robe over his Ears, and putting on him a black Dress, led him in Fetters to *Heraclius*; who after he had asked him, *If he had not bravely Governed*, and he had answered, *It was his part to do better*, commanded first his Hands and Feet, then his Arms and Privy Members to be cut off, and last of all his Head. What was left of his Trunk, the Soldiers burnt in the *Forum of the Oxe*, a Market-Place so called, and this End had Baseness and Cruelty, after they had domineer'd 8 Years, in the Year of *Christ* 610, and of the Translation of the Empire 280.

Anno 604, *Gregory the Great*, Pope of *Rome*, died, and was succeeded by *Sabinian* a *Tuscan*, who governed Two Years, and instituted Bells and Lamps. He was succeeded an. 605, by *Boniface III.* a *Roman*, who continued but a Year, and was succeeded an. 607, by *Boniface IV.* an *Italian*, who was Pope 7 Years.

Anno 606, a Council was held at *Rome* of 72 Bishops, where 'twas decreed that the Bishop of *Rome* should be called *Oecumenicus*, and that the Patriarch of *Constantinople* should not have this Title.

Famous Men, at this time, were *Eutropius* Bp. of *Valentia*, *Anastasius Sinaita* Patriarch of *Antioch*, so called from his long fasting in Mount *Sinai*, *Isidore* Bishop of *Sevil* an Historian, *John Philoponus* the Grammarian, *Elbodius* Archbishop in *Britain*, who wrote an History of his time, and *Maximus* Bishop of *Saragossa*, who wrote an History of *Spain*.

An. 606, the *Trithemita* arose, the Author whereof was *John Philoponus* the Grammarian. They held that the Essence and

A System of Universal History

PHOCAS.

and Nature of God was Threefold (1), and not One and the same. And the Year after One *Jacob*, a *Syrian* called (2) *Zanzalus*, revived the *Eutychian* Heresy, and his Followers were called *Jacobite*. And the next Year we hear of the *Armenii* (3), so called of the Province whence they were, and denied that *Christ* took his Humanity from the Virgin *Mary*, celebrated the Passover after the manner of the *Jews*, held a Quaternity, and that the Divinity suffered.

HERACLIUS.

A. D. DCX.

Heraclius was, immediately after *Phocas* was dispatch'd, crowned Emperor (4), with his Wife *Eudoxa*; after whose Death he married *Martine* his Niece. *Chosroes* II. King of *Persia*, made a cruel War against him, rejected his Offer of an annual Tribute, took *Palestine*, *Cappadocia*, *Armenia* and *Jerusalem*, *an.* 614, or 615; and carried away Captives the Patriarch, divers Christians, and that which was called the True Cross, &c. *Heraclius* upon this demanded a Peace the Second time, but *Chosroes* again refused him, unless he would renounce *Christianity* and adore the Sun, which so much incensed the Christians, that the Clergy giving part of their Church Revenues to maintain the War, the Emperor defeated the Infidels in several Battles, from the Year 624, to 627, and forced them to return to their own Kingdom; after which *Chosroes* was murdered by his eldest Son *Syroë*, and *Heraclius* made a Peace with *Syroë*, upon Condition that the Cross and Christian Prisoners should be restored; which was done in the Year 628, and the Cross carried back to *Jerusalem* in great Triumph, the Emperor disrobing himself of all his fine Cloaths and Attire to carry it, whence arose *The Feast of the Exaltation of the Cross*. *Heraclius* at his Return fell into the Error of the *Monothelites*, and during the private Quarrels about Religion, *Mahomet's* Successors took many Provinces of the East. He died of a Palsy in the Year of *Christ* 641, and of the Translation of the Empire 311, after he had reigned 31 Years.

Anno 614, *Boniface* Pope of *Rome* died, and was succeeded by *Deus Dedit* a *Roman*, who governed 3 Years. He ordained that none should answer for their own Children at Baptism, nor marry their Godfather or Godmother on pain of Divorce. He died *anno* 617, and was succeeded by *Boniface* V. of *Campania*, who sat 8 Years. He insti-

(1) *Ild.* (2) *Niceph. l. 18. c. 52.* (3) *Nic. l. 18. c. 53, 54.* (4) *Eva-
grius l. 6. Suidas & Baron. A. C. 610.*

tured

Book

tured
626, 1
and w
who d
firm h
after t
John IV

Anno
ordain
and at
at Torr
that no
Death
Columb
Anno 6
xandria
should
none sh
Toledo th

Fam
Bishop
the Tro
verus B
Laws in
of the
against
of the
History
Disciple
gister of
clias, and
In the
ing Cyru
the Euty
Two N

CONS

ON 2
a
33HIO
H Er
hal
haps mig
Martina,
prefer he

(1) See 1

tured Sanctuaries for Offenders. He was succeeded anno 626, by *Honorius of Campania*, who was Pope 13 Years, and was succeeded anno 639, by *Severinus* the first, a Roman, who died of Grief, because the Emperor refused to confirm him for opposing the *Monothelites*, and was succeeded, after the See had been vacant 5 Months, anno 640, by *John IV. a Dalmatian*.

Anno 610, a Council was held at *Rome*, where 'twas ordained, that Monasteries should be erected in *England*, and at *Toledo* against the *Bishop of Carthage*. Anno 614, at *Tarracon* in *Egypt*, and *Auxerne*, where 'twas decreed, that no Bishop should sit in Judgment when Sentence of Death was pronounced. Anno 617, at *Mascon*, about the *Columbani*, and against *Agrestinus* a Schismatical Monk. Anno 619, at *Sevil* against the *Acephali*. Anno 633, at *Alexandria* and *Toledo*, where 'twas decreed, that the Jews should be compelled to continue in the Faith, but that none should be baptized against their Will. Anno 636, at *Toledo* the 5th time, as also the 6th time, anno 638.

Famous Men in the Reign of *Heraclius* were *Leontius*, Bishop of *Salamina* or *Constance* in *Cyprus*, who wrote of the Troubles of the Church in the time of *Mauritius*, *Severus* Bishop of *Barcinoe*, Compiler of the Ecclesiastical Laws in *Spain*, *Theophylact Simocatta*, who wrote 5 Books of the Acts of *Mauritius* against the *Persians*, and Three against the *Auares* and *Sclavi*. *Secundus* who wrote the Acts of the *Lombards*. *Nennius* the *Britain*, celebrated for his History of the *Britains*, &c. *Eustathius* the Historian, a Disciple to *Columbanus*, and *Geo. Pisides*, a Deacon and Register of *Constantinople*, who wrote of the Acts of *Heraclius*, and the *Avarian War*.

In the Year 625, the *Monothelites* arose, the Author being *Cyrus* Bishop of *Alexandria*. They were a Branch of the *Eutychian* Heresy, and held, that although *Christ* had Two Natures, yet he had but One Will.

CONSTANTINE III. HERACLEONAS, and MARTINA his Mother.

Heraclius was succeeded by his Son *Constantine* (1), a Man of a weak and sickly Constitution, which perhaps might proceed from the Practises of his Mother-in-law *Martina*, who endeavoured to make him away, in order to prefer her own Son, *Pyrrhus* the Patriarch at the same time

A. D. DCXLI.

(1) See Dr. Howell's *Instit. of General Hist.* Part. 3d, p. 286.

plot.

CONSTANTINE.



plotting with her; and she obtained her Desires so effectually, that *Constantine* was poisoned after he had reigned but Four Months. After which *Heracleonas* and his Mother usurp the Government, which they enjoyed but the Space of Six Months, being deposed by the Senate, who cut off his Nose, and cut out her Tongue, and in this Condition banished them from the City. *Pyrrhus* also was deposed, and another Patriarch put in his place.

CONSTANS II.

CONSTANS, Son of *Constantine*, was next (1) advanced to the Throne, who thanked the Senators for the Justice they had done upon his Father's Murderers, and rewarded them liberally. We have no Account in History of any remarkable Actions which happened in the Beginning of his Reign, only that in his Second Year *Haumar* began to build a Temple at *Jerusalem*, and that in his Sixth the *Saracens* over-ran *Africk* and settled in it, ordaining what, and how Tributes should be paid, after they had beaten *Gregory* thence, who had seized on the Government of that Country. And the Year after *Mabias*, One of their Captains, invaded *Cyprus*, which he took, with the City *Constantia*, and the Year after dismantled and burnt *Aradus*.

This Success encouraged *Mabias* so much, that in the 12th Year of *Constans*, he conquered *Rhodes*, and destroyed the famous *Colossus* (2) of the Sun, full 13 Hundred and Sixty Years after it had been founded by *Laches*. It was an Hundred Twenty Six Foot high, and stood astride the Haven, so that Ships sailed betwixt its Legs; but notwithstanding it was One of the 7 Wonders of the World, 'twas thrown down by an Earthquake, broken in Pieces by the *Saracens*, and sold to a Jewish Merchant of *Emesa*, who loaded Nine Hundred Camels with the Metal of it.

(1) Dr. Howell *ibid.* Paul. Diac. l. 8. Zon. tom. 7. Regim. l. 1.

(2) The Inscription upon it was this: ΤΟΝ ΕΝ ΡΟΔΩ ΚΟΛΟΣΣΟΝ ΟΚΤΑΚΙΣ ΔΕΚΑ ΛΑΧΗΣ ΕΠΟΙΗΣΕ ΠΗΧΕΩΝ Ο ΑΙΝΑΙΟΣ. Ex *Colosso Incola Collossenses disti* just, a sides *Cedreno*. The Thumbs of it were so very large, that a Man of more than ordinary Stature could not compass it with both his Arms. It cost 1200 Talents, and was Twelve Years in Making. Vid. *Botton. de obsidione Rhodi*. Petr. Boissat. & Joan. Balduin. *Hist. Melit.* Vide item *Plin. Nat. Hist.* l. 34. c. 7. The above said Inscription I had out of the Fourth Book of the Greek Anthology. But the Architect is commonly called *Chares*, though *Hyginus*, *fab.* 223. calls him *Cales*.

Whilst

Book

While
minis
were
whilst
greater
which
less th
made
ceeded

Christia
Comm
Christia
Govern
paration
Domin

After
and ga
his Flee
nice in
the Em

a norab
to Const
Expedi
divers o

Comma
brought
Empero

that the
mi by t
was so

he refus
the Mis
soever h

upon oth
Theodosi
the Sting
to quit

Three S
turns ba
Chamber

Anasta
where h
the Bish
But the

of Consc

While *Mabias* was at *Rhodes*, his Country-men invaded *Armenia*, laying all in waste, whilst the Emperor was as it were stupified, nourishing Contentions in the Church, whilst he seemed to be at Peace with them who were his greatest Enemies; and so much endangered the Empire: which so affected *Mabias*, that he resolved upon nothing less than to attack *Constantinople* it self, and accordingly made Preparations for his Design; and would have succeeded, had it not been for Two Brothers, who were *Christians*, residing at *Tripolis*. These Two going to the Common-Prison, made a shift to set at liberty many *Christian Slaves*, whom they perswaded to set upon the Governour of the Place, and destroy all the Naval Preparations, which they did, and escaped into the Emperor's Dominions.

After which *Mabias* went against *Cesarea* in *Palestine*, and gave order to One *Abulares* or *Abulathar*, to repair his Fleet, who obeyed his Commands, and sailing to *Phaenice* in *Lycia*, found the Roman Navy there with *Constans* the Emperor, where they engaged, and gave the Romans a notable Defeat. *Constans* disguised himself and so escaped to *Constantinople*; the next Year after which he made an Expedition against the *Sclavini*, and took and subdued divers of them. In the mean time the *Saracens*, under Command of *Mabias*, fell into a great Muriny, which brought him in a manner upon his Knees to the Emperor, of whom he begged a Peace, on Condition, that the *Arabians* should pay him Tribute of a 1000 *Nammi* by the Day, with an Horse and a Slave. But *Constans* was so puffed up with his Success against the *Sclavini*, that he refused these terms as of small Value in Comparison of the Mischiefs done to the Empire. But what Kindness soever he pretended to the Empire, 'tis certain he went upon other Principles, soon after murdering his Brother *Theodosius*, which afterwards so much troubled him, and the Stings of Conscience were so sharp, that he resolves to quit *Constantinople*, and go into *Sicily*. His Wife and Three Sons he left behind, and setting Sail in a Pinnace, turns back in Disdain, and spits at the City, his Royal Chamber and Seat of the Empire.

Anastasius tells us (1), that he took *Rome* in his way, where he visited the Churches, being met by *Natalianus* the Bishop, and his Clergy, Five Miles from the City. But the Change of the Place could not hinder the Stings of Conscience, and he would not return to *Constantinople*,

(1) See *Baronius*.

CONSTANS

where he was very much hated, for adhering so much to the Heresy of the *Mondhelites*. He resolves however to translate the Seat of the Empire to *Rome*; and for that end sends for his Wife and Children; but the Citizens of *Constantinople* smelling out the Design, would not permit them to remove. *Mabias* now begins to scorn the submissive Posture he had lately owned, and sends his Son *Inod* into the *Roman* Territories, who proceeded as far as *Chalcedon*, and taking *Amorium* a City of *Phrygia*, left therein a strong Garrison, and returns home with great Spoils. But when Winter approached, the Emperor sent *Andreas*, One of his Chamber, who by Night got over the Walls into *Amorium*, and put all the Garrison to the Sword. *Constantin* having in vain attempted to dispossess the *Lombards* of *Italy*, was very troublesome to the Inhabitants of *Calabria*, *Sicily*, *Africk* and *Sardinia*, on whom he laid such heavy Burdens, as they had never felt before, and robbed the Churches also of their sacred Vessels and Furniture. While he proceeds in those Acts of Violence and Sacrilege, *Saporius*, the Governour of *Armenia* rebels, and sends One *Sergius*, the *Magister Militum*, to the King of the *Saracens* for Aid, who met with *Andreas*, the Bed-Chamber-man, whom the Emperor had sent on the like Errand, at the Court of *Mabias*, which was then at *Damascus*. The *Saracen* gives Audience to both, but *Sergius* insulted so much over the other, and promised such vast things, that he drew him to his Party, and *Andrew* was sent away in Discontent, who yet affirmed, that the *Roman* Emperor, having received such a notorious Affront, would betake himself to Almighty God, in whom he had good reason to put his trust. Which proved true by the Event, *Sergius* in his Return falling into the Hands of *Andrew*, who hanged him up. *Nicephorus* a Patritian was sent against the Usurper; and marching towards *Adrianople*, where he then lay, it happened, that as the Tyrant expected him, and exercised his Men, when, on a time, he was just come to the Gate of the City, he gave his Horse a Lash with his Whip, which not taking in good part, he kicked and threw him with his Head forward against the Gate, and so bruised him that he died of the Fall. But as the Emperor received Justice on his Adversary from the Hands of God, in so remarkable a manner, so also in a little time after did he receive a Death due to his Life. For as he was bathing himself at *Syracuse*, in the Bath called *Daphne*, One *Andrew*, the Son of *Troilus*, knocked him on the Head with a Vessel, with which they poured hot Water upon him,

Book

him, in
being tAnno
ritable

a Tuscan

by Eug

who co

Musick

datus, a

Man of

Anno

and Cas

647, at

ing call

the Her

655, an

nunciat

Decemb.

ced to t

Anno 6

Englis

at Merid

Men

rian, S

Notes

rian.

C

son, w

were, as

soon ove

who cau

were gu

in Italy

ceived a

Pogonatu

with so

with a p

brought

the East

ought al

(1) Zon

him, in the 17 Year of his Reign, and that of *Christ* 669, being the 339 of the Translation of the Empire.

Anno 642, *Theodorus* succeeded Pope *John*, being a charitable Man, and dying anno 649, was succeeded by *Martin* a Tuscan, who governed 6 Years, being succeeded anno 652, by *Eugenius IV.* who was succeeded anno 655, by *Vatavianus*, who continued 14 Years, and added Organs to the Church-Musick. He died anno 669, and was succeeded by *Adeodatus*, a Monk of Rome, who governed 7 Years, and was a Man of great Charity.

Anno 646, a Council was held in *Numidia*, *Byzacenum*, and *Carthage* of 680 Bishops against the *Monothelites*. Anno 647, at *Toledo*. Anno 648, at *Rome*, as also the Year following called the *Lateran Council*. Anno 652, at *Orleans* against the Hereticks. Anno 653, at *Toledo*, as also in the Years 655, and 656, in the latter whereof the Feast of the Annunciation (falling in *Lent*) was adjourned to the 17 of Decemb. but this Canon was repealed, and the Feast reduced to the former Day. Anno 662, at *Chippiacum* in France. Anno 664, in *England*, about a Difference between the English and *Sects*, for keeping the Feast of *Easter*. Anno 666, at *Merida* in *Spain*, and 667 at *Rome*.

Men of Note, at this time, were *Jonas* the Scot an Historian, *Samuel Balanus* the British Historian, who wrote Notes upon *Nennius*, and *Elerius* another British Historian.

CONSTANTINE POGONATUS.

CONSTANS being dead, One *Merius* (1), *Mezentius*, or *Mizixius*, an *Armenian*, and a very beautiful Person, was named Emperor by those of *Syracuse*, who were, as it seems, of the Plot with *Andrew*. But he was soon overcome by *Constantinus*, the Eldest Son of *Constans*, who caused the Usurper to be slain, with Others, who were guilty of the same Crime. After he had settled things in *Italy*, he returned to *Constantinople*, where he was received as the lawful Emperor, and had the Surname of *Pogonatus* given him, because having departed thence only with some Down upon his Chin, he returned to them with a perfect Beard. But 'twas not long ere News was brought him of a Sedition, risen amongst the Nobility of the Eastern Parts, who cried out, that his Two Brothers ought also to be crowned Emperors, and it seems they

A. D.
DCLXIX.

(1) Zon. l. 3. Regia l. 1. Paul. Diac.

CONSTANTINE.

were more zealous Christians, and more Orthodox in their Faith, than regular in their Logicks! For they contended, as there are Three Persons in the Blessed Trinity, so there ought to be Three Emperors upon the Throne. But he so wheedled his Brothers, and their Abettors, that he got them into his Power, cut off his Brothers Noses, and put the Others to death. While these Stirrs happened at Constantinople, the Saracens invaded Africk, and led away 80000 of the Inhabitants Prisoners; and in the 5th Year of his Reign, they came up to the Borders of Thrace, seizing upon all that lay betwixt the *Hebdomum*, or Western Promontory and *Cyclobium*; but they departed in the Winter, though at Spring they renewed the War again: which Course they continued for the Space of Seven Years, and were forced at last (being quite spent) to desist; notwithstanding which, in some Years after, these People and Others so troubled *Constantinus*, that he was forced to buy a Peace, after which he lived peaceably all his time, and died in the Year of Christ 685, and of the Translation of the Empire 355, after he had reigned 17 Years, being to be reckoned amongst the best of the Roman Emperors.

Anno 676, Pope *Adeodatus* died, and was succeeded by *Donatus* the 1st, a Roman, who governed 2 Years, being succeeded anno 678, by *Agatho*, a Sicilian, who was Pope 4 Years. He died anno 682, and the See having been void 9 Months, *Leo II.* a Sicilian was made Pope anno 683, a Learned Man, and was the first who instituted the Custom of kissing the *Pax*. He was succeeded anno 684, by *Bennet*, who died after he had sat One Year, being succeeded in the Year 685, by *John V.* a Syrian, who compiled a Book in Honour of the *Pall*.

Anno 672, a Council was held in England about Discipline. Anno 675, at *Toledo*, where Spain was divided into 80 Archbishopricks, and Bishopricks. Anno 679, at *Cliffe* in England to confirm the Orthodox Faith, and at *Milan* against the *Monothelites*. Anno 680 at *Rome*. Anno 683, at *Toledo*, as also in 684. Anno 685, a Conventicle was held in France, where *Lambert*, Bishop of *Utrecht*, was deprived, and *Leodegarius*, Bishop of *Ausburg*, cruelly put to death by *Ebroin*.

Men of chief note for Learning at this time were, *Wilfrid*, Bishop of *Yorke*, *Theodore* Arch-bishop of *Canterbury*, and *Elutharius* a British Historian, who wrote of the Original of the Monastery of *Malmesbury*.

JUSTI.

JUS
na
the 10
recove
had be
Term
Tribu
Treaty
ney th
the Ar
soon r
ill Suc
cation
sone Jus
Nose.
was de
reigned
705, Jus
of the
having
duct.
be behe
a Mona
oft as th
failed to
also the
geting t
rians, i
again st
his Arm
ping.
his Son
the Year
pire 38
Anno
14 Year
Gracian,
and was
3 Years,
who die
Constanti

(1) Pau
pal. in Con

JUSTINIAN II.

JUSTINIAN the Second, *alias* the Younger (1), surnamed *Rhinometus*, succeeded his Father *Constantius* in the 16 Year of his Age. At his coming to the Throne, he recovered several Provinces of the Roman Empire, which had been usurped by the *Saracens*, and vouchsafed them Terms of Peace, upon Condition they would become Tributaries; but afterwards in the Year 690, he broke the Treaty he had made with them, upon pretence that the Money they paid him was not stamped with his Image; but the *Arabians* utterly defeated his Army, and made him soon repent of what he had done. This Perfidiousness and ill Success made him odious to the People, and gave Occasion to *Leontius* to depose and banish him into the *Chersonesus* in the Year of Christ 694, having first cut off his Nose. *Leontius* being thus made Emperor in his stead, was deposed in the Year 697, by *Tiberius Abdimarus*, who reigned about 7 Years, at the End of which about 704, or 705, *Justinian* was restored by the Assistance of *Trebellius*, King of the *Bulgarians*, who took the City of *Constantinople*, having entered part of his Forces into it, through an Aqueduct. *Justinian* upon his Restoration caused *Leontius* to be beheaded, notwithstanding he had retired himself into a Monastery. And he did the same to *Abdimarus*; and as oft as there fell the least Drop from his cut Nose, he never failed to sacrifice some Senator to his Revenge. He caused also the Patriarch *Callinicus's* Eyes to be cut out; and forgetting the great Obligations laid upon him by the *Bulgarians*, in restoring him to his Throne, he waged War against them, with a Success worthy of his Ingratitude, his Army being wholly defeated, and himself hardly escaping. Not long after which he was killed, together with his Son *Tiberius*, by his Successor *Philippicus Bardanes*, in the Year of Christ 711, and of the Translation of the Empire 381, having reigned 18 Years.

Anno 689, *Sergius* a Syrian was made Pope, and sat 14 Years. He was succeeded anno 702, by *John IV.* a *Gracian*, who continued 3 Years, 2 Months, and 12 Days, and was succeeded anno 705, by *John VII.* who governed 3 Years, being succeeded anno 707, by *Zosimus*, or *Sisinnius*, who died after 20 Days, and was succeeded anno 708, by *Constantine* a Syrian, who continued 7 Years.

(1) Paul. Diacon. l. 6. Theophanes & Cedren. in Annal. Græc. Athanas. in Constantinop.

JUSTINIAN

Anno 689, a Council was held at Toledo. Anno 691, at Saragossa. Anno 692, at Constantinople. Anno 693, at Toledo, as also anno 694. Anno 697, at Utrecht. Anno 698, at Aquileja. Anno 701, at Toledo. Anno 705, at Rome.

Famous Men at this time were John of Beverly, Arch-bishop of Yorke, Brishwald, Arch-bishop of Canterbury, the Historian. Venerable Bede. Julian Arch-bishop of Yorke, the Historian. Adamannus Scotus the Monk, and Historian. Egidius, a Greek Poët and Physician. He wrote of Pulse and Urines. Artwillus, the Scot, a Mathematician. Willebrord, Bp. of Utrecht, the Historian, and Egwin the English Historian.

The Church of Jerusalem, in this Age, (1) was pitifully defaced, as lying nearest the Incursions of the Persians and Saracens. Zacharias, Bishop of Jerusalem, was carried away captive by Cosroes, King of Persia, and remained a Prisoner for the Space of 14 Years. At last he was restored, at that time when Heraclius the Emperor overcame Cosroes, and recovered the Cross of Christ again, which the Persians had spoiled and taken out of Jerusalem. He was succeeded by Sophronius, a Person of great Abilities, of good Principles, and a Beholder of the last Desolation of the Church of Jerusalem.

Anastasius Sinaita is said to have been Bishop of Antioch, in the time of Phocas, and was succeeded by another Anastasius. After him Macarius was Bishop, who was a most obstinate Defender of the Heresy of the Monothelites. After him are reckoned Peter, Thomas and John; without any farther Account of them, than a bare Recital of their Names.

As for Patriarchs of Alexandria, after those abovementioned, we find Joannes Scribo, Joannes Eleemosynarius, and Cyrus, who was a Monothelite.

And in Constantinople we hear of Thomas, Joannes, Constantinus, Petrus, Theodorus, Gregorius and Gallynicus.

PHILIPPICUS BARDANES.

OF this Emperor, who succeeded Justinian, there is little (2) upon Record, unless it be that as soon as A.D. DCCXI. he came to Constantinople, and was there sworn and crowned, he began to hold doubtful Opinions of the Christian Faith; as well concerning the Divinity of Christ, as of some other Matters, contrary to the Solution of the

(1) See Symphon's History of the Church, p. 327. 3d Edition. (2) See Ict. Mex. a's Hist. of the Emperors, in vit. P. Bard.

first Gen
hereupon
banished
stead, an
to appro
fused to
manded
communi
sions of
lished in
Ignoranc
ing, ord
in Churo
his Follo
claimed
also forb
ers, or in
cuted, a
was con
and pluc
the Tran
One Ye

ANASTASIAS
had not
that the
and just
soon as
ally of
tioned.
and the
the first
them th
approve
the Em
he resol
thereup
made O
Army,
whence
Seas he

first General Council, holding with the *Monothelites*: and hereupon he assembled certain Bishops in *Constantinople*, banished *Cyrus* the Patriarch, and placed *John* a Monk in his stead, and sent Letters withal to the Pope, requiring him to approve of his Opinions; which the Pope not only refused to do, but in answer to him, peremptorily commanded him to renounce his Opinions, upon pain of Excommunication, and in *Rome* commanded the Conclusions of the Sixth General Council to be written, and published in convenient Places, that no One might pretend Ignorance in the same; which the Emperor understanding, ordered all Painting, Images, &c. to be rased out in Churches and other Holy Places: which the Pope and his Followers little regarded, and by a General Decree proclaimed him a Schismatick (1) and an Heretick. The Pope also forbid his Name to be mentioned in the publick Prayers, or in any Proclamation; which was accordingly executed, and thereby he became very odious, and in the end was conspired against by One *Anthemius*, who deposed him and pluckt out his Eyes, in the Year of *Christ* 713, and of the Translation of the Empire 383, after he had reigned One Year and Six Months.

ANASTASIUS II. or ANTHEMIUS.

A *Nastadius* the Second, otherwise called *Anthemius*, would (2) have proved a most Excellent Emperor, had not the Iniquity of those times been so very great, that they could not endure any One, that was vertuous and just, as all Accounts acknowledge *Anthemius* was. As soon as he came to the Empire, he took care more especially of Two things, for which he deserves to be mentioned. The first was of the Christian Faith and Religion, and the other was the Defence of the Empire. Touching the first, he sent his Letters to the Pope, protesting in them that he held the Faith of the Church of *Rome*, and approved and ratified the General Councils. And as for the Empire, seeing its greatest Enemies were the *Saracens*, he resolved to employ his whole Force against them. And thereupon he speedily levied Captains and Soldiers, and made One *Leo* (a Person of great Esteem) General of his Army, for Defence of the Frontiers against *Syria*, from whence the Infidels invaded *Asia the Less*. And for the Seas he rigged a very great Fleet, designing to sail into

A. D.
DCCXIII.

(1) *Regino lib. 1.* (2) See *Pet. Mex. ibid. in vit. Anast. Paul. Diac. l. 20. Zon. tam. 3. Regino l. 1. Triſingensis, l. 5. c. 17.*

Egypt

ANASTASIUS.

Egypt, and make a Conquest thereof; which being ready, they set sail to *Alexandria*, where the Terror of the Inhabitants was greater than the Damage they received. For the Imperialists laying Siege to it, were soon forced to raise it, for want of Provisions and other Necessaries; at which the Emperor was much concerned, and ordered them to renew the Siege. But Military Discipline was so much decayed in that Age, that they refused to obey him, and on the contrary rebelled, and chose One *Theodosius*, of mean Extract, for their Emperor; but he was of such honest Principles, that he refused the Offer, though he was at last forced to accept it. When *Anastasius* understood the Rebellion, he marched against them, and engaging was overthrown and taken Prisoner, and afterwards being deposed made a Priest, and *Theodosius* remained Possessor of the Empire, in the Year of Christ 715, and of the Translation of the Empire 385.

THEODOSIUS III. surnamed the ADRAMITIAN.

A.D. DCCXV

BUT as soon as he was advanced to the Throne, *Leo of Isauria* (1), who pretended a Title to the Crown, declared against him, with all the Land-Army, which despised such a ridiculous Choice, advanced to *Nicomedia*, and took *Theodosius's* Son Prisoner, who endeavoured to oppose his Passage; and then marched towards *Constantinople*. Whereupon *Theodosius*, who had no ill Design, sent the Patriarch of *St. Germain* with an Offer to yield him the Empire, and devote himself to God in retiring from the World, provided he would grant him Life. Which being agreed upon, both he and his Son entered into Orders, and withdrew to *Ephesus*, where he passed the remainder of his Days in pious Exercises; and at his Death ordered they should put no other Epitaph upon his Tomb, than the Greek Word *ὕγια*, which signifies *Health*.

LEO of ISAURIA.

A. D.
DCCXVII.

LEO upon this was crowned, in the Year 717, on *March 25th*. At (2) the Beginning of his Reign, the City of *Constantinople* was besieged by the Barbarians,

(1) Theophan. Zonar. Cedrenus. (2) Zon. l. 3. Cedren. Regio. l. 1. Paul, Diac. l. 21.

which

which
others
whom
Design
Constantin
in 726,
persecu
Gregory
incense
destroy
claim h
assemble
Images.
and of
24 Year
Anno
by Greg
anno 73
a charit
Anno
thelites,
Anno 71
Images.
Also in
731, all
The r
masceus
Lindsey,
Wincheste
Historia
Deira (1
dictine N

C
be
mus, bec
and Caba
which he
bed him
had not

(1) Zon.

which according to some lasted 3 Years, according to L E O. others only 2. In the Year 719, he put by *Anastasius II.* whom the *Bulgarians* had taken out of a Monastery, with a Design to restore him to the Throne. He caused his Son *Constantine* to be crowned *March 31st*, in the Year 720; and in 726, by an Edict, prohibited all manner of Images, and persecuted the Worshipers of them; upon which Pope *Gregory II.* excommunicated him. At which *Leo* being incensed prepared a great Fleet to invade *Italy*, which was destroyed by a Tempest. *Gregory III.* endeavoured to reclaim him, but in vain; wherefore the Pope, in a Synod assembled at *Rome*, excommunicated all those that opposed Images. He died of a Dropsy in the Year of *Christ* 741, and of the Translation of the Empire 411, having reigned 24 Years.

Anno 714, *Zosimus* Pope of *Rome* died, and was succeeded by *Gregory II.* who continued 17 Years; being succeeded *anno 731*, by *Gregory III.* a *Syrian*, who sate 11 Years, being a charitable Man, and a great Builder of Monasteries.

Anno 712, a Council was held at *Constantinople* of *Monothelites*, where the 6th General Council was condemned.

Anno 714, at *Rome*, against Marriages of Priests, and for Images. *Anno 721*, at *Rome* against Marriage with Nunns. Also in 724, a Council was held there, and in 726, and 731, all about Images.

The most Learned Men, at this time, were *Joannes Damascenus*, *Northbertus* a *Londoner* and Historian. *Kimbertus Lindsey*, the *English* Historian, *Daniel Wenlam*, Bishop of *Winchester*, the Historian, *Heddius Stephanus*, the *British* Historian. *Tatwyn* the *English* Poët, *Hunibert*, or *Wibert* of *Deira* (*Northumberland*) the Historian, and *Iglacus*, a *Benedictine* Monk, and another *English* Historian.

CONSTANTINE ICONOCLASTES, or COPRONYMUS.

Constantine, Son of *Leo Isauricus*, surnamed *Iconoclastes*, because he supported the Image-Breakers, *Copronymus*, because he berayed himself when he was christened, and *Caballinus*, because he was a great Lover of Horse-dung, which he also caused to be burned in his Chamber, and rubbed himself over with it, succeeded his Father, and (1) had not only a Disregard for Images, but also trod them

A. D.
DCCXLI.

(1) *Zon. l. 3. Cedren. Paul. Diac.*

CONSTANTINE under foot, burned the Reliques of pretended Saints, and put Two Bishops to death, and several other Clergy-men, after he had persecuted and treated them ignominiously. He made War against the *Bulgarians* with very different Success. In the Beginning of his Reign, he was banished by *Artabasdus* his Brother-in-Law, but having taken *Constantinople* Two Years after by Famine, he got his and his Two Sons Eyes put out, and used the false Patriarch *Anastasius* but little better. He died in the Year of *Christ* 775, and of the Translation of the Empire 445, in his Expedition against the *Bulgarians*, being mad before he expired, and crying he burned alive through the Pain he suffered by the Plague-fore he died of.

Anno 742, Pope *Gregory* died and was succeeded by *Zachary* a *Græcian*, who continued 10 Years. He was succeeded *anno* 752, by *Stephen II.* who died of an Apoplexy in 8 Days time, and was succeeded by *Stephen III.* a *Roman*, who continued 5 Years, and was the first Pope which was carried on Men's Shoulders. He was succeeded *anno* 757, by *Paul*, who was opposed by *Theophylact*, but after a little time confirmed. He died *anno* 766, when *Toto*, Duke of *Neposinum*, thrust in his Brother *Constantine* a Laick, who was within a short time killed, and *Philip* a Priest, elected, but cast out on the 5th Day after, when *Stephen IV.* was chosen, who continued 4 Years. He died *anno* 772, and was succeeded by *Adrian* a *Roman*.

Anno 742, a Council was held at *Ratisbon* or *Ausburg*. *Anno* 743, at *Leptinum* in *France*; and at *Rome* against unlawful Marriages. *Anno* 745, in *Germany*, where many Bishops were deprived, as also at *Rome* against *Aldebert* and *Clement*, Two Hereticks. *Anno* 747, at *Cliffo* in *England*, against the Licentiousness of the Clergy, Nobles and People, and for settling Religion. *Anno* 754, at *Constantinople*, which condemned Images, and the Worshipers of them. *Anno* 755, at *Metz*, against Incest. *Anno* 761, at *Rome* concerning Priviledges of Monasteries. *Anno* 766, at *Gentiliacum* in *France*, about the Trinity and Worshipping of Images. *Anno* 768, at *Rome* to disannul the Acts of *Constantine*, where 'twas also decreed, that none should be admitted Pope, till he had passed all the Ecclesiastical Degrees. *Anno* 770, at *Worms*, where 'twas decreed that no Clergy-man should be forced to go to War. There was also One held there *anno* 772, about Reformation, as likewise at *Regin*. *Anno* 773, at *Rome* of 153 Bishops, where the Power of Election of Popes was given to the Kings of *France*. *Anno* 775, at *Duria*.

Men

Book

Men
John (Monk
the F
Keeper
Bernici
glisb H
Discipl
of Pa
Lombard

LI

C
were bo
Empire
declared
stirred
King of
him, de
Arabian
in the Y
450th Y
Anno
Paderbor
at Durin
erecting

IR

L
before h
delity)
over the
when th
the You
to him a
prefer M
which H

(1) Zon.
Howel, p
1.5. c. 28.

Men of chief Note in the time of *Copronymus*, were **CONSTANTINE** *John* (Son to *Serapion*) the Physician. *Cuthbert* an English Monk and Historian: *Fredegarius Scholasticus*, who wrote the French Story. *Anastasius*, Monk of *Cassine*, (Library-Keeper to Pope *Stephen II.*) an Historian. *Ethelwulph* of *Bernicia*, the English Historian. *Willebald*, another English Historian, who wrote the Life of *Boniface*, whose Disciple he was. *Paulus Warnafredus* known by the Name of *Paulus Diaconus*. He wrote the History of the Lombards.

LEO PORPHYROGENETUS.

Constantine was succeeded in the Empire by his Son *Leo* (1), surnamed *Porphyrogenetus*, because he was as it were born in Purple, being by his Father associated in the Empire, when an Infant. He was an Enemy to Images, declared his Son *Constantine* Cæsar, quieted the Rebellion stirred up by his Brother *Nicephorus*, converted *Telerick* King of the *Bulgarians*, and entered into Alliance with him, defeated 5 *Saracen* Princes in *Syria*, and killed 6000 *Arabians*. He reigned 5 Years, and Six Months, and died in the Year of Christ 780, of a burning Fever, being the 450th Year of the Translation of the Empire.

A. D.
DCCLXXV.

Anno 776, a Council was held at *Worms*. Anno 777, at *Paderborne*, to confirm the *Saxons* in the Faith. Anno 779, at *Duria* for Reformation. Anno 780, at *Lippa*, about erecting Bishopricks in *Saxony*.

IRENE and CONSTANTINE.

LEO being dead, *Irene* with her young Son (2) *Constantine* (who had been made Emperor by his Father before he died, and to whom his Subjects had sworn Fidelity) being but about 10 Years of Age, began to reign over the *Roman* Empire. But Forty Days were hardly past, when the Nobility, taking Distaste at the Sex of *Irene* and the Youth of *Constantine*, notwithstanding the Oath made to him and his Father, began to combine together how to prefer *Nicephorus* Cæsar (and Brother to *Leo*) to the Throne, which *Irene* after some time discovered, and having beaten

A. D.
DCCLXXX.

(1) Zon. l. 3. Cedren. Paul. Diac. Anon. l. 5. Sigeb. Chron. (2) Dr. Howel, part. 3. p. 302. Paul. Diac. l. 21. Zon. tom. 3. Frising l. 5. c. 28.

IRENE.

them with Rods, banished them from the City into several Islands; and took special Care to prevent the like Danger for the future. But whilst she was thus busied about settling her Family, the Eastern Provinces were in danger, being invaded by the *Arabians*, who were soon expelled by the Forces, which the Empress took care to send against them. Being thus favoured on all sides by Fortune, she thought fit to procure a strong Alliance by the Marriage of her Son, and considering all the Princes who were her Neighbours, she thought none so fit to have Amity with as *Charles* King of the *Francks*, who was afterwards surnamed the *Great*, and crowned Emperor of the West. To him therefore she sent her Embassadors, to desire his Daughter might be given in Marriage to him, and the Offer was so well liked, that (if we may credit the *Greek Historians*) an Eunuch and Notary was left behind, to teach her the Language, and instruct her in the Manners and Customs of the *Roman Empire*.

But the Prosperity of the Empire was, the same Year, interrupted by the Rebellion of *Helpidius*, *Prætor* of *Sicily*, against whom a strong Fleet was sent, under Command of *Theodorus* the *Patritian*, who drove him out of the Island, and made him fly into *Africk*. Whence nevertheless he escaped with all his Treasure, and was owned by the *Saracens* for *Roman Emperor*, in Opposition to *Constantine*. They were glad of this Opportunity, and thereupon fell upon the Eastern Provinces, for the wasting whereof, *Madi* their Prince sent thither *Aaron* his youngest Son, who managed his Matters with so much Industry and good Conduct, that *Irene*, for Preservation of the Empire, besides many Gifts, which she sent, made it tributary to this People; an Annual Pension being to be paid to their Prince. Having thus made what Peace she could with the *Saracens*, the Year following she sent *Stauracius* a *Patritian*, and *Logotheta*, against the *Sclavini*, who seized on *Greece* and *Peloponnesus*: who brought them all to Obedience, and imposing on them a Tribute, returned in Triumph, with great Booty, to *Constantinople*. Not long after which *Madi*, Prince of the *Saracens*, died, and was succeeded by *Moses*, his Eldest Son, who also dying in a short time, was succeeded by *Aaron* his Brother, who was a Man much addicted to Arms, and reigned Three and Twenty Years, proving a deadly Enemy to the Christians.

Constantine the Emperor growing now towards Man's Estate, had his Eye all this while fixed on *Rotdindris*, Daughter of *Charles* King of the *Francks*, and he was impatient

Book

patient
some I
being a
Accessi
much t
in the
which
is certa
Constant
Birth, (C
nothing
the Imp
some fa
nent fo
Consta
and Dis
take the
enough
Matter
length c
who go
seized a
into, ga
was pref
were be
Son with
him to k
an Oath
to reign
willingly
who pr
were bo
coming
the like
that Iren
of her l
pressions
others of
sent into
But as
of the P
she had b
vast Tre
Earthqua
ling to sh
between

patient to consummate the Nuptials. But the Match after some Delay was quite broke off, by means of *Irene*, who being ambitious still of holding the Empire, thought the Accession of *Charles's* Friendship might make her Son so much the more powerful, and at last establish him securely in the Throne, though others give a quite different reason, which I do not think proper to insist upon here. This is certain, that the Marriage being broke off, *Irene* caused *Constantine* to espouse an obscure Maid, an *Armenian* by Birth, (some say a *Paphlagonian*) by Name *Mary*, who had nothing in the least to commend her, not to say fit her for the Imperial Throne; but that she was Daughter, or, as some say, Niece to *Philaretus*, a Man that was very eminent for Acts of Charity.

Constantine was now come to Years of Understanding and Discretion, and was perswaded by his Counsellor to take the Empire wholly to himself, which he was forward enough to attempt, but how to effect his Designs, was a Matter of great Moment and Difficulty; but 'twas at length contrived that *Stauratius* the *Patritian* and *Logotheta*, who governed all under *Irene* at his Pleasure, should be seized and banished the Court; which he quickly diving into, gave Information thereof to the Empress, and Order was presently taken with the Conspirators, most of whom were beaten, and then banished. But she chastised her Son with her own Hands and Tongue, and constraining him to keep within, caused the Senate and Soldiers to take an Oath of Fidelity to her self, and not to permit her Son to reign as long as he lived; which was, though unwillingly, swallowed by all, unless the *Armenian* Legions, who professed they would adhere to *Constantine*, as they were bound by Duty and Allegiance; the News whereof coming to other Soldiers, they were animated to imitate the like Piece of Duty and Service to their Sovereign, so that *Irene*, fearing the Effects of this, dismissed her Son out of her honourable Imprisonment, who was with all Expressions of Joy received by his Friends, and *Stauratius* and others of the chief Rebels, being beaten and shaven, were sent into Banishment.

But as for his Mother, he led her with great respect out of the Palace, and brought her to her own House, which she had built at *Eleutherium*, and where she had laid up a vast Treasure. While these things were transacted, a great Earthquake happened, Nature her self, it seems, being willing to shew her Resentment of these unnatural Proceedings between Mother and Son. Being thus encouraged, by the good

IRENE.

good Luck he had now, he makes War against the *Bulgari*, and notwithstanding he was so firmly established in the Throne, yet by too much hearkening to his Mother's Friends, he was so far inveigled, as to receive her again to Court; which so much grieved his Friends, that they could not forbear to call his Prudence into question. Which others taking hold of, told him that the Soldiers, now lying in Town, had a Design to promote *Nicephorus*, his Uncle, to his place, which report so disordered him, that he not only caused his Eyes to be put out, but those of *Christopher* also his other Uncle, and cut out the Tongues of another *Christopher*, *Nicetas*, *Anthimius* and *Eudocimus*; nor was his Mother behind hand in this Juncture, but finding him in such an Humour, with *Stauratius* perswades him to put out the Eyes also of *Alexius*, whom the *Armenian* Legions had demanded to be sent them at such a time, as they protested against her Restitution; telling him, that in case he were spared, the Soldiers would infallibly make him Emperor. But when the *Armenian* Soldiers received the News, they presently fell into a Mutiny, and committed to Custody *Camilianus* their Captain, whereupon the Emperor dispatches some Captains against them, who were defeated, and thereupon himself undertakes the Management of them, and had better Success, utterly defeating them in Battle, and getting them all into his Power, the Officers he puts to death, deprives the rest of their Estates, and a Thousand of the ordinary Sort he causeth to be led in Chains to *Constantinople*, where they had these Words, *An Armenian Traitor*, stamped with Ink upon their Faces, and then were dispersed in *Sicily* and other Islands.

Irene was well enough pleased at this, who seemed to satisfy her self with the Title without the Power; yet she cast also in her head how she might have both, and though she would not attempt any thing against the Person of her Son, as being not (besides that it was unnatural) altogether safe; yet she rejoiced in his Misfortunes, and endeavoured all ways she thought most expedient, to make the Government return again into her own Hands. And 'twas for this end, that knowing he had no Affection for his Wife *Mary*, to whom he had been preferred by her worthy Care and Foresight, she perswaded him to shave her, and put her into a Monastery, which done, she finds him out another honourable Maid, *Theodota* One of the Maids of her Chamber, who is crowned with the Imperial Diadem, and the Wedding kept with great Pomp, for Four

Days

Book

Days to
qual M
the imp
Content
the Law
fided w
their Int
in the d
which t
regain t
Wars w
against
who sen
if he ha
Gate of
Tribute
Man, he
dergo t
would c
a consid
the Arn
nick Fe
In th
his Mo
ing Mon
had a S
which N
parted t
Opportu
whom b
lution o
While fl
peror rel
Arabians
rius, and
ney in t
Party, be
ous, and
Scouts t
was to
against
Victory
received
In the M
on him,
his Escap

Days together in the Palace of *St. Mamas*. Which unequal Marriage very much conduced to her Design, and she improved the Advantage to the utmost; for great Contentions falling out amongst Churchmen, concerning the Lawfulness or Unlawfulness of the Match, she always sided with those as spake against her Son, and promoted their Interest all ways possible, though secretly and as much in the dark as she could. But some other things happened which seemed to thwart her Purposes, and very much to regain the Reputation of her Son. For renewing his Wars with the *Arabians*, he had good Success, as also against *Cardamus* or *Cardames*, the Prince of the *Bulgari*, who sending to him to demand Tribute, and threatening if he had it not, to come to fetch it, as far as the Golden Gate of *Constantinople*, he sent him some Horse-dung for Tribute, and withal this Word, that seeing he was an old Man, he would not have him take the Pains, nor undergo the Labour of so great a Journey, but he himself would come and wait upon him. And gathering together a considerable Army he went; but the *Barbarian*, when the Armies came in sight of each other, in a kind of panick Fear fled away.

In the Seventh Year of his Reign, he waited upon his Mother to the Baths of *Prusa*, and in the following Month of *October*, News was brought him, that he had a Son born, whom he afterwards named *Leo*. At which News being overjoyed, he left his Mother, and departed speedily to *Constantinople*, whereby she had a fair Opportunity of caballing with the Officers of the Army, whom by Gifts and fair Promises, she drew into a Resolution of depriving her Son, that she might reign alone. While she and they gaped after this desired time, the Emperor resolves to undertake another Expedition against the *Arabians*, and with 20000 Men, accompanied with *Stauratius*, and other Creatures of his Mother, he begins his Journey in the Beginning of *March*. *Stauratius*, and those of his Party, being afraid that the Emperor would return victorious, and that their Plots should be frustrated, procured the Scouts to report that the *Saracens* were fled, and that it was to no purpose to proceed; so that *Constantine*, being against his Will (for he was very desirous of having a Victory) forced to return to the City, a little while after received the Melancholly News of the Death of his Son. In the Midst of *July*, the Conspirators attempted to seize on him, which having discovered, he endeavoured to make his Escape, but his Mother so excited them by her Letters, (threat-

IRENE. (threatning that if they did not speedily put a Conclusion to the Business, she would reveal the whole Matter) that fearing both her and the People, which flocked so to him, that they were all afraid, and she thought once of sending some Bishops to him, to perswade him to retire to a private Life, they laid Hands on him, and conveyed him to *Chelandium*. On the *Saturday* Morning they brought him to *Constantinople*, and there shut him up in the House called *Porphyra*, where he was born, and about Three of the Clock in the Afternoon, most wickedly and cruelly, though by his Mother's Orders, digged his Eyes out of his Head, even in such a manner, that Death presently followed, after he had reigned Seven Years by himself, and Ten together with his unnatural Mother. Upon this Blinding and Murther of the Emperor, the Sun was darkened for 17 Days, so exceedingly, that the Ships at Sea lost their Course, and all Men affirmed, that because *Constantine* had lost his Sight, the Sun was also hoodwinck'd, and for this very reason withdrew his Beams.

IRENE by her self.

IRENE however was little concerned at the Prodigy, and being got rid of her Son, in the next place took care to secure her Husband's Brothers, who, by Perswasion of some of their Friends, had taken Sanctuary in the Great Church. She sent them therefore to *Athens*, where having entertained some Counsels, tending to the Deposition of the Empress and Advancement of their Fortune, they were killed, as 'tis said, by the Inhabitants, whereby the Race of *Copronymus* was totally extinct, and she, to show what Person she is, is now drawn into the City by Four Horses in a gilt Charriot, which is staid by the Hands of *Patritians*, and Money is cast by her amongst the People, as was usual at a solemn Coronation. Great Joy, in short, there was at *Constantinople*, though in the East the *Saracens* made Invasions, under Conduct of *Habdimelch*, who refused to grant any Peace at the Desire of *Irene*, and as confident to overpower a Woman, marched up through all the Provinces, as far as *Constantinople* it self, the Suburbs whereof they plundered, and having ravaged the Country without Controul, at length returned home. But as soon they were gone, another Danger followed, proceeding from *Stauratius* himself, who, though he pretended in all his Designs to act only for the good of the Em-

Empress
having
vered,
only fo
oppress
ment,
ended h

Irene
respect
Estate,
therefor
wont to
the Com
Which
it could
Servant
ment of
much, w
endeavo
for who

Macedoni
being re
peror o
their Co
and ther

Irene her
pose to
tance,
Midnigh
act the

up *Irene*
crowned
neither
reproach

dealt wi
Christ 80
though
being on

Howeve
the Affli
of the

man Em
and desir
might in
was not
Conclusi

Empress, yet had regard to his own Advancement. For having an Intent to usurp the Crown, he was soon discovered, and the Empress, dealing moderately with him, only forbids all men to keep him Company, after which oppressed with Sorrow, either for his Faults, or his Punishment, he fell into a Bleeding from the Lungs, and so ended his Days, his Ambition and Sorrow altogether.

Irene perceiving that those she most trusted, had more respect to their own Advantage, than the Security of her Estate, thought it the safest way to oblige the People, and therefore in her Fourth Year, she remitted the Tribute, wont to be paid by those of *Constantinople*, and promoted the Commerce of *Abydus* and *Hierum* by all means possible. Which though it obtained their Hearts accordingly, yet it could not by any means procure the Affections of her Servants, who thought of nothing less than the Advancement of their own private Interests. One *Ætius* an Eunuch, who ruled all in the Palace, and being very rich, endeavoured to promote his Brother *Leo* to the Empire, for whom he had procured the Government of *Thrace* and *Macedonia*. But the Nobility discovered his Design, and being resolved to oppose it, consulted how to make Emperor one *Nicephorus*, the General *Logotheta*. Getting their Company together, they went to the great Palace, and there telling the Guards, that it was the Pleasure of *Irene* her self, that *Nicephorus* should be Emperor, on purpose to obviate the Designs of *Ætius*, easily got Admittance, and sending their Emissaries about the City before Midnight, prepared the People for what they meant to act the Day following. When it was Day, they clapped up *Irene* close Prisoner in the Palace, and afterwards crowned their New Emperor in the Great Church, having neither Acclamations nor good Wishes, but Curses and reproachful Language from the People. Thus was *Irene* dealt with, after a Reign of Five Years, in the Year of *Christ* 802, and of the Translation of the Empire 472, though not in so severe a Manner as she treated her Son, being only shut up in a Monastery of her own Building. However there was One Circumstance which enhanced the Affliction. She was just now courted by *Charles*, King of the *Francks*, who had lately assumed the Title of *Roman* Emperor, being crowned by Pope *Leo* in the Year 800, and desired by him in Marriage, that the East and West might in their own Persons be again happily united. She was not indeed averse, but *Ætius* the Eunuch hindered the Conclusion of the Treaty by all Methods he could, and in

IRENE.

the mean time happened the Conspiracy of the Nobility, for *Nicephorus* and his Promotion, the Embassadors of *Charles* being still in Town, and Spectators of this sudden Revolution, which conduced so happily to the Establishment of *Charles* in the *Roman Empire*. But that begins a new Period of History, which must therefore be prosecuted in another Volume.

Anno 796, Pope *Adrian* died, and was succeeded by *Leo III.* a Roman, who continued 21 Years.

Anno 782, a Council was held at *Colen*. Anno 786, at *Paderborne* about the State of *Saxony*; and at *Constantinople* about Images. Anno 787, was held the 8th or 7th General Council at *Nice* of 350 Bishops about restoring Images. Anno 791, at *Forum-Julii*, where divers Greeks were condemned, for denying the Procession of the Holy Ghost. Anno 792, at *Ratisbon*, against *Felix*, Bishop of *Urgel*, the Heretick. Anno 794, at *Franckfurt* of 300 Bishops against *Elipandus*, *Felix*, and the abovesaid Council of *Nice*, which is commonly called the Second Council of *Nice*. Anno 800, at *Rome*.

Chief Men for Learning, in the time of *Constantine* and *Irene* were *Gregory* the Monk (called *Syncellus*, an Office next to the Patriarch) an Historian. He put the Chronology of *Eusebius* into his own *verbatim*. And *Theophanes* the Historian, who wrote a large Chronicle, which *Anastasius* translated into *Latin*.

In *Constantinople* the Patriarchs, in this Century, were placed and displaced according to the changeable Conceits of the Emperors. Under the Reign of *Justinian* the Second, *Cyrus* was Patriarch, who was removed by *Philippicus*, and succeeded by one *John*, a *Monothelite*. He was deposed and succeeded by *Anastasius*, after whom came *Constantine* a Monk. After him succeeded *Nicetas*, *Paulus Cyprius*, and *Tarasius*. But the prevailing Power of the *Saracens* in *Alexandria*, *Antiochia* and *Jerusalem*, did so obscure the Names of the Patriarchs of those Cities, that nothing of remark can be given of them.

Of the Decay of the Roman Monarchy.

BEING thus come to a new Period in the *Roman History*, it will not be amiss to reflect a little on the Decay of this State, which infallibly arrived at as high a

Pitch

Book

Pitch
no Re
excell
tions
notwi
the Ca
People
the Pa

'Tw
whom
Bonds,
People
of who
this Ap
from th

Now
People,
Depend
been pr
publick

It wa
made.
mands,
Fathers,
quit th
between

Roman
common
espoused
being th
upon Lib
tis cert
a People
other Pe
calls a K
themselv
cipal Ca
Two Or

The A
moderati
Tempera
the Botte
mands, to

(1) See I
Monf. St. E
(2) Dion. E

Pitch of Glory as any other ever did, and 'tis certain that no Republick (unless you will except the *Venetian*) ever excelled her in profound Polity, and all the fine Institutions which could be invented by great Statesmen. But notwithstanding this, she (1) carried in her own Breast the Cause of her Ruin, in the perpetual Jealousy of the People against the Senate, or rather of the *Plebeians* against the *Patritii*, which Distinction had been set up by *Romulus*.

'Twas necessary for Kings to have Persons distinguished, whom they should engage to their Person by particular Bonds, and by whom they should govern the rest of the People. For which reason (2) *Romulus* chose the *Fathers*, of whom he formed the Body of the Senate; who had this Appellation by reason of their Dignity and Age. And from them afterwards sprung the *Patritian* Families.

Now whatsoever Authority *Romulus* had reserved to the People, he had put the *Plebeians* in divers respects in a Dependence on the *Patritii*; and that Subordination had been preserved, not only under Kings, but also in the Republick.

It was always from the *Patritii* that the Senators were made. To the *Patritii* belonged the Employments, Commands, Dignities, and even that of the Priesthood, and the *Fathers*, who had been the Authors of Liberty, did not quit their Prerogatives. But Jealousy was quickly put between those Two Orders. For (not to speak of the *Roman* Knights, who were a Third Order, as being in common between the *Patritii* and the simple People, who espoused sometimes one side, and sometimes another) it being the fundamental Maxim of the Republick, to look upon Liberty as a thing inseparable from the *Roman* Name; 'tis certain a People bred up in that Mind; nay more, a People who thought themselves born for commanding other People, and whom *Virgil* for that reason so nobly calls a King-like People, would receive no Laws but from themselves. So that this Love of Liberty was the principal Cause which kept up that Jealousy between these Two Orders.

The Authority of the Senate was judged necessary for moderating of publick Councils, without which that Temperature would have been too tumultuous. But at the Bottom, it was the People's Province to give Commands, to make Laws, to decide Peace and War. A Peo.

(1) See Bossuet's *Discourse of Universal History*, p. 540, &c. as also Monsr. St. Euremont's *Reflections on the Genius of the Roman People*.

(2) Dion. Hal. 2. Liv. 1. 1. Plutarch. in *Romulo*.

ple that enjoyed the most essential Rights of Royalty, were in some manner of the Temper of Kings. Whatsoever thing seemed too imperious, every thing that was too slightly advanced, in a word, whatsoever wounded or was likely to wound that Equality which a free State required, gave Suspicion to so nice and delicate a People. The Love of Liberty, that of Glory and Conquests, made such Spirits very difficult to be managed, and that daring Audacity, which made them undertake such great and almost incredible things abroad, could not fail to cause Divisions at home amongst themselves.

Thus *Rome* that was so jealous of her Liberty, saw Divisions and Animosities spread throughout all the Orders of which she was composed, proceeding in a particular manner from that Love of Liberty, which was the Foundation of her Government. From hence arose those furious Jealousies between the Senate and People; between the *Patritii* and the *Plebeians*; the One alledging always, that Excess of Liberty would at last destroy it self; and the Others fearing just the contrary, that Authority, which, in its own Nature, was always for increasing, would at last degenerate into Tyranny.

Between these Two Extremes, a People otherwise so grave and wise could find no *medium*. The private Interests which made both Parties proceed farther than they ought, in whatever they began for the publick Good, suffered neither of them to be conducted by moderate Councils. The ambitious and turbulent Spirits were still stirring up Jealousies to make their own Advantages by them; and those Jealousies sometimes more concealed, and other times more declared, according to the times, but always strong and violent at the Root, were at last the Cause of that great Change that happened in the time of *Cesar*, and the others that succeeded. All the Causes hereof will be very plain to those, who thoroughly understanding the Humour of the *Romans*, and the Constitution of their Republick, take care to observe some principal Actions, which, though happening at several distant times, have a manifest Chain of Connexion in them; whereof I shall here give a *Series*, for the greater Ease of the Reader, and because it will conduce, in some measure, to illustrate several Particulars in the preceding History.

Romulus (1), bred up in War, and reputed the Son of *Mars*, built *Rome*, which he peopled with a mixt Company

(1) See Bossuet *ibid*.

of She
for Fro
all Cor
fied, a
Nature
by tha
marrie
strained
by Rel
States.
the Da
ligions
Roman
was dif
should
The be
the pub
which
whereo
the Nol
Senate
them i
most g
them.
the Peo
great T
by the S
the Desi
but to a
give a g
claimed
up to
erected
Numa
found P
and the
tions wh
Tullus
litary D
cessor A
monies,
and reli
Tarqu
nators te

of Shepherds, Slaves and Robbers, who came to seek for Freedom and Impunity in the Isle he had laid open for all Comers; and some also came who were better qualified, and more civilized. This People, who were wild by Nature, he bred up to undertake all things by Force, and by that means they got themselves Wives, whom they married. By Degrees he established Order (1), and restrained luxurious Minds by most sacred Laws. He began by Religion, which he looked on as the Foundation of all States. He made it as serious, as grave, and as modest as the Darkeness of Idolatry would then permit. Strange Religions and Sacrifices, which were not established by the Roman Customs, were forbidden. Afterwards that Law was dispensed; but the Intention of *Romulus* was, that it should be kept, and something of it was always retained. The better Sort of this People he made choice of to form the publick Council, which was called by him the Senate, which he made to consist of 200 Persons, the Number whereof was afterwards augmented, and from them came the Noble Families that were called the *Patritii*. The Senate was to examin and propose all Matters. Some of them it regulated Sovereignly with the King; but the most general were referred to the People, who decided them. *Romulus* in an Assembly, which he had called of the People upon the Plain at the Marsh *Caprea* (where a great Tempest arose upon a suddain) was cut to Pieces by the Senators, who judged him too imperious, and then the Desire of Independance began to appear in that Order: but to appease the People who loved their Prince, and to give a great Idea of the Founder of that City, 'twas proclaimed by the Senators, that the Gods had snatched him up to Heaven, and therefore they caused Altars to be erected to him.

Numa Pompilius, the Second King, (2) in a long and profound Peace, compleated the Formation of their Manners, and the regulating of Religion upon the same Foundations which had been laid by *Romulus*.

Tullus Hostilius (3), by severe Rules, established the Military Discipline, and the Orders of War, which his Successor *Ancus Martius* (4) accompanied with several Ceremonies, that the *Militia* might thereby be rendered holy and religious.

Tarquin (5) the Ancient encreased the Number of the Senators to 300, where they stood fixed for some Ages, and

(1) Dion. Hal. l. 2. (2) Plut. *Numa*. (3) L. Flor. l. 1. c. 3. (4) Id. l. 1. c. 4. (5) Dion. l. 2. Flor. l. 1. c. 5.

began the great Works which were to conduce to the Publick Weal.

Servius Tullius (1) projected the setting up a Republick under the Command of Two Annual Magistrates, which should be chosen by the People.

In Hatred to *Tarquin the Proud* (2), the Royalty was abolished, with horrible Execrations against all those, who should go about to re-establish it, and *Brutus* made the People swear to keep themselves eternally in their Liberty. In which Change *Servius Tullius's* Memoirs were followed, and the Consuls chosen by the People among the *Patritii* were equalled to Kings, unless it be that they were Two, who had between them a regular turn of Commanding, and they changed every Year.

Collatinus (3) being named Consul with *Brutus*, as having been with him the Author of their Liberty, though he was the Husband of *Lucretia*, whose Death was the Cause of the Change, and had been interess'd more than others to revenge the Outrage which she received, yet because he was of the Royal Family, he became suspected, and was expelled.

Valerius (4) substituted in his place, at his Return from an Expedition, where he had delivered his Country from the *Vijentes* and the *Etrurians*, was suspected by the People to affect Tyranny by reason of an House he had caused to be built on an Eminence. He not only ceased from building, but became wholly popular, although a *Patritian*, and made the Law which permitted Appeals to the People, with other things, which gained him an high Veneration from them. By that new Law, the Consular Power was weakened in its Origine, and the People enlarged their Rights. By reason of the Violences executed for Debt by the rich upon the poor, the People that rise up against the Power of the Consuls and Senate, made that famous Retreat at the Mount *Aventinus*.

Nothing but Liberty was spoken of in those Assemblies (5), and the People of *Rome* did not believe themselves free, if they had not lawful ways of resisting the Senate. They were forced to allow them particular Magistrates called the *Tribunes of the People*, which might assemble them, and assist them against the Authority of the Consuls, either by Opposition or Appeal. These Magistrates to keep up their own Authority, were continually buzzing of Jealousies, and creating Divisions between those Two Or-

(1) Flor. l. 1. c. 6. (2) Id. l. 1. c. 7. (3) Id. l. 1. c. 9. Plut. in vit. Poplicola. (4) Plut. in vit. Popl. Liv. l. 9. (5) Dion. Hal. l. 2.

ders, and the Land would be among Earnestness for ruinous Lands to suffer from the magistrates, and Equally them.

Again find no b sions for sions from those O War's success still kept

The which making both, and free City those La these Pr sent, to the Inst cially for most po blished, deprived

While and such publick proceed even the only to was prop Consula Magistr under the People v

(1) Cic. XII Table phers. (

ders, and always flattered the People, by proposing that the Lands of the conquer'd Countries, or the Price which would be the Product of their Sale, should be divided among the Citizens. The Senate with great Zeal and Earnestness continually opposed those Laws that would be so ruinous to the State, and would have the Price of those Lands to be put into the Publick Treasury. The People suffered themselves to be conducted by their seditious Magistrates, and yet notwithstanding had so much Reason and Equity as to admire the Great Men who resisted them.

Against those Domestick Dissentions, the Senate could find no better Expedient than by continually raising Occasions for Forreign Wars. They prevented those Divisions from being pushed on to Extremity, and re-united those Orders in the Defence of their Country. Whilst Wars succeeded, and Conquests increased, Jealousies were still kept awake.

The Two Parties, wearied by the many Divisions which threatned the Ruin of the State, agreed to the making of such Laws as might be for the quiet of them both, and to establish the Equality which ought to be in a free City. Each of the Orders pretended, that the making of those Laws belonged to them. Jealousy increasing by these Pretensions, made 'em resolve, by common Consent, to send an Embassy into Greece, to search there for the Institutions of the Cities of that Country, and especially for the Laws of the most celebrated *Solon*, as being most popular. The Laws of the XII Tables were established, and the *Decemviri*, who (1) digested them, were deprived of the Power which they abused.

Whilst every thing appeared in a perfect Tranquility, and such equitable Laws seemed eternally to establish the publick Repose, fresh Dissentions started up, the People proceeding so far as to aspire to the greatest Honours, and even the Consulate it self, which till then were reserved only to the first Order. The Law to admit them to them was propounded. And the Fathers, rather than have the Consulate pulled down, consented to create Three new Magistrates, who should have the Authority of Consuls, under the Name of Military Tribunes (2), and the People were admitted to that Honour.

(1) Cic. *de Oratore*, l. 1. *positively says*, That the Laws of the XII Tables are justly to be preferred to whole Libraries of the Philosophers. (2) Liv. l. 4. Dionys. l. 2.

Being contented to have their Right established, they used their Victory moderately, and continued some time in giving Command to the *Patritii* only.

After long and various Disputes, they returned to the Consulate, and by Degrees the Honours became common between the Two Orders, though the *Patritii* were always most considered in the Elections.

The Wars continued, and the Romans subdued, after Five Hundred Years (1), the *Cisalpine Gauls* their principal Enemies, and all *Italy*.

The *Punick Wars* began (2); and things went on so forward, that these Two jealous People believed they could not subsist but by the Ruin of each other.

Rome, ready to fall, was chiefly kept up, during her Misfortunes, by the Constancy and Wisdom of the Senate.

At last the Roman Patience got the better; *Hannibal* was overcome, and *Carthage* brought into Subjection by *Scipio Africanus*.

Victorious Rome (3) enlarged her self prodigiously for Two Hundred Years, both by Sea and Land, and reduced all the World under her Power.

In those times, and since the Ruin of *Carthage*, the Offices, whose Dignity as well as Profit increased with the Empire, were underhand furiously laboured for. The ambitious Pretenders took care only to flatter the People, and the Concord of the Orders, held up by the Business of the *Punick War*, was troubled more than ever. All things were put into Confusion by the *Gracchi*, and their seditious Propositions were the Beginning of all the Civil Wars.

Then they began to bear Arms, and by open Force to act in the Assemblies of the Roman People, where before every one desired to carry it by lawful ways, and with Liberty of Opinions.

But these Disorders were moderated by the wise Conduct of the Senate, and the great Wars which happened.

Marius the Plebeian, a great Man in Warlike Affairs, and of as considerable Eloquence, with continual Harangues attacked the Pride of the Nobles, awakened the People's Jealousies, and by that means raised himself to the highest Pitch of Honour.

Sylla, a *Patritian*, put himself at the Head of the contrary Party, and became the object of *Marius's* Jealousy.

(1) App. *Præf. Ep.* (2) Flor. l. 2. c. 2. Eutrop. l. 3. 39c. Corn. Nep. in vit. *Hannibal*. Plut. in vit. *Fab. Max.* Vell. Paterc. (3) Eutrop. l. 4. 39c. Vell. Pat. l. 2. Aur. Vict. in vit. *Syl.*

Factions and Corruptions could do all things in Rome. The Love of their Country, and Deference to their Laws were quite extinguished. And to compleat their Miseries, the Wars of *Asia* taught the *Romans* Luxury, and increased their Avarice.

Then the Generals began to joyn themselves to their Soldiers, who till that time saw nothing but the Character of Publick Authority in them.

Sylla, in the War against *Mithridates*, let the Soldiers enrich themselves, the better to gain their Affections.

Marius, on his side, proposed to his Associates (as an Encouragement) the Shares of both Money and Lands.

So that being Masters of their Troops, the One under pretence of supporting the Senate, the other under colour of asserting the People's Liberties, they made a most furious and cruel War in the very Heart of the City. The Party of *Marius* and of the People were utterly beaten, and *Sylla* made himself a Sovereign under the Name of Dictator.

He made most dreadful Slaughters, and treated the People with Severity both in Deeds and Words, even in their Lawful Assemblies.

Being more puissant and better established than ever, he retired to a private Life, though not before he had shown, that the *Romans* could endure a Master.

Pompey, whom *Sylla* had raised, succeeded to a great Part of his Power. Sometimes he flattered the People, and sometimes the Senate, to get himself established: but his Inclination and Interest at length fixed him to the latter.

Having conquered the Pirates of *Spain* and all the East, he became very powerful in the Republick and in the Senate.

Cæsar (1) was resolved to be his Equal, and therefore turned to the People, imitating in his Consulate the most seditious Tribunes. He proposed besides the Divisions of the Lands, the most popular Laws he could invent.

The Conquest of the *Gauls* brought him to the greatest height.

Pompey and he were united through Interest, and afterwards broke again through Jealousy. And then the Civil War began to kindle. *Pompey* thought that his Name alone would carry all, and therefore neglected himself. *Cæsar* active and discerning obtained the Victory, and got the Mastery of him.

(1) Suet. in vit. Cæs. Patern. Plut. Cæsar's Com.

He made several Attempts to see whether the Romans could be brought to use the Name of King again: which only served to make him odious. And to increase the Public Hatred, the Senate decreed him Honours till then unheard of in Rome; so that he was slain as a Tyrant in the first Senate.

Anthony, his Creature, who was Consul at the time of his Death, stirred up the People against those who had slain him, and endeavoured to get Advantage of those Commotions in usurping the Sovereign Authority.

Lepidus also, who had a great Command under *Cesar*, endeavoured to keep it. At last Young *Cesar*, about 19 Years of Age, undertook to revenge the Death of his Father, and thereby sought an Occasion of succeeding to his Power. And indeed he knew how, for his own Benefit, to make use of the Enemies of his House, and even of his Competitors.

His Father's Troops being touched at the Name of *Cesar*, and the great Rewards he promised, were soon brought over to him.

The Senate was of no moment any longer: All things were done by Force, and Soldiers, who were at their Service, who would give the most.

In that fatal Conjunction the Triumvirate destroyed all whom Rome had bred up, that were of greatest Courage and most opposite to Tyranny. *Cesar* and *Anthony* defeated *Brutus* and *Cassius*: Liberty expired with them. The Conquerors being freed of feeble *Lepidus*, made divers Accords and Partages; where *Cesar*, as being the more cunning, found always the way how to get the better part, and so put Rome into his Interests, and over-topped him. *Anthony* in vain undertook to relieve himself, and the Battle of *Actium* brought the whole Empire under the Power of *Augustus Caesar*.

Rome being weary and exhausted by so many Civil Wars, to get some Repose, was forced to renounce her Liberty.

Rome, under the *Cæsars* (1), being more careful of preserving than enlarging her self; hardly made any more Conquests than to drive away the Barbarians, who would fain have got into the Empire.

At the Death of *Caligula*, the Senate being upon the Point of re-establishing Liberty, and the Consular Power, were hindered by the Soldiers, who would have a perpetual Head, whom they would have the Master.

(1) Read Suet. &c.

In the every that th

They that wo With

Princes to main served

In th prefer

Massacr

Thus Discipli Wars.

In th and Nar

Parthian

old Nar

Norther

Lands,

attempt

One

Burden

strongly

The

of the S

Cæsars to

The

Good;

the Mu

followe

seen On

The

Emperor

Italy a

came th

All th

the Van

Great Br

uli, and

perors sh

Rome an

The E

the Valo

(1) See

In the Revolts occasioned by the Violences of *Nero*, every Army chose an Emperor, and the Soldiers knew that they were Masters to dispose of the Empire.

They carried it so, that they offered to sell it to him that would give most for it, and they used to shake the Yoke. With Obedience the Discipline was lost. The good Princes endeavoured in vain to preserve it, and their Zeal to maintain the Antient Order of the *Roman Militia* served only to expose them to the Fury of the Soldiers.

In the Changes of Emperors, every Army labouring to prefer their own, occasioned Civil Wars, and horrid Massacres.

Thus the Empire grew weak through the Neglect of Discipline, and was utterly destroyed by the many intestine Wars.

In the midst of these (1) amazing Disorders, the Fear and Name of the *Roman Majesty* waxed less and less. The *Parthians* in the East became formidable again under the old Name of *Persians*, which they again assumed; and the Northern Nations, who inhabited the cold and uncultivated Lands, drawn by the Beauty and Riches of the Empire, attempted always to make their Entry into it.

One single Man was not able any longer to sustain the Burden of the Empire, which was so vast and withal so strongly attack'd.

The prodigious Multitude of Wars, and the Humour of the Soldiers, who were resolved to have Emperors and *Cæsars* to conduct them, obliged them to multiply them.

The Empire it self being looked on as an Hereditary Good; the Emperors were naturally multiplied through the Multitude of their Princes Children. Posterity followed those Examples, and there was scarce ever after seen One Empire.

The Softness of *Honorius*, and that of *Valentinian III.* Emperors of the West, brought the Ruin of all.

Italy and *Rome* it self were divers times sacked, and became the Prey of the *Barbarians*.

All the West was in common. *Africk* was possessed by the *Vandals*, *Spain* by the *Visigoths*, *Gaul* by the *Francks*, *Great Britain* by the *Saxons*, *Rome* and *Italy* too by the *Hervuli*, and afterwards by the *Ostrogoths*. The *Roman Emperors* shut themselves up in the East, and left the rest, even *Rome* and *Italy*.

The Empire resumes some Strength under *Justinian* by the Valour of *Belisarius* and *Narses*. *Rome* often taken and

(1) See in the foregoing Hist. of those times.

retaken fell at last to the Emperors. The *Saracens* become powerful by the Division of their Neighbours, and by the Carelessness of the Emperors, took from them the greatest Part of the East, and so tormented them on that side that they took no longer Care of *Italy*. The *Lombards* there possessed themselves of the richest and most beautiful Provinces. *Rome*, reduced to Extremity, by their continual Attacks, and having no Assistance from the Emperors, was forced to betake her self to the *Francks*. *Pepin*, King of *France*, passes the Mountains and subdues the *Lombards*. *Charlemagne*, after he had brought the Government under, caused himself to be crowned King, where his Moderation alone preserved some small Remains to the Successors of the *Cæsars*: and in the Year of our Lord 800, being chosen Emperor (as is above intimated) by the *Romans*, he founds the New Empire.

From hence 'tis easy to know the Cause of the Rise and Fall of *Rome*.

We see that that Kingdom founded upon War, and thereby naturally inclined to trespass upon her Neighbours, hath put all the World under her Yoke, to carry Polity and the Military Art up to the highest Degree.

We see that the Jealousies of the Citizens, and the too great Love of Liberty, caused Divisions, and pushed them on to an insupportable Excess and Nicety; and that this at last proved their fatal Overthrow.

'Tis as easy also to distinguish all the times of *Rome*, whether considered in her self, or in Relation to other People.

In her self, we find her in the Beginning in a Monarchical State, established according to her primitive Laws; after which we see her in Liberty, and at last subjected once again to the Monarchic Government, but by Force and Violence.

'Tis no difficult thing to conceive after what manner the popular State was formed, from the Beginnings it had in the times of Royalty, and 'tis as plain to see, that in the time of Liberty the Foundations of the New Monarchy were, by small Footsteps, raised and established.

For as the Project of a Republick was laid in the Monarchy by *Servius Tullius*, who gave as it were the first Relish of Liberty to the People of *Rome*, so also *Sylla's* Tyranny, though but transitory and short, discovered that *Rome*, notwithstanding her Fierceness, was as capable of bearing the Yoke, as those whom she kept in Servitude.

To

To k
Jealous
needful
the On
Bounds
the Oth
out, th
selves u

In O
of their
was dec
Henc
times t
by lawf
publick
they on
their D

By th
to Rome
little, F
that the
that the
single M

And
who live
foresaw
State of

The r
between
but by th
hand Lib
tarily to
and little
means m

Craft a
by flatter
by Viol

But fr
ence, by
to that S

In fine
Cæsars fo
and there
ror, a p
Armies.

(1) See P

To know what Operation that furious and impetuous Jealousy between the Two Orders successively had, 'tis needful only to distinguish the Two times marked out: the One when the People were retained within certain Bounds, by the Dangers they were in on every side; and the Other, when having nothing more to fear from without, they absolutely, without any Reserve, gave themselves up to their Passions.

In One of these times, the Love of their Country and of their Laws swayed their Minds; and in the Other, all was decided by Interest and Force.

Hence it also happened, that at the first of those Two times the Men of Command, who aspired after Honours by lawful ways, kept the Soldiers in, and fast to the Republick; whereas in the Other, when Violence ruled all, they only thought how to manage them to get them into their Designs, in spite of the Authority of the Senate.

By that last Government, War of Necessity was brought to Rome: and because in War, when Laws can signify little, Force only makes the Decision, it then follows, that the strongest must be the Master, and by Consequence that the Empire must return into the Power of One single Magistrate.

And every thing so disposed it self for it, that *Polybius*, who lived in the most flourishing time of the Republick, foresaw (1), by the Disposition only of Affairs, that the State of Rome would at length return into Monarchy.

The reason of that Change was because the Division between the Orders could not be quelled by the Romans, but by the Authority of an absolute Master, and on the other hand Liberty was a thing too much doated on ever voluntarily to be abandoned. And therefore 'twas necessary by little and little to weaken it, upon specious Pretences, and by that means make it capable of being ruined by open Force.

Craft and Delusion, as *Aristotle* has observed, must begin by flattering the People, and must naturally be followed by Violence.

But from hence they must fall into another Inconvenience, by the Power of the Soldiers, a Mischief inevitable to that State.

In fine, 'twas necessary that that Monarchy, which the *Cæsars* formed, being raised by Arms, should be Military; and therefore 'twas established under the Name of Emperor, a proper Title, and natural for commanding of Armies.

(1) See *Polyb.* l. 7. & seqq. 41. & seq.

Hence

Hence we may see that as the Republick had its inevitable weak side, that is to say, Jealousy between the People and the Senate: so likewise had the Monarchy of the *Cæsars* its Foible, which was the Licentiousness of the Soldiers, who made them

For it was impossible that the Soldiers, who had changed the Government, and set up Emperors, should be long before they perceived that 'twas effectually they who disposed of the Empire.

To the times already observed, may be added those, which point out the State and Change of the *Militia*: that when it was subjected and fixed to the Senate, and People of *Rome*; that when it was only fixed to the Generals; that when it was raised to the absolute Power under the Military Title of Emperors; that, when being in manner the Mistress of her own Emperors, which she created, she made them and unmade them as she pleased. And from hence happened the outrageous Seditions, the Disorders, and the Wars before mentioned; from thence, in a word, came the Ruin of the *Militia* with that of the Empire.

And so much for the times, considered with respect to *Rome* her self. As for those in reference to other People; There was first that, wherein she fought against her Equals, and when she was in danger. It lasted a little above 300 Years, and ended with the Ruin of the Gauls in *Italy*, and of the Empire of the *Carthaginians*.

That when she fought, she was always more strong, and without Danger, how great soever the Wars were that she undertook. It lasted Two Hundred Years, and came down as far as the Establishment of the Empire of the *Cæsars*.

That when she kept up her Empire and Majesty. It lasted 400 Years, and ended in the Reign of *Theodosius* the Great.

And in a word, that when the Empire being wounded on all parts, fell away by little and little. That Estate, which lasted also Three Hundred Years, began in the Children of *Theodosius*, and ended at last in *Charlemaign*.

To these universal Causes of the Ruin of *Rome* might be added divers particular ones, such as the Severities of the Creditors towards their Debtors, which stirred up very great and frequent Revolts; the prodigious Number of Gladiators and Slaves, wherewith *Rome* and *Italy* were over-charged, which caused many horrible Violences, and also bloody Wars; and many others of the like and of a

differe-

different
I have
And a
ticular
upon
vidence
nably g
of all
lute, an
and Po
shallow
ments
ing, tha
ticulars
quently
to be m
dents, v
destroy
nionativ
believe,
upon the
ture, wh
vidence,
natural
must be
else but
the Gove
of the G
nothing
his Allv
should h
should d
the very
concerns
either do
to their
Corrupti
Number
their par
Customs
been enor
out of the
my, or P
prevalent
angry wi
made the

different Nature. But I forbear to insist upon these, what I have said being abundantly sufficient for my purpose. And therefore I only observe, that that long Chain of particular Causes; which make and unmake Empires, depends upon the Secret Orders and Decrees of the Divine Providence; notwithstanding the Pride of some is so abominably great, as to deny that God is the Supreme Governour of all things, and therefore set up for themselves as absolute, and think to reverse his wise Decrees, by their Wit and Policy, attributing all this Success to their own shallow Judgment, and never referring their Disappointments and Overthrows to his over-ruling Power, thinking, that if they had but took care of certain little Particulars, all would have succeeded well, and that consequently, for the better Success for the future, they ought to be more cautious of letting escape those minute Accidents, which they think to be of so great Vertue, as to destroy and ruin all their Projects. These Men are so opinionative, as to believe, at least make People think they believe, that all the great Revolutions, which are brought upon the World, proceed from the Results of meer Nature, which they set up as a distinct Principle from Providence, so that they must necessarily flow from a Series of natural Causes linkt and tyed together, and consequently must be in a manner fatal and periodical, which is nothing else but to exclude God from having any thing to do in the Government of the World, and in effect to rob him of the Glory and Perfections of his Godhead, there being nothing more consonant to reason, than that he who by his Allwise and Omnipotent Power made the World, should have the Government thereof, and that all things should depend upon the Laws of his Providence. And the very Heathens were of Opinion, that God so much concerns himself with the Transactions of Men, that he either doth or will punish them sooner or later, according to their Demerits; though it must be granted, that the Corruption and Degeneracy of their Manners, the vast Number of false Opinions, which they had, according to their particular Fancies, embraced, and the many brutish Customs and Violations of the Laws of Humanity had been enough to have quite effaced this Fundamental Truth out of their Minds, had not the Invasion of a common Enemy, or Plagues and other Judgments of that kind been so prevalent, as to perswade them that their Gods were angry with them, and afflicted them for their Sins; which made them, for appeasing their Anger, erect Altars and
heap

heap up Sacrifices to them, and some were so superstitious, upon these extraordinary Occasions, as to devote themselves to death, thinking by such kind of barbarous and bloody Rites to gain the Favour of their Deities.

So that 'tis infallibly true, that the Great God, who sits in the Higheft Heavens, holds the Reigns of all Kingdoms. In his Hands are the Hearts of all. 'Tis he that restrains the Passions, and lets them loose oftentimes at full Rage, and thereby stirs up all Mankind. He inspires Emperors and Kings with invincible Boldness, and gains the Victory for them when he sees fit. 'Tis he again that enlightens Legislators, to discern what will be for the Good of States, and prevent the Mischiefs which may ensue. He knows that Human Understanding is very shallow, and to make us the more sensible hereof oftentimes abandons us to our own Ignorance, and blinds our Judgment. When he is pleased to give a fatal Blow to any Kingdom, and to overthrow an Empire, every thing is weak and irregular, and 'tis then he sheds the Spirit of Dizziness, and Confusion in all our Councils, and we are forced to acknowledge, that no State can endure (though founded upon the best Policy) without his special Providence.

A SHORT

S

Cont

G

tic

an

of

Sa

con

con

80

me

H

The

M

jed

T

Years,

(1) Dr

A SHORT
S Y S T E M
O F
Universal History.

B O O K III.

Containing the History of the Persians, Visi-Goths, Ostro-Goths, &c. and more particularly of the Saxon-Heptarchy in Britain, and the Life of Mahomet, with an Account of his Doctrine, and the Succession of the Saracen Caliphs. Together with an Account of the Foundation of some of the most considerable Cities, &c. in the World for 800 Years after Christ, with other things not mentioned in the Course of the preceding History.

The Persian History after the Destruction of the Monarchy by Alexander the Great, to its Subjection to the Saracen Caliphs.

THE Persian Monarchy being destroyed by Alexander the Great (1), this Nation lay obscure 535 Years, viz. from the 3635 Year of the World, to the

(1) Dr. Heylin's Cosmogr. l. 3. p. 152.

228th Year of Christ : of which time they were 83 Years under the Syrian Successors of *Alexander*; and 452 Years under the *Arsacidan* Kings of *Parthia*. 'For after (1) *Darius* had lost his Kingdom to *Alexander* the Macedonian, and after the Victor himself was dead also, the more Potent Captains divided *Asia* among them. But Discords often arising, and the Macedonians Puissance, by these frequent Broils, being very much broken, *Arsaces*, One of the *Parthian* Nobility, perswaded the Barbarous People of the East, and among them the *Persians*, to cast off the Greek Yoke, and stand for their Liberty: he himself taking upon him the Title of King, and investing himself with a Diadem, *A. M.* 3718. The *Persians* by this Revolt got little or nothing, having indeed not changed the Tyranny, but the Tyrant only: these *Parthian* Princes domineering with as much Pride and Insolency, as ever the old *Persian* Monarchs, or the Kings of *Syria* did before. From this *Arsaces*, all the rest of his Successors, and those too of the Family of *Artabanus*, or Second Race of *Parthian* Kings, took that Name upon them: as the *Roman* Emperors did that of *Cæsar*, or the old *Egyptian* Kings that of *Pharaoh*. Their usual Style was REX REGUM (2), and called themselves also the Brethren of the Sun and Moon, the chief Gods they worshiped. Great Princes without doubt they were, and kept the *Romans* harder to it, than all the Kings and States in the World besides, and therefore 'tis requisite to give a Catalogue of them.

The Arsacidan or Parthian Race of the Kings of Persia.

- A. M.* 3718. I. *Arsaces* (3), the Founder of the *Parthian* Family.
 3741. II. *Mithridates* (4), or *Arsaces* the Second, assaulted by *Antiochus Magnus* with an Army of 120000 Men, but without Success.
 3761. III. *Pampatius* (5).
 3773. IV. *Phruartes* (6), the Son of *Pampatius*.

(1) See Herodian. See also Will. Schikard's *Series Regum Persicorum*, p. 101. Justin. l. 4. Strabo 13. Appian. in fine Syr. Arrian. in Parthic. apud Phot. cod. 58. Ub. Emmii Opus Chronolog. lib. 5. p. 137. Gron. 1619. (2) Pet. Biz. Hist. Pers. p. 91. ed. Franc. 1601. (3) Vide Petri Bizari Rerum Persicarum Historiam, p. 81. (4) Pet. Biz. p. 82. (5) Pet. Biz. p. 82. (6) Pet. Biz. p. 83.

3783. V. *Mithridates* (1) II. Brother of *Phraartes*, subdued the *Medes*, and extended his Empire to *Euphrates*.
- VI. *Phraartes* (2) II. slain in a War against the *Scythians*.
3857. VII. *Artabanus* (3), Uncle to *Phraartes* the Second.
- VIII. *Pacorus*, the Son of *Artabanus*.
- IX. *Mithridates* III. Brother of *Pacorus*.
3903. X. *Horodes* (4), Brother of *Mithridates*, whom he overcame, and caused to be slain in his own Sight. He also vanquished *M. Crassus*, and slew 20000 *Romans*, and because (5) *Crassus* was reported to be wondrous covetous, he caused molten Gold to be poured down his Throat. A miserable Death, but in respect of the Divine (6) Providence, a most just Revenge upon him for his Sacrilege, in robbing the Temple of *Jerusalem*, as he marched towards the *Parthians*. The Overthrow (7), and Disgrace which thereby accrued to the *Romans*, was soon after recompensed by *Ventidius*, One of *Mark Antony* the *Trumvir*'s Lieutenants, who slew great Numbers of them in a Pitch Field, and amongst the rest, *Pacorus* the King's Son: the Battle happening on the same Day, in which *Crassus* had before been vanquished. After this Victory, for which *Ventidius* had the Honour of a *Triumph* (and the first *Triumph* that ever the *Romans* had held for a *Parthian* Victory) he was in a very fair way to have ruined this Kingdom, or at least to have dangerously shaken it, had not *Antony* in an envious Humour recalled him from this noble Service. At length *Horodes* was slain by his Son
- XI. *Phraartes* III. (8), who succeeded, but was a cruel though valiant Prince. *Mark Antony* marched against him, with a numerous Army, but Fortune not favouring him, of 16 Legions, he returned home with hardly Six. This King submitted himself and Kingdom to *Augustus*, restoring the *Roman* Ensigns,

(1) Pet. Biz. p. 83. (2) Pet. Biz. p. 83. (3) Pet. Biz. p. 83. (4) Pet. Biz. p. 83. (5) See *Plutarch's Life of M. Crassus*. (6) See *Sr. Hen. Spelman's Hist. of Sacrilege*. (7) Pet. Biz. p. 89. (8) Pet. Biz. p. 90.

A System of Universal History.

and freeing the Captives, taken at the Defeat of *Crassus*. The only Note of the *Parthians* Subjection, was their receiving Kings at the Appointment of the Senate and Emperors of Rome; which also was of no long Continuance.

XII. *Phraartes IV.* his Son succeeded, having slain his Father.

XIII. *Horodas II.* Son of *Phraartes IV.* slain in a Conspiracy.

XIV. *Vonones*, substituted in his Place, but outed by

XV. *Tiridates* (1), who lost his Life and Kingdom by the means of *Artabanus*, to whom the People flocked as to a Man of Courage, being much displeased with the Two former Kings for receiving their Kingdom from the Roman Emperors. This *Artabanus*, being not a direct Heir of the Family of the *Arfacidae*, is reckoned to have been the first King of another Family, being succeeded by Two more of his Blood: the most considerable whereof was *Chosroes*, the Eighth King of this Line, from whom the Emperor *Trajan* gained *Armenia*, and *Mesopotamia*, adding them to the Roman Empire: whereof they continued Members till regained to the *Persian* Crown by *Sapores* the Ninth King of the Race of *Artaxerxes*.

The Names of these Twelve are,

- I. *Artabanus*.
- II. *Bardanes*.
- III. *Gotereš*.
- IV. *Vonones*.
- V. *Vologeses*.
- VI. *Artabanus II.*
- VII. *Pacorus*.
- VIII. *Chosroes*.
- IX. *Parmaſpates*.
- X. *Vologeses II.*
- XI. *Vologeses III.*
- XII. *Artabanus III.* and the last of this Race, who being overthrown by the Valour of *Artaxerxes* (2), occasioned the Translation of the Diadem to the Natural *Persians*; after it had continued in Two

(1) *Pet. Biz.* p. 90. See also the History of the following Kings in the same place. (2) *Herodian.* 6. *Petavii Rationar Temp.* Par. 1634. p. 205. part. 1. & *ibid.* p. 327. *Ub. Emmius*,

Parthia
tion wa
cre con
Emper
the Da
the Pa
(1) M
with hi
once n
their o
(2), a n
flew Ar
who ca
with n
after w
taken P
So that
stantine
Garriso
East, to
Roman
ting th
having,
Buildin
give an
they on
and bec

(1) *Agath*
(4) *Agath*
(7) *Ibid.*
this King
trop. Pon
See *Isaack*
l. 3. *Ced*

Parthian Families the Space of 470 Years. Which Translation was in a great measure caused by the Barbarous Massacre committed upon this People by *Caracalla* the Roman Emperor, when he pretended to negotiate a Marriage with the Daughter of *Artabanus*. After the Death of *Caracalla*, the *Parthians* in revenge of that Slaughter, set upon (1) *Macrinus* his Successor. But after a Fight of 3 Days with him, they made Peace, though at last they resolved once more to endeavour to recover the Regal Power to their own Nation. And therefore the abovesaid *Artaxerxes* (2), a noble and generous *Persian*, so ordered Matters that he slew *Artabanus*, and after a great Struggle, forced *Severus*, who came (3) against him in Person, to return to Rome, with much Disgrace, for the great Loss he sustained; after whom *Valerian* the Emperor was also vanquished, and taken Prisoner by *Sapores*, the Second King of this Race. So that now the *Persians* grew so very terrible, that *Constantine the Great* transplanted several of the Colonies and Garrisons of the North-West Part of the Empire into the East, to hinder the *Persians* from growing too far upon the Roman Provinces; and this was one Reason of his translating the Seat of the Empire to *Constantinople*. And thus having, in short, given an Account of the Foundation and Building of the New Kingdom of the *Persians*, I shall here give another Catalogue of their Kings, till such time as they once more lost the Sovereignty of their own Nation, and became Slaves again to more Barbarous Masters.

- A. D. 228. I. *Artaxerxes* (4). He reigned 15 Years.
 243. II. *Sapores* (5) 31.
 274. III. *Ormisdates* (6) 1.
 275. IV. *Vararanes* (7) 3.
 278. V. *Vararanes* (8) II. 16.
 294. VI. *Vararanes* (9) III.
 294. VII. *Narjes* (10) 7.
 302. VIII. *Misdates* (11) 7.
 310. IX. *Sapores* (12) II. 70.
 380. X. *Artaxerxes* (13) II. 11.
 391. XI. *Sapores* (14) III. 5.

(1) *Agath. l. 4. Dio Spart. l. 9c.* (2) *Agathias l. 4.* (3) *Herodian.*
 (4) *Agath. l. IV.* (5) *Eutrop. Treb. Pol.* (6) *See Isaackson's Chron.*
 (7) *Ibid.* (8) *Euseb. l. 7. c. 30. Socr. l. 1. c. 22.* (9) *Some Authors omit this King, and make Narjes to Reign 17 Years. See Isaackson.* (10) *Eutrop. Pomp. Lxt. Jornandes.* (11) *This Prince is also omitted by some. See Isaackson, Bunting's Chron.* (12) *Agath. Nic. l. 8. c. 36. Hier. Zon. l. 3. Cedren. Eutrop.* (13) *See Isaackson. Bunting.* (14) *Ibid.*

396. XII. *Vararanes* (1) IV. 10.
 406. XIII. *Isdigerdes* (2) 21.
 427. XIV. *Vararanes* (3) V. 20.
 447. XV. *Vararanes* (4) VI. 17.
 464. XVI. *Perozes* (5) 20.
 484. XVII. *Obalas* or *Valens* (6) 4.
 488. XVIII. *Cabades*, or *Carvadas*, (7) dispossessed by
 499. XIX. *Lambases* (8) *Blaze*, *Zamaspes*, or *Zom-*
bades 4.
 503. XX. *Cabades* (9), again restored.
 533. XXI. *Chasroes* (10) *Magnus* 48.
 581. XXII. *Hormisdas* (11) 8.
 589. XXIII. *Chasroes* (12) II. 39.
 628. XXIV. *Siroes* (13) 1.
 629. XXV. *Adhesir* (14).
 XXVI. *Sarbatus* (15) or *Sarbara*.
 XXVII. *Barnarius* (16), *Baranes* or *Baraz*.

630. XXVIII. *Hormisdas* II. the last King of this

Race : the most remarkable whereof, besides the Two first, who have been spoken of already, were, 1. *Vararanes* II. in whose time *Carus* the Emperor, passing over the *Euphrates*, and laying Siege to *Ctesiphon*, was there slain by a Thunderbolt. 2. *Narjes*, the Son of *Vararanes*, who discomfited *Galerius*, One of the *Cæsars*, in the time of *Dioclesian*, and totally ruined his Army; though afterwards *Galerius* recovered the Honour he lost by this Blow, routing *Narjes*, and taking his Wives and Children Prisoners. 3. *Sapores* the Second, the Son of *Misdates*, who began his Reign before his Birth. For his Father dying without Issue, left his Wife with Child, which the *Magi* having signified to be a Male, the *Persian* Princes caused the Crown and Royal Ornaments to be set upon his Mother's Belly, acknowledging him thereby for their future King. He was a great and puissant Prince, and held continual War with *Constantine*, and his Successors 'till the Death of *Valens*: gaining from the *Romans* the best Parts of *Mesopotamia*, but he was withal a great Persecutor of the *Christians*, of whom no fewer than 20000 are said to have suffered in his time. 4. *Isdigerdes*, a Prince so much esteemed by *Arcadius*, the Eastern Emperor, that he made him Protector of

(1) *Ibid.* (2) *Ibid.* Sig. *Diac. Nic.* l. 14. c. 1. (3) *Trip. Diac. Soc.* l. 7. c. 8. *Siegb.* (4) Omitted by some. See *Isaackson*, *Bunting.* (5) *Isaackson.* *Niceph. Procop.* (6) *Isaackson.* *Bunting.* (7) *Niceph.* l. 16. c. 36. (8) *Niceph.* *Isaackson.* (9) *Niceph.* l. 16. c. 36. *Zon.* l. 3. *Ced. P. Diac.* *Siegb. Marc.* (10) *Procop.* *Agath. Evagr.* (11) See *Zon.* *Evagr.* *Cedren.* (12) *Zon.* *Cedr.* (13) *Isaackson.* *Bunting.* (14) *Ibid.* (15) *Ibid.* (16) *Ibid.*

his

his Em
which
to the C
of his
the first
the Chri
Huns, c
had befo
Manicha
Son of
the Rom
took an
War bre
was aft
Flame,
ver. 7.
Empero
of Mesop
Jerusalem
dom to
of this
Domesti
Saracens
Nation
to them

TH
F
Roman
tioned
the mor
have tak
first exp
Gallienus
and joy
ror. An
the Emp
Constanti
Depreda
the Mee
from Fra

(1) Dr.
bus Gall.

Book III. The Persians.

255

his Empire, during the Minority of his Son *Theodosius*; which Trust he Royally performed, and was a great Friend to the *Christians* in his own Dominions. 5. *Cabades*, ousted of his Kingdom by *Zamaspes*, and afterwards restored, was the first *Persian* King who permitted the free Exercise of the *Christian* Religion. He slew *Zeliobes*, a King of the *Huns*, coming to his Aid against the *Romans*, because he had before promised to assist the Emperor, and rooted the *Manichean* Sect out of his Dominions. 6. *Chosroes* the Son of *Cabades*, surnamed the Great, a continual Enemy to the *Romans*, from whom he got a great part of *Syria*, and took and sacked the City of *Antioch*. But finding the War brought home to his own Door, by *Mauritius*, who was afterwards Emperor, and his own Countries in a Flame, he took such thought of it, that he died of a Fever. 7. *Chosroes*, the Second, as great an Enemy to the Emperor *Heraclius*, from whom he took all that was left of *Mesopotamia*, *Syria*, and the *Holy-Land*, with the City of *Jerusalem* it self; and caused all the *Christians* in his Kingdom to turn *Nestorians*. 8. *Hormisdas* the Second, the last of this Dynasty, who being first weakened by Civil and Domestick Dissentions, was vanquishd by *Haumar* and his *Saracens*, anno 634; whereby the Glory of this renowned Nation was so eclipsed, that afterwards it was subject to them.

The FRANCKS.

THE Kingdom of *France* received its Name from the *Francks* or *French* (1), who upon the Decay of the *Roman* Empire took possession of it. They are not mentioned by this Name by *Cesar*, *Strabo*, *Ptolomy*, or any of the more ancient Writers. And they do not appear to have taken it, till 100 Years after the Death of *Ptolemy*, the first express mention of them occurring in the Reign of *Gallienus*, at which time they ransacked the Coasts of *Gaul*, and joyned with *Posthumus* the Rebel against that Emperor. After which we find often mention of them, under the Empire of *Claudius*, *Probus*, *Dioclesian*, and the Sons of *Constantine*; though it be only in the way of Pillage and Depredation. Their Habitation in these times, was from the Meeting of the *Rhine* with the River *Mænus*, not far from *Frankford*, where they confined upon the *Almans*, in

(1) *Dr. Heylin's Cosmography*, l. 1. p. 198. *Jo. Tillii Comment. de rebus Gall.* l. 1. p. 4. ed. Franc. ad Mœn. 1579. fol.

the

the German Ocean: containing the particular Nations of the *Bruëteri*, *Sicambri*, *Salii*, *Cherusci*, *Frisii* and *Teuëteri*, besides some others of less Note: and taking up the Countries of *Westphalen*, *Bergen*, *Marck*, and so much of *Cleue* as lieth on the Dutch side of the *Rhine*, the Landtgravedom of *Hessia*, the Dutchy of *Guilders*, the Provinces of *Zutphen*, *Utrecht*, *Over-Yssel*, both *Friselands*, and so much of *Holland* as lieth on the same side of the *Rhine*. United in the Name of *Francks*, to denote that Liberty or Freedom from that Slavery which the *Romans* had endeavoured to impose upon them, and with which all the Nations on the other side of the *Rhine* were supposed to suffer. They were governed by Dukes till the Year 420, when *Pharamond* first took upon himself the Name of King: from whom the first Race of the *French Kings* were called *Merovignians*: the Succession whereof here follows.

The Kings of France, of the French or Merovignian Line.

I. **M***eroveus* began to reign in the Year of *Christ* 449, and his great Actions, Conduct and Valour were such (1), that the Kings of *France* of the first Line, as I said before, were denominated from him. He died about the Year 457, or 458. But we know nothing certainly of his Age, Wife or Children, only that *Childeric* his Successor was his Son (2).

II. *Childeric* I. of this Name succeeding (3) his Father, proved so very extravagant in the Beginning of his Reign, that he was banished by a general Rebellion of his Subjects, who put a *Roman*, called *Egidius*, or *Gillon*, Governour of *Soissons*, in his Place. In which Distress he goes to his Friend *Basili*, King of *Thuringia*, leaving his trusty *Guemans* or *Guieneman* to labour for his Restoration, who succeeded so well, that he gained *Gillon's* Heart, and put him upon all kind of Violences, which made the People wish for their Lawful Sovereign again; which the faithful *Guemans* perceiving, acquaints *Childeric* immediately of the Success, and, as a Sign thereof, sent him the Half of a Piece of Gold, which they divided at their parting. By this means the banished Prince, after 7 Years Exile, is

(1) *Tilii Comm. de reb. Gall. p. 10.* (2) *Greg. Turon. l. XI. c. 7.* Prosper. in Chron. (3) See Paul. Æmil. *Till. ibid. digeb.*

resettl
much
the S
afterw
Wife,
gat Cle
the Ye

III.

fame M
War, a
to divi
they w
of his
would
his An
took o
Arms
his ow
a Prom
perform
and Ge
an Incu
from C
as he c
prosper
which
the Vi
himself
tized a
Sister
ample
give C
and his
many
C. A
law up
King o
an. 507
was at
Anastasi
and Co
Cloak,
He died
511, af

(1) Gr

resettled in his Throne, and governed his Subjects with much Moderation; took *Angers*, *Orleanse*, and the Isles of the *Saxons*, made a close League with their King *Odacer*; afterwards defeated the *Germans*, and married *Basine*, *Basin's* Wife, who followed him from *Thuringia*, on whom he begat *Clovis I.* his Successor, and 3 Daughters. He died in the Year 481, after a Reign of 24 Years.

III. *Clovis I. Clodoveus*, *Ludovin* or *Lewis* (for 'tis the same Name) employed (1) the Beginning of his Reign in War, and 'tis observed, that it being then a Law in *France* to divide the Booty amongst the Soldiers, *Clovis* desired they would put One Vessel aside for *St. Rheims*; but One of his Soldiers struck his Ax into the Vessel and said he would have his part. For the present the King dissembled his Anger, but a Year after taking a view of the Army, he took occasion to quarrel with this Man, pretending his Arms were not good, and thereupon clove his Head with his own Ax. After which he married *Clotilde*, and made a Promise to turn *Christian*, which nevertheless he did not perform, till such time as he had experienced the Power and Goodness of God, and Vanity of Idols. For fearing an IncurSION of the *Germans*, he fought with them 16 Miles from *Collen*, where his Men had the worst, until such time as he called upon his Wive's God, and vowed, that if he prospered in this Action, he would turn *Christian*: Upon which Resolution his Men turned again, and he obtained the Victory. At his Return from this Expedition, he got himself informed by *St. Remy*, Bp. of *Rheims*, and was baptized at *Rheims* on *Christmas-Day*, in the Year 498, his Sister *Alboftede*, and 3000 of his Soldiers following his Example the same Day, and the rest soon after. If we will give Credit to the *French* Historians, God honoured him and his Successors, upon account of this Conversion, with many miraculous Gifts, such as healing the King's Evil, &c. After this he revenged the Murther of his Father-in-law upon *Gondebaud* King of *Burgundy*, and killed *Alarick*, King of the *Goths*, an *Arrian*, in the Battle near *Poitiers*, *an.* 507, and afterwards subdued several Provinces, but was at last worsted at the Battle of *Arles* by Count *Ibba*. *Anastafius* the Emperor was a great Admirer of his Valour and Courage, and sent him a Crown of Gold and a Purple Cloak, and offered him the Title of *Consul* and *Patricius*. He died at *Paris* in the 45th Year of his Age, and of *Christ* 511, after a Reign of 30 Years. He left 4 Sons, *Thierry*, *Clodo-*

(1) *Greg. Turon. l. II. Till. p. 11. Siegb.*

mir, Childebert, and Clotaire. The first he had by a Mistress, the other Three by his Queen Clotilde.

IV. Childebert (1) succeeded, and his Brothers, who were ambitious of Reigning alone, were first of all his Enemies, until the Mother's Interest united the Three to revenge their Grandfather's Death on Sigismond and Gondamer Kings of Burgundy. Afterwards Childebert, upon a false Rumour of his Brother Thierry's Death in Thuringia, entered Auvergne, where hearing that his Brother was still alive and victorious, he returned home to undertake a juster Expedition against Amalarick, an Arrian, King of the Vis-Goths, who abused his Wife Clotilde, Sister to Childebert, upon the account of her Religion; and after overcoming him, joyned his Brother Clotaire and consented to the Death of his Nephews, Sons to Clodomir King of Orleans, and seized Part of their Kingdom; afterwards he quarreled with his Brother Clotaire, but being soon reconciled, they both laid Siege to Saragossa, but in vain; and so returning to Paris, he built the Church, now called St. Germain of Prez, and Cathedral of Paris, where himself was buried by St. Germain, Bp. of that City, in the Year 558, having reigned 47 Years and some Days. He is more especially commended for his Charity towards the Poor, and his great Zeal for the Christian Religion.

V. Clotaire the First of that Name, called the Ancient, and Son to Clovis, was proclaimed King (2), and finding that his Son Cramne was engaged in a Conspiracy against him, he burnt him and his whole Family in a thatcht Cabin, but was afterwards very sorry for so violent an Action, and died of a burning Fever, that seized him in the Forrest of Guise in the Year 561, pronouncing this memorable Sentence immediately before: *Alas! who do you think the King of Heaven is, that has Power to make such great Monarchs of the Earth die*; and he had the Character of an able, judicious, valiant and liberal Prince, but withal very cruel and ambitious.

VI. Cherebert (3) his Son came next, and reigned 9 Years.

VII. Chilperick the First of that Name, and a Younger Brother of Clotaire I. was made King after his Brother Cherebert, being a witty and eloquent Prince, considering the times he lived in, and a Mixture of Vertue and Vice, if that can possibly be. For his Deportment to some of the Nobility, whom he had forbid his Sight, till they had

(1) Greg. Turon. l. II. c. 15, &c. Till. Aimoin. Sigeb. (2) See Mezeray. Sigeb. Æmyl, (3) Greg. Turon.

fulfilled
Paris,
pleads
Tours, a
they w
care fo
was hi
those
Tyrann
Herod a
his Br
heavy
rest of
away b
After v
King c
please
Degree
World
proper
Gallant
Chilperi
the Ye

VIII.

was bu
and up
gundy,
who af
whose l
Matters
died in

IX.

formed

X. H

Eleven
Prince,
makes t
Coffers
Famine
with h
St. Deni
and of

(1) Me
ray. Aim

fulfilled the Penance enjoyned them by *Ragnemode*, Bp. of *Paris*, for drawing their Swords in *St. Denis's Church*, pleads for his Piety; as also his discharging *Gregory of Tours*, and *Carterie of Perigueux* upon their Oath, though they were impeached of High-Treason. He likewise took care for the Conversion of the *Jews* of his Kingdom, and was himself Godfather to a great many of them; but those good Actions bore but a small Proportion to his Tyrannies, which makes *Gregory of Tours* term him the *Herod and Nero* of his time. He had the Injustice to usurp his Brother's Territories, and burthen his Subjects with heavy Taxes, despising, through his great Pride, all the rest of Mankind. He married *Andovere*, whom he sent away because she stood Godmother to her own Daughter. After which he married *Golsonte*, Daughter to *Athanagilde*, King of the *Visi-Goths*, but got her strangled in her Bed to please his Concubine *Fredegonde*, whom he loved to that Degree, that he committed the most vile things in the World, and even sacrificed, at her Request, his own proper Children; but at last she sacrificed him to her Gallant *Landri de la Tour*, who, at her Perswasion, killed *Chilperick* at *Chelles*, as he was returning from Hunting, in the Year 584, after 23 Years Reign (1).

VIII. His Successor (2) was his Son *Clotaire II.* who was but Four Months old when he came to the Crown, and upon that account his Uncle *Gontran*, King of *Burgundy*, was made his Protector, by his Mother *Fredegonde*, who after his Death protected her Son her self. After whose Decease *Clotaire* ruled himself, and performed divers Matters of Moment, to his great Commendation. He died in the Year 628, and was succeeded by his Son

IX. *Dagobert*, who (3) put a Stop to divers Rebellions formed against him, and died in the Year 642.

X. Hereupon *Clovis II.* (4) his Son was made King at Eleven Years of Age. Some say he was a very debauched Prince, others that he governed very prudently; and what makes them believe it is, that after he had emptied his own Coffers, to relieve his needy Subjects, in an universal Famine, he distributed the Silver amongst them, wherewith his Father *Dagobert* had covered the Church of *St. Denis*. He died in the Year of *Christ* 660, of his Age 27, and of his Reign 17.

(1) Mezeray, *Ibid.* Greg. Tur. &c. (2) Greg. Tur. (3) See Mezeray. *Aimoin, de Gestis Francor.* (4) Aim. Sigeb.

A System of Universal History.

XI. He left his Son (1) *Clotaire III.* his Successor, who was a very cruel Prince; but died without Issue in the 17th Year of his Age.

XII. So that *Childerick II.* a Younger Son of *Clovis II.* (2) was established next in the Throne; but he abused his Power so much by his frequent Extravagancies, that he became odious to all his Subjects. Whereupon *Bodillon*, One whom he had got shamefully whipped, killed him, as he returned from hunting at the Forrest of *Lanconis* near *Chelles* in the Year 673, or 677.

XIII. *Theodorick* succeeded (3), and reigned 14 Years.

XIV. *Clovis* (4) III. reigned 5 Years.

XV. *Childebert* (5) II. reigned 15 Years.

XVI. *Dagobert II.* had the Name, but not the Authority of a King, being usurped by the Governours of the Palace (6). He reigned 5 Years, dying Jan. 19. in the Year 716.

XVII. *Chilperick* (7) II. reigned 5 Years,

XVIII. *Theodorick* (8) II. 15 Years.

XIX. *Childerick III.* called *the Idiot* or *the Lazy*, succeeded. He was put on the Throne by *Pepin* and *Carloman*, Sons of *Charles Martel*, and Successors to his great Power; but in the Year 751, was shaved and confined in the Abbey of *St. Bertin*, near *St. Omers* in *Artois*, by the same *Pepin*, who got himself crowned King of *France* in 752. And thus ended the Race of the *Merovignians*, who had swayed the Scepter of *France* for about the Space of 303 Years, reckoning from *Merovius*, but 332, if we reckon from *Pharamund*, who began to reign in the Year 420 (9).

The Original, &c. of the Goths.

Intending, in the next place, to speak of the Kingdoms of the *Visi-Goths* and *Ostro-Goths*, it is proper, first, to premise something concerning the Original of the *Goths*. Some of the Ancients (10) were of Opinion, that they were the same with the *Getes*, who are placed by *Pliny* and *Herodotus* about the Mouth of the *Danube*. But the most and best Authors think they came from the Province called *Scandia*, or *Scandinavia*, formerly *Bastia* or *Baltia*, a large Country, North of *Germany* and *Poland*, joyning on the East to *Finland*, and encompassed on all other sides by

(1) Aim. (2) Sigeb. Aim. (3) See Du-Chesne. Aim. (4) See Mezeray, Du-Chesne, &c. (5) Ibid &c Ann. Fris. (6) See Mezeray. Aimoin. de Gestis Francor. (7) Trith. Sigeb. (8) Ann. Fuld. Sigeb. Æmil. &c. (9) Regin. Æmil. Sigeb. Ann. Fuld. (10) See Mariana's History of Spain, l. 5. c. 1.

the Baltick and Frozen Sea. *Scandia* altogether is a large Peninsula, longer than it is broad, and divided into Norway, Sweden, Lapland and Gothland. The South-East part of which great Peninsula forms another less, which is called *Gothia* or *Gothland*, and is subdivided into *Ostro-Gothia*, and *Visi-Gothia*, or *Westro-Gothia*, i. e. the Eastern and Western Goths. Among the *Visi-Goths* the *Balti*, which in their Language signifies *bold*, and among the *Ostro-Goths*, the *Amali*, so called of a famous King and Leader of theirs, were the Two most Noble and Kingly Families. The *Goths* for the most part had red Hair and Beards, their Complexion fair, like the other People of *Germany*, and their Language not unlike, nor much differing from those other Nations, that broke into *Spain*, &c. about the same time they did. Only the *Alans* are said to have used the Language of *Scythia*; but this is rather a Surmise than a known Truth. As to Religion, all the said Nations were given to superstitious Idolatry, till they had broke into the *Roman Empire*. Particularly the *Goths* believed they should have no Success in War, unless they sacrificed Human Blood, and therefore offered up the Prisoners of War to *Mars*, whom they chiefly honoured, and dedicated the best of their Booty to him, hanging the Skins of those they slew on Trees; before the Battle they sacrificed Horses, and carried their Heads on Spears, with their Mouths open before them. They believed the Immortality of the Soul, and that there was Reward and Punishment after Death. When it thundered they cast Darts up towards Heaven, thinking to assist God against those who endeavoured to force him out of Heaven. They sung the Praises of their Fore-Fathers to Musick, as it is now used in *Spain*. Some say the Arms of the *Goths* were *Wavy a Lion Regardant*; others will have them to be Three Lions like those of *England*. But 'tis to no purpose to insist upon these things.

The Kingdom of the VISI-GOTHS in SPAIN.

SPAIN continued a Roman Province from the time (1) of *Augustus*, till about the Year 400, when it was subdued by *Gundericus*, King of the *Vandals*. Those being gone, the *Suavi* and *Alani*, who entred with them, could

(1) Heylin's *Cosmogr.* l. 1. p. 212.

not subsist ; but were at last broken by the *Goths*, who having sacked *Rome* and wasted *Italy*, under the Conduct of *Alarick*, were brought out of that Country by the Gift of *Narbonensis* in *Gaul*, and so much of *Tarracensis* in *Spain*, as now makes up the Province of *Catalogne*: the Composition being ratified by the Marriage of *Athaulfus*, the Successor of *Alarick*, with *Placidia*, Sister to *Honorius* the Western Emperor, *Vallia* or *Wallia*, the next of Name and Note, (for *Sigerec*, who interposed, reigned but One Year only, and did nothing in it) Successor of *Athaulfus*, having beaten the *Alani* out of *Lusitania* and *Carthagensis*, added those Provinces also unto his Estates, and confining the *Vandals* within *Bætica*, was the first of the *Goths* who entitled himself King of the *Goths* in *Spain*. By that Agreement which was made between them and the *Romans*, they were to keep those Provinces for the Use of the Empire, which they conquered and recovered from the Barbarous Nations; but contrary to all Faith and Agreement, having once beaten the *Alani* out of *Lusitania*, by the Prowess of *Vallia*, and the *Suevi* out of *Bætica* under the Conduct of *Theoderick*, the Brother of *Torismund*, they fell upon the *Romans* themselves, whom *Euricus*, and his Successors, by Degrees, dispossessed of all *Spain* on this side the Straights. *Tingintana* held out longest, as being farthest off; and when 'twas attempted by *Theudes* the Ninth King of the *Goths*, the *Romans* set upon his Soldiers so furiously on the Lord's Day that they were miserably defeated and destroyed, refusing to fight in their own Defence upon this Day. But what *Theudes* could not do, was performed by *Suintilla*; who, in the short time of his Reign, *an. 642.* made the Conquest absolute. If we consider their Government, as now Lords of *Spain*, 'twas Monarchical, though the Kings were Elective, (keeping nevertheless for the most part to the Regal Family :) and an Excommunication was laid on such, by the Fifth Council of *Toledo*, as went about to alter that established Course. Their Rule of Government was Custom, and that not left in Writing, but committed to Memory and Tradition: written Laws being first made by *Euricus*, which the ensuing Princes confirmed and perfected. What concerneth them farther shall be added at the End of the ensuing Catalogue of

The

The Kings (I) of the GOTHs
in SPAIN.

- A. C. 420. **I. Vallia** reigned 20 Years.
 440. **II. Theodorick** 13.
 453. **III. Thorismund** 3.
 457. **IV. Theodorick II.** 14.
 470. **V. Henry, or Euricas** 18.
 493. **VI. Alaricus** 21.
 513. **VII. Gensalarick** 3.
 516. **VIII. Amalarick** 11.
 526. **IX. Theudes** 18.
 543. **X. Thelegisdus** 3.
 546. **XI. Agila** 5.
 551. **XII. Athanagildus** 14.
 565. **XIII. Luiba** 3.
 568. **XIV. Leonigild** 18.
 586. **XV. Richared** 15.
 601. **XVI. Luiba II.** 2.
 603. **XVII. Victoricus** 7.
 610. **XVIII. Gundebaris** 20.
 630. **XIX. Sisebulus** 9.
 639. **XX. Richared II.** 2.
 641. **XXI. Suintilla** 3.
 644. **XXII. Sisenanda** 7.
 651. **XXIII. Suintilla II.** 4.
 655. **XXIV. Sulgas** 2.
 657. **XXV. Vidisvindus** 10.
 667. **XXVI. Recesand** 13.
 680. **XXVII. Bamba** 9.
 689. **XXVIII. Ering** 7.
 696. **XXIX. Egypca** 7.
 703. **XXX. Vitiza** 13.
 716. **XXXI. Roderick** the last King of the Goths in Spain, elected in Prejudice to the Sons of *Vitiza*, which afterwards proved the Ruin and overthrow of the Kingdom. For though the Kingdom went, for the most part by Ele-

(1) For a farther Account of these Kings, and the different way of writing their Names, I refer the Reader to Isidorus Hispalensis's *Chronicon Regum Vis-Gothorum*, as also to his *History de Gothis, Wandalis & Suevis*. Mariana's *History of Spain*. A. S. Peregrini Hispaniæ Bibliotheca. Hispania illustrata per varios Auctores, 4. toms, edit. per A. Schottum & J. Pistorium. See also other Writers of the Spanish Affairs.

tion,

tion, and they had respect to Proximity of Blood, very few Interlopers being here admitted; yet there were some, who either by Merit, or some other means got possession thereof, though they were not at all related to the Royal Family. Of which kind were *Theudes*, an *Ostro-Goth*, sometimes Governour hereof for *Theodorick* King of the *Goths* in *Italy*, who was Protector of this Kingdom in the Minority of *Amalarick*; and *Theudeselus*, Nephew to *Totilas*, One of the Successors to *Theodorick*. The rest of chief Note were, 1. *Theodorick* the first, slain in the Battle near *Tholouse*, against *Attila* the Hun, in Defence of his own Country and the Roman Empire. 2. *Theodorick* the Second, who beat the *Suevi* out of *Batica*. 3. *Leonigild* or *Leutigild*, who deprived them of *Gallicia* also. 4. *Richaredus* the First, who first embraced the Catholick Doctrine of the Church, and rejected *Arianism*; for which reason he was first honoured with the Title of Catholick King; afterwards assumed by *Alfonsus*, the first King of *Leon*, and made Hereditary by *Ferdinand* King of *Castile*, *Aragon*, &c. who was Grandfather to *Charles* the Fifth. 5. *Euricus*, or *Henricus*, as he is called by some, as remarkable for Civil Policy, as *Richaredus* for Piety; as being the *Lycurgus* or Legislator of this People, not governed till his time by a written Law, but either by uncertain Customs, or at the Pleasure of such Officers, as the King set over them. 6. *Suintilla* Son of *Richaredus* the Second, who having in the short time of his Reign expelled the *Romans* out of *Tingitana*, an. 642, was the first Monarch of all *Spain*, whereof *Tingitana*, (though on the other Side of the Sea) had been made a Province by the Emperor *Constantine*: But to resume the Thread of our Discourse, of this Province was this *Roderick*, who being of the Faction of the Sons of *Vitiza*, stomacked his Advancement to the Kingdom, and thereby got the greater Portion of the King's Displeasure; who sending him upon an Embassy to the *Moors* of *Africa*, in the mean time deflowred his Daughter *Cava*: which the Father took in such Indignation, that he procured the *Moors* (amongst whom he had got a great Reputation) to come over into *Spain*. Which Request they performed under the Conduct of *Musa* and *Tariff*, and having made a full Conquest, subjected it to the Great *Caliphs*, or *Mahometan* Emperors. 'Tis recorded in a MS. History of the *Saracens*, That at the first Coming of *Tariff* into *Spain*, a poor Woman of the Country, being willingly taken Prisoner, fell down at his Feet, kissed him, and told him, that she had heard her Father, who was letter'd, say, That *Spain* should

shoul
a Mol
shoul
clothe
Soldie
doubt
Foot,
18000
ther, f
victori
known
King's
be a S
ture, h
Toletan
Raderic
of the
found
with a
opened
Spain;
The
lian, (C
and Ch
cans) p
bitants
fate of
Conque
Two.
no way
but the
Hereup
sions, d
ligion,
after wh
Families
of Land
small Re
the Moor
the Chri
thority c
erect div
little w
more p
referred

should be conquered by a People, whose General should have a Mole on his right Shoulder, and in whom One Hand should be longer than the Other. Whereupon he unclothed himself, and shewed the Mark described to his Soldiers, which so animated them, that they did not at all doubt of the Victory. Roderick had in his Army 130000 Foot, and 35000 Horse. Tariff had 30000 Horse, and 180000 Foot. The Battle continued for Seven Days together, from Morning till Night, and at last the Moors were victorious, but what became of King Roderick was never known. His Soldiers however took One arrayed in their King's Apparel, whom upon Examination they found to be a Shepherd; with whom the King, after the Discomfiture, had changed Cloaths. 'Tis also written in *Rodericus Toletanus*, that before the Coming of the *Saracens*, King Roderick, upon hope of some Treasure, did open a Part of the Palace, of long time forbidden to be touched; but found nothing but Pictures, which resembled the Moors, with a Prophecy, that whensoever the Palace was there opened, the People there resembled should overcome Spain; which accordingly happened, anno 724.

The Moors now Lords of Spain, by the Treason of *Julian*, (who, having seen the miserable Death of his Wife and Children, was starved to Death in Prison by the *Africans*) permitted the free Use of Religion to the old Inhabitants; to hinder them from seeking other Places for the sake of Conscience. Some tell us the Moors finished their Conquests in Eight Years, some in Five, and others in Two. To keep the new conquered Country in Subjection, no way was so conducive as the planting of Colonies; but the *Morisco* Women would not abandon their old Seats. Hereupon *Mussa* and *Tariff*, by Gifts, Pardons and Persuasions, drew divers Christian Women to forsake their Religion, whom they married to their Soldiers. Not long after which *Ulidor Ulit*, the Great Caliph, sent over 50000 Families of Moors and Jews, assigning them a great Portion of Lands, to be held with vast Immunities, and upon small Rents. But notwithstanding these Politick Methods, the Moors did not enjoy long the sole Sovereignty. For the Christians now set themselves up a King, and the Authority of the Caliphs declining, gave the Moors Liberty to erect divers petit Royalties, many of which by little and little were brought under the Command of Greater and more powerful Princes: an Account whereof must be referred to another Volume.

The Kingdom of the Ostro-Goths and Lombards in Italy.

Augustus being vanquished by Odoacer, King of the *Heruli* and *Thuringians*, as I have insinuated above, the Western Empire came to decay. Yet (1) Odoacer was not suffered to enjoy it long: Zeno, the Emperor of the East, sending Theodorick King of the *Goths*, to expel him thence, and to possess himself of *Italy*, the Rewards of his Valour. Which this Emperor did the rather, partly because the *Goths* were Christians, and in good Terms of Correspondency with him: but principally to remove that active Nation farther off, which before lay near his Dominions. And that he might dismiss them with the greater Honour, he made Theodorick a *Patritian* of the Roman Empire; which was an Honour first devised by the Emperor *Constantine*, and of so high an Esteem from the first Institution, that they who were dignified with it, were to have the Precedency of the *Prætorio-Præfetti*, who before took place next to the Emperor himself. Theodorick, thus authorized and encouraged, marches towards *Italy*; and having vanquished Odoacer, secures himself in his new Conquests by divers Politick Proceedings; first by Alliances abroad, and then by Fortresses at home. To fortify himself abroad, he took to Wife *Adeheida*, Daughter to *Clodoveus* (or *Clovis*) King of the *French*; marrying his Sister *Helmefride* to *Thorismund*, King of the *Vandals* in *Africk*. *Amalasunta*, a Second Daughter to *Eutharicus*, a Prince of the *Goths* in *Spain*; and *Ammelberge* his Neice to *Hermanfridus* King of the *Thuringians*. Being thus backed with these Alliances with his Neighbour Princes, (who were all equally concerned in the subverting of the Roman Empire) he built Towns and Forts along the *Alps*, and the Shores of the *Adriatick*, to impeach the Passage of the Barbarous Nations into *Italy*. His Soldiers and Commanders he dispersed into most Parts of the Country; partly to keep under the *Italians*, of whose wavering and unconstant Nature he was somewhat doubtful, and partly that he might more easily command them in War, and correct them in Peace. *Italy*, which before was made a Thorow-Fare to the Barbarous Nations, and quite disordered by the frequent Inundations

(1) Heylin's *Cosmogr.* l. 1. p. 55.

Book
of Lu
able C
forgot
Felic
Cities
streng
Temp
and A
likely
Barbar
which
cessors

TK

A. C.

(1) See
Mandes, Ba

of Lust and Rapines, he reduced to such a quiet and peaceable Government, that before his Death they had quite forgot their former Miseries, and instead thereof a general Felicity had diffused it self all over the Country. Such Cities as had been formerly defaced, he repaired, strengthened and beautified. In War he was Victorious, Temperate in Peace, and in his private Carriage Discreet and Affable: And in short, went the most judicious and likely way to settle his Dominion in *Italy* of any of the Barbarous Princes that had invaded the *Roman* Provinces, which he left thus conformed and settled to his Successors.

The Kings of the Goths in Italy.

A. C. 495. I. *Theodorick* (1), of whom in the foregoing Account. To the Conquests of *Italy* he added that of *Illyricum*, as also the appendant Islands to both those Countries: and wrested *Provence* in *France* from the *Goths* in *Spain*.

527. II. *Athalaricus* (2), Nephew to *Theodorick* by his Daughter *Amalasunta*, who, in the Minority of her Son, managed the Affairs of the *Goths* in *Italy*. Fearing some Danger out of *Greece*, she restored *Provence* to the *French*, and by their Aid drove the *Burgundians* out of *Liguria*. A Lady Skilful in the Languages of all those Nations which had any Commerce with the *Romans*, so that it was enough to amaze any One, as *Procopius* insinuates, to hear her speak.

534. III. *Theodatus* (3) the Son of *Hammelfride*, the Sister of *Theodorick*, succeeded on the untimely Death of *Athalaricus*. Who being in War with the *Romans*, (or rather with the *Greek* Emperors, endeavouring to recover *Italy* from the Hands of the *Goths*) and desiring before-hand to know his Success, was willed by a *Jew* to shut up a certain Number of Swine, and to give some of them the Names of

(1) See more of his History in *Procopius*, *Paul. Diac.* *Sigonius*, *Jordanes*, *Baronius*, &c. (2) *Procop.* (3) *Procop.*

Goths, and unto others the Names of *Romans*: Which done and going to the *Styes* not long after, they found the *Hogs* of the *Gothish* Faction all slain, and those of the *Roman* half unbristled: and thereupon the *Jew* foretold, That the *Goths* should be discomfited, and the *Romans* lose a great part of their Strength: which proved accordingly. Which kind of Divination is called *Oroquaria*, and hath been prohibited by a General Council. The Loss of this Battle (won by *Belisarius*, Commander of the Armies of the Emperor *Justinian*) drew on the Loss of *Rome*, and the East Parts of *Italy* (with the Realm of *Naples*) and occasioned the Death of *Theodatus*, who was slain shortly after these great Losses by the *Goths* themselves. He reigned 3 Years.

537. IV. *Vitiges* (1), chosen by the *Goths*, besieged and taken in *Ravenna* by the said *Belisarius*. 3.

540. V. *Idobaldus* (2) Governour of *Verona* on the Calling home of *Belisarius*, chosen by the *Goths*, and slain by them not long after. 1.

541. VI. *Ardaricus* (3), of whom we have no memorable Action upon record. 1.

542. VII. *Totilas* (4), a right valiant Prince, recovered all which had been lost by his Predecessors, and sacked *Rome* in sight of *Belisarius*, who was then returned into *Italy*, but not able to hinder him: vanquished and killed in fight by *Narses*, in the 11th Year of his Reign.

553. VIII. *Teyas* (5), the last King of the *Goths* in *Italy*, who, being vanquished by *Narses* in the 14th Year of his Reign, submitted himself to the Eastern Emperor: but after breaking out again, he was finally discomfited, and slain by *Narses*, not far from the City of *Nocera*, an. 567. After

(1) Nancieri Chron. Universale. Procop. (2) Procop. (3) Ibid. (4) Ibid. (5) Agathias,

which time the *Goths* and the *Italians*, mingling in Blood and Language, became One Nation.

But the Miseries of *Italy*, and those Western Parts were not so at an end. No sooner had God freed them from Persecutions; but they became divided into Schisms and Factions; the Consequence whereof was a Delight in all manner of Wickedness, which attends a continual Surfeit of Prosperity. So that *Salvian*, a Person of great Piety and Devotion, who lived much about these times, had great reason to complain of that abominable Wickedness, which now reigned, and so much provoked the Patience of Almighty God: who sent the Barbarous Nations to execute his Divine Justice on such *Christians* as were incorrigible and became a Scandal to the Faith and Gospel; so that though they were Heathens, yet they must needs be sensible, that they were God's Executioners, and that 'twas his Work they performed, as even they confessed, if we may believe that Godly Bishop. On this Impulsion, the *Vandals* gave out they first wasted *Spain*, and then harried *Africk*, and *Attila*, in acknowledgment of an extraordinary Call to this Work, inserted into his Royal Titles the Stile of *Malleus Orbis*, and *Flagellum Dei*, and some of them, if *Jornandes* may be credited, broached that they were excited to this Service by some Heavenly Visions. So that in less time than 80 Years *Italy* (notwithstanding anciently the Strength and Seat of the Empire) was Seven times almost brought unto Desolation, by the Fire and Sword of the *Barbarians*, viz. 1. By *Alarick* King of the *Goths*, who sacked *Rome*, *Naples*, &c. 2. By *Attila* King of the *Huns*, who razed *Florence*, wasted *Lombardy*, and not without much Difficulty was diverted from the Spoil of *Rome*, by the Intercession of Pope *Leo*. 3. By *Genfericus*, King of the *Vandals*, who also had the Sackage of *Rome* it self. 4. By *Biorgus*, King of the *Alani*, in the time of the Emperor *Majoranus*. 5. By *Odoacer* King of the *Heruli*, who drove *Augustulus*, the last Western Emperor, out of his Estate; and twice, in Thirteen Years, laid the Country desolate. 6. By *Theodorick*, King of the *Goths*, called in by *Zeno*, Emperor of *Constantinople*, to expel *Odoacer* and the *Heruli*. And 7. by *Gundebald*, King of the *Burgundians*, who, having ransacked all *Lombardy*, returned home again, leaving the Possession to the *Goths*, being the first and last of those Barbarous Nations, who had any thing to do in the Spoil of *Italy*. After they had reigned here under Eight of their Kings, for the Space of

72 Years, they were at last subdued by *Belisarius* and *Narses*, Two of the bravest Soldiers that ever served the Eastern Emperors; and *Italy* united once more to the Empire in the time of *Justinian*. But *Narses* having governed *Italy* 17 Years, and being after such long Service most despightfully used by *Sophia*, Wife to *Justinus* the Emperor, abandoned the Country to the *Lombards*. For envying his Glories, she not only procured him to be recalled, but sent him word, That she would make the Eunuch (for such he was) come home and spin with her Maids. To which he returned answer, That he would spin her such a Web that neither she, nor any of her Minions should be able to unweave. And thereupon opened the Passages of the Country to *Alboinus*, King of the *Lombards*, then possessed of *Pannonia*; who coming into *Italy* with their Wives and Children, possessed themselves of all that Country, which was anciently possessed by the *Cisalpine Gauls*, calling it by their own Name *Lombardia*, now corruptly *Lombardy*. But he did not stay here; but farther made himself Master of the Countries lying on the *Adriatick*, as far as the Borders of *Apulia*; and for the better Government of his New Dominions, erected these Four Dukedoms, 1. Of *Eriuli* at the Entrance of *Italy*, for the Admission of more Aids if Occasion were, or the keeping out of new Invaders. 2. Of *Turlin*, at the Foot of the *Alps* against the *French*. 3. *Benevent*, in *Abruzzo*, a Province of the Realm of *Naples*, against the Incursions of the *Greeks*, then possessed of *Apulia*, and the other Eastern Parts of that Kingdom. And 4. of *Spoletto*, in the Midst of *Italy*; leaving the whole, and Hopes of more to his Successors.

The Lombardian Kings (1) of Italy.

A. C. 568. I. *Alboinus*, reigned 6 Years.

574. II. *Clephes*. 1.

An Interregnum of 11 Years.

586. III. *Autharis*. 7.

593. IV. *Agilulfus*. 25.

618. V. *Adoaldus*. 10.

628. VI. *Arioaldus*. 11.

639. VII. *Richaris*, or *Rotharis*. 15.

655. VIII. *Rodoaldus*. 5.

(1) See their History in Paul. Diac. Sigon. Sigeo. Baron. Almoius. Carion's Chron. Naucherus. Rodericus Tolet. Anastasius, Annal. Fuld. Regino, &c.

660. IX. *Aribertus*. 9.
 669. X. *Gundibertus*. 1.
 670. XI. *Grimoaldus*. 9.
 679. XII. *Garibaldus*, *Mens.* 3.
 679. XIII. *Parlarithus*. 18.
 698. XIV. *Cunibertus*. 12.
 710. XV. *Luitbertus*. 1.
 711. XVI. *Rainbertus*. 1.
 712. XVII. *Aribertus* II. 12.
 723. XVIII. *Asprandus*, *Mens.* 3.
 723. XIX. *Luitprandus*. 21.
 744. XX. *Hildebrandus*, *Mens.* 6.
 744. XXI. *Rachisus*. 6.
 750. XXII. *Astolphus*. 6.
 756. XXIII. *Desiderius*, the last of the *Lombards*,

of whom more by and by. In the mean while let us look into the Story of some of the former Kings, in which we find some things worth remark. *Alboinus*, the first of the Number, before his coming into *Italy*, had waged War with *Cunimundus*, a King of the *Gepide*; whom he overthrew, and made a Drinking Cup of his Skull. He took to Wife *Rosamund*, the said King's Daughter, and being One Day very merry at *Verona*, he forced her to drink out of that detested Cup; which she stomached so much, that she promised one *Helmichild*, to give him both her self and Kingdom of *Lombardy*, if he would aid her in killing the King. Which when he had consented to and performed, they were both so extreemly hated for it, that they were fain to flee to *Ravenna*, and put themselves into the Protection of *Longinus* the Exarch. Who partly out of a Desire to enjoy the Lady; partly to be possessed of that Mass of Treasure, which she was said to bring with her; but principally hoping by her Power and Party there, to raise a beneficial War against the *Lombards*, perswaded her to dispatch *Helmichild* out of the way, and take him for her Husband; to which she willingly agreed. *Helmichild* coming out of a Bath called for Drink, and she gave him a strong Poyson; Half of which when he had drunk, and found by the strange Operation how the Matter went, he compelled her to drink the rest, and so both of them died together. *Clephes*, the Second King, extended the Kingdom of the *Lombards* to the Gates of *Rome*: but was withal so tyrannical, that after his Death, they resolved to admit of no more Kings, distributing the Government among Thirty Dukes. Which Division, though it lasted not long, was the

the chief Cause which hindered the *Lombards* from being absolute Lords of all *Italy*. For the People having once cast off the Yoke of Obedience, were never after so reduced to their former Duty, as to be aiding to their Kings in such Achievements as tended more to the Greatness of the King than the Gain of the Subject. 3. *Cunibert* the 14th King was a great Lover of the Clergy, and by them as lovingly requited. For being to encounter with *Alachis*, the Duke of *Trent*, who rebelled against him; One of the Clergy, knowing that the King's Life was chiefly aimed at by the Rebels, put on the Royal Robes, and thrust himself into the Head of the Enemy, where he lost his own Life, but saved the King's. 4. *Aribert*, the 17th King, gave the *Cottian Alps* containing *Piedmont*, and some part of the Dutchy of *Milan* to the Church of *Rome*: which is observed to be the first important Estate, that was ever conferred upon the Popes, and the Foundation of that Greatness they after came to. 5. The 19th King was *Liutprandus*, who having won *Ravenna*, and the whole Exarchy thereof, added to the Church the Cities of *Ancona*, *Narnia* and *Humana*. But the *Lombards* did not enjoy his Conquests long, by reason that *Pepin* King of *France*, being by Pope *Stephen III.* solicited to come into *Italy*, overthrew *Astulphus*, and gave *Ravenna* to the Church. The last King was *Desiderius*, who being in Enmity with *Adrian* the First, and besieging him in *Rome*, was by *Charles the Great*, Successor to *Pepin*, besieged in *Parv*, and himself with all his Children taken Prisoners, in the Year of our Lord 774, and so the Kingdom of the *Lombards* ended, after it had endured in *Italy* 206 Years.

The Kingdom of the VANDALS in AFRICA.

THE *Vandals* were (1) a German Nation, inhabiting beyond the *Elb*, on the Coast of the *Baltick*, where the Dukedoms of *Mecklenburg* and *Pomerania* now lie; where their Memory is still retained in the Style of those Princes, who call themselves *Duces Vandalarum*; and in the Confederacy of the *Hanse Towns*, called by some Latin

(1) Heylin's *Cosmogr.* l. 4. p. 24. Other Writers of their story are *Lazius*, *Isidore*, *Procopius*, *Jornandes*, *Paul. Diac.* *Blondius*, *Orosius*, *Prosper*, *Vaseus*, *Naucier*, *Cassiodor*, *Cuspinian*, *Onuphr.* *Sigon.* &c.

Writers, *Civitates Vandalicae*. They were a Nation of great Power and Numbers (the *Burgundians* being only a part of them) and One of the Five into which the *Germani* are divided by *Pliny*. In the 11th Year of the Emperors *Arcadius* and *Honorius*, they were invited into *Gaul* by the treacherous Practices of *Stilico*, Lieutenant of the Western Empire; and after an Abode of Three Years, passed into *Spain*, together with the *Suevi* and *Alani* their Associates. But after 18 Years the *Goths* made them weary of that part also, and therefore they willingly accepted the Office of *Bonifacius*, the Emperor's Vice-Gerent in *Africa*: who stomaching to see his Office bestowed on *Casinius* an unworthy Man, and his Great Enemy, betrayed that Country to these *Vandals*; in the last Year of the Life and Reign of *Gundericus*, an *Arrian* in Religion, as were the rest of the Nations, to which they were induced by their Neighbourhood to the *Goths*: which Heresy as they brought with them into *Africa*, driving thence all the Orthodox Christians, so they continued in it till their Extermination.

A Catalogue of their Kings.

A. C. 412. I. *Gundericus*, who first invaded *Gaul*, *Spain* and *Africa*, and reigned 16 Years.

428. II. *Gensericus*, who at the Request of *Eudoxia*, the Widow of *Valentinian*, invaded *Italy* and sacked the City of *Rome*. He conquered *Carthage*, and *Hippo*, and reigned 48 Years.

476. III. *Honorius*, Son of *Gensericus*. 7.

484. IV. *Gundebundus*, Son to *Genzo*, the Brother of *Honorius*. 15.

499. V. *Transimundus*, Brother to *Gundebundus*. 24.

523. VI. *Hildericus*, the Son of *Honorius*, deposed by

530. VII. *Gilimer*, the Son of *Genzo*, One of the Descendants of *Gensericus*. He was overcome by that Great General *Belisarius*, who was employed in that Service by the Emperor *Iustinian*, though afterwards he had but a bad Reward for his Pains, being recalled to *Constantinople*, where

where his Eyes were put out (1), and himself forced to beg his Bread at the Gates of the Temple of St. Sophia.

The Republick of Venice.

DURING the Wars of Attila, that *flagellum Dei* (as he was usually styled) there being (2) no Refuge or Sanctuary against the Fury of his Arms, the Demolishing of Towns, the Desolation of Countries, the Smoaking and Blazing of whole Provinces, set on Fire on every side by the Multitudes of his insulting Barbarians, being but a Pastime and Recreation to his Tyranny, he left behind him no other Monuments of his Victories, but Horrour and Despair.

Aquileja, being a Town of greater Note than ordinary, had a greater Share than others of the Calamities of the War, and the miserable Remainder of the Inhabitants, which had survived them, choosing rather to expose themselves to the Mercy of the Sea, than again to fall into his cruel and bloody Hands, having imbarckt themselves upon the *Adriatick* in such Vessels as their present Condition would admit, they sailed up and down for some time; but at length growing weary of this kind of wandering, they landed upon certain little Islands, and laid the Foun-

(1) Pet. Crinit. de honesta disciplina, lib. 15. Raph. Volaterran. l. 23. John Tzetzes also (besides other Authors) mentions this Indignity which was offered to Belisarius, in the following Words: [Chil. 3. 88.]

Οὗτος ὁ Βελισάριος ὁ στρατηγὸς ὁ μέγας,
 Ἰουστινιανέοις ὡν ἐν χρόνοις στρατηλάτης,
 Πρὸς πᾶσαν πταγμύρεια γῆς ἐφεικλόμενος νίκης,
 Ὑπερον φθόνῳ τυφλωθεὶς, ὡς τύχης τῆς αἰσίου,
 Εὐπωμεὺς ξύλων κρατῶν ἐβόα τῷ μιλίῳ,
 ΒΕΛΙΣΑΡΙΩ ΟΒΟΛΟΝ ΔΟΤΕ ΤΩ ΣΤΡΑΤΗΛΑΤΗ,
 ΟΝ ΤΥΧΗ ΜΕΝ ΕΔΟΞΑΣΕΝ, ΑΠΟΤΥΦΛΟΙ Δ' Ο ΦΘΟΝΟΣ.

But the same Tzetzes also remarks that some Chronologers relate the contrary, viz. That he was not blinded, but restored to his former Glory again:

Ἀλλοὶ φασὶ τῶν χρόνων μὴ τυφλωθῆναι τῷ,
 Εξ ἐπιτήμων δ' ἀπμὲν ἐχάτως γεγονέναι,
 Καὶ πάλιν εἰς ἀνάκλησιν δόξης ἐλθεῖν παρτίρας,

And this is likewise affirmed by Procopius, in his Secret History, but which of these Opinions is most true, I shall not dispute, but rather refer the Reader to Procopius himself, and his Annotator, the Learned Almannus, as also to our Learned Dr. Howell's Great Work, where he will find a Vindication of Belisarius. (2) See the Sieur de lay Hay's Account of the Policy and Government of the Venetians, in the Introduction.

dation

dition of the most Honourable and Noble Republick in the World, in the Year 421.

The First Accommodation they had was very mean, being nothing else but Huts and Cabbins, which they built and settled themselves in, though not without a great deal of Difficulty. For when they had consumed that small Stock of Provisions, which they brought with them, they found they were under a Necessity of taking up some Trade and Profession, to obtain a Subsistence. Fishing and Navigation appeared most proper, and therefore immediately applying themselves to this Employment, they traded into the neighbouring Country, where, by Degrees, they gained a Reputation suitable to their Traffick and Merchandize. They behaved themselves at first with so much Amity and Concord, as insensibly gained the Affections of those with whom they traded, and their little Islands in some time grew full of People, who submitted to their Government: So that, by Degrees, they formed themselves into a Body, that is now become very considerable, both for its Grandeur and Policy.

And because those, who out-lived the Destruction of their Country, were of a mixt Condition, consisting both of Nobility and Commons; to make their Estate more durable, and the better to cement it, 'twas agreed that their Government should be mixt too, in which the Nobility were to be the chief; but with such a Dependence upon the Commons, that they should do nothing without them. To remove all Pretence of Emulation, it was agreed, that the Citizens and Gentlemen indifferently should wear the same kind of Habit, which has been observed to this very Day; and to remind them of their former Condition, and rebate the Edge of their Pride, 'twas also ordained, that they should all of them wear a certain Bonnet of black Wool (which they call Barret) with a Fringe of the same Stuff about it.

But Envy and Vertue being always concomitant, their Neighbours taking Notice of their Encrease, began to be jealous, and at last resolved to oppose them, which they did with as much Policy as could be, by privately interrupting them in their Commerce, and by that means forcing them to begin the Rupture themselves. Indeed our new Planters were then defective in the Art of War, but having as it were but One Soul, and acting by One Motion, in a short time they established such Laws and Maxims for War, that they were owned to be the principal Soldiers of that Age, and have been ever since

esteemed not only the ablest Politicians, but the most Potent Enemies in the World; having not only ventured abroad amongst its Neighbours, but acquainted it self with the most remote Corner of the Universe.

But notwithstanding the Government of this Republick was originally without a Head, being lodged in the Nobility and Commons together, yet at length finding some Inconveniencies, or half a kind of Confusion, to have Two Heads upon One Body (1), they grew weary of the Tribunitial Power, and therefore resolved to reduce the Sovereign Authority; for which end an excellent Speech was made to this Effect:

That there was no more hope to be had of the *Venetian* Common-wealth, nor of their Liberty, which had been purchased and maintained by their Progenitors with so much Generosity, unless the Fury of the Tribunes expired; That their Ancestors had in times past, for the Sweetness of Liberty, abandoned their most pleasant Country, their Houses, and all other things, which Men commonly esteem most dear, and were come into barren Islands, where there was nothing to invite them to dwell; That if they could have dispensed with their Liberty they might have safely continued in the City, where they were first born and brought up, and with this Loss alone have lived peaceably amongst the Barbarians; but being full of true Courage, they were of Opinion, that they ought to lose their Wives as soon as their Freedom; wherefore divers of those who were there present, following the Example of their Predecessors, came only into those Places to enjoy Liberty. To what purpose then were their Designs? What Profit had they by changing their Country? Why had they so many Churches, Buildings, and so many publick and private Houses? Why did they forsake the firm Land to eschew Bondage, and yet meet in the Insolency of the Waters by the Insolency of a few; and in short concluded, that there was the greatest Probability that the barbarous Enemy, who was so near them, would never be at quiet, till he had found some means of ruining this State, seeing Tyrants hate nothing so much as the Name of Liberty, and therefore 'twas undoubtedly his Wish to see the whole *Venetian* State destroyed by Civil Discord, which he could not shake by any other means.

Hereupon they suddenly resolved to elect a New Duke, who should represent the Honour and Majesty of the

(1) See Howell's Survey of Venice, p. 57.

whole
Counc
from
moreo
by the
same w

Upo
of Inte
about
perform
ceeded
30 Year
more
Years.

Maro
who w
making
was sla
Magist
Ducal
chosen
mimo
the Fif
the wh
again

Whe
the sla
Republ
a Party
ment,
so muc

He f
second
he had

Domi
his Su
Spirit,
counte
govern
cessor,

Maur
in the
Esteem
allowe
him.

whole

Book III. *Republick of Venice.*

277

whole State, and have Power to assemble the General Council, to choose Annual Tribunes in the inferior Islands, from whence the Appeals should come before him: And moreover, if any had obtained any Dignity or Prelateship by the Suffrages of the Clergy, he should not enjoy the same without the Ratification of the Duke.

Upon these Deliberations, *Paulus of Heraclea*, a Man of Integrity, Experience and Courage, was chosen Duke about 276 Years after the Foundation of the City, and performed divers Matters of great moment. He was succeeded (after he had governed the Seigniorship for more than 20 Years) in the Year 717, by *Marcello Tegaliano*, who got more Repute by Peace than War, and governed Nine Years.

Marcello was succeeded in the Year 726, by *Ursus Hypatus*, who was of a Spirit more haughty than ordinary, and making War out of a private Spleen against *Heraclea*, he was slain by the Citizens of *Venice* in the fifth Year of his Magistracy; after which there happened an Interval in the Ducal Government, and another kind of Magistrate was chosen called the *Master*, or *Consul of the Men at Arms*. *Dominico Leo* was the first, and *Cornicula* succeeded him; but the Fifth Year after the Creation of this New Magistrate, the whole City was strangely desirous of having a Duke again.

Whereupon in the Year 742, *Theodato Hypato*, Son of the slain Duke, was elected; but a powerful Man in the Republick, called *Galla*, so malign'd him, that raising a Party, he surpris'd him in the 13th Year of his Government, put out his Eyes, and managed the Business with so much Art, That

He succeeded him in the Dukedom, *an. 755*, but in the second Year of his Principality, displeasing the People, he had his Eyes also put out, and was banished.

Dominico Monegario was forthwith, *viz. an. 756*, appointed his Successor; but being of a furious and turbulent Spirit, yearly Tribunes were chosen to assist him, and counterpoise the Violence of his Spirit, but after he had governed 5 Years, he had the same Fate with his Predecessor, to have his Eyes put out, and to be deposed.

Mauritio of Heraclea was chosen next, being established in the Year 764, and obtained so much popular Love and Esteem, that (which never happened before) he had Liberty allowed of associating his Son *Giovanni*, as Collegue with him.

The

The said *Giovanni* succeeded his Father in the Year 769, and governed for about the Space of 31 Years. An Account of his Successors must be referred to another Volume, as coming after the Year 800, which begins a new Period of time.

The Exarchate of RAVENNA in ITALY.

THE Kingdom of the *Goths* in *Italy* being destroyed, the *Lombards* entered, as I have intimated above. To give a Stop to whose Successes (1), and to preserve so much of *Italy* to the Empire as was not already conquered by them; *Justin II.* thought fit to send into *Flaminia* or *Romandiola* an Imperial Officer of principal Command and Note, whom he honoured with the Title of Exarch. His Residence was at *Ravenna*, as standing most commodiously to hinder the Incursions of the barbarous Nations; and withal to receive such Aids from the Eastern Parts, as his Occasions required. These Exarchs having divided *Italy* into many Governments, appointed over each some Supreme Commander, who was dignified with the Name of Duke. And even the City of *Rome* it self (so far was it from being now subject to the Pope in Temporal Matters) had a chief Officer of this kind, accountable and subordinate to the Exarch, whose Government was called the *Roman Dukedom*. That which they reserved unto themselves as their own *Peculiar*, contained the Cities of *Ravenna*, *Rhegium*, *Mutina*, *Bononia*, *Classi*, *Forli*, *Forlimpoli*, *Sarsina*, *Parma* and *Placentia*: Which Ten Cities, with the Territories belonging to them, made up that District which was properly called the *Exarchate of Ravenna*, much mentioned in the Histories of the middle times, by reason of the continual Wars they had with the *Lombards*, who were but newly entred when this Magistracy had its first Beginning. The Names of these Exarchs are,

A.C.	570.	I.	Longius.	21 Years.
	591.	II.	Smaragdus.	4.
	595.	III.	Romanus Patricius.	1.
	596.	IV.	Gallinicius.	13.
	609.	V.	Smaragdus.	3.

(1) See Heylin, lib. 1. p. 80.

612. VI. *Joh. Lamigius.* 4.
 616. VII. *Eleutherius.* 5.
 621. VIII. *Isaacus Patricius.* 24.
 645. IX. *Theodorus Calliopa.* 10.
 655. X. *Olympias.* 2.
 657. XI. *Theodorus Calliopia II.* 30.
 687. XII. *Joh. Plotina.* 15.
 702. XIII. *Theophylactus.* 25.
 727. XIV. *Paulus.* 1.
 728. XV. *Eutichus.* 12.

In his Days *Ravenna* was taken from the Empire, by *Luitprandus* King of the *Lombards*, anno 740; but regained by *Charles the Great*, and by him given to the Bishops of *Rome*, together with *Anconitana* and *Spoletto*, as a Requital for the Kingdom of *France*, confirmed unto King *Pepin* his Father, by the Consent and Authority of the Popes; though afterwards 'twas recovered to the Emperor again, and continued so till of late Years, when with other Parts 'twas extorted again out of his Hands,

The Heptarchy of the SAXONS in *BRITAIN.*

AFTER the *Saxons* had got Possession of *Britain*, in the manner above (1) related, they divided it into Seven Kingdoms, the Names whereof were these, viz.
 1. *Kent.* 2. *South-Saxons.* 3. *East-Saxons.* 4. *East-Angles.*
 5. *Mercia.* 6. *Northumberland.* 7. *West-Saxons.*

The Kingdom of KENT, containing the County of KENT.

I. HENGIST. *An. Dom.* 455.

KENT was the First of these Kingdoms, and the First King thereof was *Hengist*, who having reigned Thirty Four Years, died honourably, as *Marianus Scotus*

(1) See under *Theodos. II.* and *Valentinian III.*

reports (1); but others say, he was slain in Battle, or taken by *Edol*, Earl of *Gloucester*, and beheaded at *Conesborough*, being deservedly (2) accounted the First English Monarch.

II. OERIC. A.D. 489.

OERIC, surnamed *Oisc*, succeeded his Father (3), having before given a most signal Proof of his Valour in that famous Battle at *Cruganford* or *Crayford*, where the *Britains* were so discomfited, that always after (4) they fled before him like Lightning. Being seated in his Throne, like a wise Prince, he established his Kingdom by good Laws, and contracted his Dominions within the Province of *Kent*, as most tenable, neglecting those Outskirts of *Essex*, *Suffex*, and *Middlesex*, which *Hengist* had left him, as being not well bounded nor thoroughly subdued, and the same he observed also as to other Parts, which belonged to him. In Memory of this Prince, who was the Founder of their Laws and Privileges, the *Kentish* Men afterwards called themselves *Oiscings*. He reigned 24 Years, but hath not the Honour of being accounted, by our Historians, the Second Monarch of the *English-men*, being by them given to *Ellia*, Founder of the *South-Saxon* Kingdom, who was a more active and bustling Prince.

III. OCTA. A.D. 513.

OCTA, Son of *Escke* or *Oisc*, began (5) his Reign about the Year 513, and enjoyed what his Father had got in Peace for Twenty Two Years, in which he had the Pleasure of seeing many other Principalities of the *Saxons* begun in the Island.

IV. ERMIRIC. A.D. 535.

ERMIRIC his Son (6) reigned 29 Years, and was more honourable in his Posterity, than any Actions of his own. He gave his Daughter *Rikel* in Marriage to *Sledde* Son of *Archinwine*, who was the first Founder of the Kingdom of the *East-Saxons*, by which Alliance he endeared to himself the Neighbouring Provinces of *Essex* and *Middlesex*.

(1) See Mr. Sammes's *Antiq. of Britain*, p. 474. (2) See Sr. Winston Churchill's *Divi Britannici*. (3) Sammes, p. 475. (4) See Lambard's *Perambulation of Kent*, p. 444. and the *Saxon Annals*. (5) Sammes *ibid.* (6) Sammes *ibid.*

V. ETHEL-

ETh
w
grew ve
consider
side Hum
entirely
reckoned
this he t
France;
long aft
St. Augu
sent hith
and oth
omit, a
for this
fers his
but 'tis
dred and

EDB
to gratif
the Succ
24 Years

HIS
a
ples of
of Lent
into. Par
that he
sters to
who su
about t
seems to
the Year
whole C

(1) Sam
Hist. Eccl.
Perambula
bury, p. 2
Zholof, de

V. ETHELBERT. A. D. 564.

Ethelbert his Son succeeded, and (1) though at first he was baffled in his Enterprises, yet afterwards he grew very great, and stretched his Empire over the most considerable Parts of this Island, all the Kingdom on this side *Humber* being, either by Force or Composition, brought entirely under his Obedience; and therefore he is worthily reckoned the Sixth Monarch of the *English* Men. After this he took to Wife *Bertha*, Daughter of *Chilperic* King of *France*; who being a Christian, converted him, and not long after he was, with his whole Kingdom, baptized by *St. Augustin* the Monk, and first Arch-Bishop of *Canterbury*, sent hither by *St. Gregory the Great*, the Occasion whereof, and other Circumstances pertaining thereto, I shall now omit, as being in great Measure very dry, and too large for this place. He reigned Fifty Three Years. But *Bede* sets his Reign higher, and alloteth him Fifty Six Years; but 'tis generally agreed that he died in the Year Six Hundred and Seventeen.

VI. EDBALD. A. D. 617.

EDBALD his Successor was a Person of a different Temper (2), apostatizing from his natural Religion; to gratify his unnatural Lust. He had many Sons, but the Succession fell to the Youngest, after he had reigned 24 Years.

VII. ERCOMBERT. A. D. 641.

HIS Name was *Ercombert*, who proved a Religious and Christian (3) King. He suppressed the Temples of the Heathen Idols, and commanded (4) the Fast of *Lent* to be observed. In his time also *Kent* was divided into Parishes by *Honorius* (5) Arch-Bishop of *Canterbury*, that he might by this means (6) appoint particular Ministers to particular Congregations. *Evaristus* Bp. of *Rome*, who suffered Martyrdom under *Trajan* the Emperor, about the Year 110, did the like in *Rome* (7). And it seems too *Dionysius*, that blessed Martyr, Bp. of *Rome* about the Year 266. did attempt to do the like, throughout the whole Christian World (8). Of which Three Divisions

(1) *Sammes ibid.* p. 476. (2) *Churchill's Divi Brit.* p. 107. *Bed. Hist. Eccl. Angl.* l. 2. c. 5, (3) *Bed. Hist. Angl.* l. 2. c. 8. (4) See *Lambard's Perambulation of Kent.* (5) See *Mr. Somner's Antiquities of Canterbury*, p. 230. (6) *Parker. Antiq. Brit. in ejus vita.* (7) *Pet. Greg. Tholof. de Benefic. cap. 4. num. 5.* (8) *Id. Tholof. in loc. cit.*

I find no Question made, unless it be that of *Honorius*, which Mr. *Selden* (1) flatly denieth, though Mr. *Camden* (2) was of the same Opinion with Arch-Bishop *Parker*, and Mr. *Selden's* Arguments against it are Learnedly answered by Dr. *Tilley* (3). *Ercombert* reigned Twenty Four Years and odd Months, and died in the Year of our Lord 664.

VIII. EGBERT. A.D. 665.

EGBERT, his Eldest Son, succeeded, and would have had an unspotted Reputation, had it not been stained with the Murther of his Young Nephews *Ethelred* and *Ethelbert* (the Sons of his Uncle *Ermentred*) whose Bodies he afterwards cast into a River. But God (4) suffered not this unnatural Act to go undiscovered, their Bodies being cast upon the Shore, and exposed to the View of the next Inhabitants, who with great Reverence there buried them, and their Bones were afterwards removed, and new interred in the Abbey of *Ramsay* in *Hampshire*. The Lady *Dagmarua*, their Sister, and next Heir to the Crown, who was married to *Merwald*, a Prince of *West-Merica*, founded the Abbey of *Minster* in *Kent* (5), and became the first Abbess her self (6), which said Abbey was united (7) to the Abbey of *St. Austin* in *Canterbury* A.D. 1033. As for the King, he reigned in great Quietness Nine Years (8), and died in the Year 673, in the Month of *July*, leaving Two Sons, who were both Kings of *Kent* succeeding after *Lothaire*.

IX. LOTHAIRE. A.D. 673.

LOTHAIRE, Brother of *Egbert*, obtained the Government next, notwithstanding (9) *Egbert* had left Issue *Edrick* and *Wigtred*; though he did not enjoy his usurped Honour peaceably, the injured Brothers continually molesting him, and at last he was shot through with a Dart in a bloody Battle (10), whereof he died in the Year of *Christ* 685, after he had reigned 11 Years and 6 Months.

(1) In his History of Tythes. (2) In Brit. (3) In his Animadversions on Mr. Selden's Hist. of Tythes, Lond. 1621. 4to. p. 192. (4) Gul. Malmshur. de Gestis Regum Anglorum. (5) Vide Monast. Angl. Tom. 1. p. 83. Reyner. Apost. Benedic. Tr. 1. p. 61. (6) Stow's Annals, last Edit. p. 59. (7) See Mr. Tho. Tanner's Notitia Monastica, p. 97. (8) Bed. Hist. Angl. l. 4. c. 5. (9) Speed's Hist. of Great Brit. p. 294. (10) Bed. Hist. Eccl. l. 4. c. 26. p. 347.

too in
Provin
Usurpe
Saxon, t
which
greatly
marche
Death
Part of
the Spa
Countr

was we
his Pea
faith (4
doth no
son the
Dover (1
They w
Theobald
but Bed
Issue Ea
Kings o

in
say (9) h
in Cant
buried

(1) Bed.
(4) Hist
p. 1. Chr
B. 2. (6)
(9) Speed

X. EDRICK. A. D. 686.

Hereupon *Edrick*, the Son of King *Egbert*, succeeded, wherein he sate only Two Years (1), and those too in continual Wars with his Subjects; whereby the Province was so torn, that it became a Prey to several Usurpers, and gave (2) Occasion to *Ceadwalla*, the *West-Saxon*, to endeavour to annex it to his own Kingdom: for which reason with his Brother *Mollo* he entred *Kent*, and greatly wasted the same; against whom the *Kentish* Men marched, and getting the Advantage burned *Mollo*, whose Death *Ceadwalla* revenged, and wasted the greatest Part of the Province, before he departed. So that for the Space of Six Years no King reigned in *Kent*, but the Country lay exposed to the Tyrannies of Oppressors.

XI. WIGTRED, or WITHRED. A. D. 693.

Wigtred, or Withred, several Years after the Death of his Brother, took upon him the Government, and was well beloved, though he was forced (3) to purchase his Peace of King *Ina* with a great Sum of Money. *Bede* saith (4) that there reigned with him One *Swebharde*, but doth not tell us from whom he was, or what was the reason thereof. He founded a College of secular Priests at *Dover* (5), the Tutelar Saint whereof was *St. Martin*. They were turned into *Benedictine* Monks by Arch-Bishop *Theobald*, A. D. 1139. This King reigned 30 Years (6), but *Bede* saith (7) 33, and died in the Year 725, leaving Issue *Edbert*, *Ethelbert* and *Alrick*, all Three successively Kings of *Kent*.

XII. EDBERT. A. D. 726.

EDBERT, the first Son, was (8) a most valiant and virtuous Prince, and reigned 23 Years.

XIII. ETHELBERT. A. D. 749.

Ethelbert, Second Son of *Withred*, came next, and died in the Year 759, having reigned 11 Years. Some say (9) he was buried in the Monastery of *St. Peter and Paul* in *Canterbury*, but the *Annals of Canterbury* tell us he was buried at *Reculvers*, in the Isle of *Thannet*, where his Mo-

(1) *Bed. Hist. Angl. l. 4. c. 26.* (2) *Speed, p. 294.* (3) *Speed, ibid.* (4) *Hist. Eccl. l. 4. c. 46. & l. 5. c. 9.* (5) *Vide Mon. Angl. Tom. 2. p. 1. Chronica S. Martini de Dover. in Bibl. Cotton. Jul. D. 5. Vesp. R. 2.* (6) *Speed, ibid.* (7) *Hist. Eccl. loc. proxime cit.* (8) *Speed, ibid.* (9) *Speed, ibid.*

numment is shewed at the upper End of the South Isle of the Church, and is mounted with Two Spires, if there be not a Mistake of him for *Ethelbert* his Successor.

XIV. ALRICK. *A. D.* 760.

ALRICK, the Third Son of *Withred* succeeded; but his Reign is noted for nothing, unless his unfortunate Battle (1) at *Otterford* against *Offa*, King of the *Mercians*. He reigned 34 Years, and died in the Year 793, and is, as *Malmsbury* hath (2) observed, the last King of *Kent*, that held the Scepter in a lineal Succession; the rest that followed both getting and enjoying it by Tyranny and Usurpation.

XV. ETHELBERG. *A. D.* 794.

ETHELBERG, surnamed (3) *Pren*, usurped this Title first, at such time as this Province was grievously oppressed with the Invasion of the *Mercians*. However he was at last taken Prisoner, though he was soon after released upon a Religious Account, and returning into *Kent*, found such an universal Detestation of him, that he was forced again to retire to a private Life, after he had reigned 3 Years.

XVI. CUTHRED. *A. D.* 797.

CUTHRED, as *Malmsbury* saith (4), was made King of *Kent* by *Kenulfe* King of *Mercia*, when he had overcome and captivated *Ethelbert*; though he is accounted for an Usurper, and there is nothing remarkable of him all the Eight Years which he reigned, unless it be, that he was an Inheritor of his Predecessor's Calamities.

XVII. BALDRED. *A. D.* 805.

BALDRED after his Death (5) took upon him the Title of King. But Providence brought it so about, that at this time *Egbert*, having first made War against *Bernulfe*, King of *Mercia*, came against *Baldred* and overthrew him, and became the Universal Monarch of *England*. So that this Kingdom having continued 327 Years, ended in the Year 827, being made a Province of the *West-Saxons*.

(1) Gul. Malmsb. de Gestis Regum Anglor. p. 11. Franc. 1601.
(2) Ibid. (3) Malmsb. ibid. (4) Ibid. (5) See Speed, p. 295.

TH
Arrival
came of
Sons Ky
Suffex.
is reckon
reigned

CIS
fa
(2) of h
Two C
Of the t
British
ceayten
walled at
Province
thing else
(i. e. nea
Bank raa
that Cæ
the Name
the Work
King of
panied r
Saxons,
a place j
Name: b
Donation
Selfey,
In the
Chafme,

(1) See
Tyrrel's T

The Kingdom of the South-Saxons, containing Suffex and Surrey.

I. ELLA. A. D. 492.

THE Foundation of this Kingdom was laid (1) by Ella the Eleventh from Wodden, not long after the Arrival of Hengist, who either sent for him, or else he came of his own accord, and landed with his Three Sons Kymen, Pletting and Cissa at Kymenshore or Shoreham in Suffex. He overcame the Britains in several Battles, and is reckoned the Second Monarch of the English Men. He reigned 22 Years.

II. CISSA. A. D. 514.

CISSA his Youngest Son succeeded, the other Two failing before him, but there is nothing memorable (2) of him, unless that he reigned 76 Years, and built Two Cities bearing his Name, viz. Chichester and Cissbury. Of the first Mr. Camden writeth (3): Chichester in the British Tongue called Caercei, in the English Saxon Cijran ceaster, in Latin Cicestria, a City large enough, and walled about, built by Cissa a Saxon, the Second King of this Province, and of him so named: for Cissan Ceaster is nothing else but the City of Cissa. And of the latter; Hard by (i. e. near Offington) there is a Fort compassed about with a Bank rudely cast up, wherewith the Inhabitants are perswaded that Cæsar entrenched and fortified his Camp. But Cissbury, the Name of the place, doth plainly show and testify, that it was the Work of Cissa, who, being of the Saxon Line, the Second King of this petty Kingdom after his Father Aella, accompanied with his Brother Cimen, and no small Power of the Saxons, arrived at this Shore, and landed at Cimen-shore, a place so called of the said Cimen, which now hath lost the Name: but that it was near unto Wittering, the Charter of the Donation, which King Ceadwalla made unto the Church of Selsey, most evidently proveth.

In the Succession of this Kingdom (4) we find a great Chafme, until,

(1) See Sammes, p. 527. (2) Sammes, *ibid.* (3) In Brit. (4) See Mr. Tyrrel's Table at the End of his 4th Book.

ETHEL-

III. ETHELWALCH. *A. D.* 680.

Ethelwalch, or Athelwald, who being slain (1) in Battle by Ceadwalla, King of the *West-Saxons*, he for some time added that Kingdom to his own, till he was driven out by Bertune and Autune, Two Commanders of the late King Ethelwalch's. These divided the Kingdom between them; after whom followed divers Kings, who being obscure, we know not their Names, until One

IV. ALDWIN. *A. D.* 725.

Aldwin, who being slain by Ina, King of the *West-Saxons*, he by conquering this Kingdom added it to his own.

*The Kingdom of the East-Saxons,
containing Essex, Middlesex and
part of Hartfordshire.*

I. SLEDDA.

THE first Founder of this Kingdom was Sledda, the 10th from Wodden (2), though some (3) give this Honour to Erchenwine his Father, and Authors differ as much in their Account of the time when this Kingdom began; but I shall not stand upon these Niceties at present, and therefore begin the Computation of it from the Death of Sledda, who having reigned, without any memorable Action as we know of, the Space of several Years, died in the Year 596, leaving Issue Sebert and Segebald.

II. SEBERT. *A. D.* 596.

SEBERT the Eldest Son succeeded; of whom there is nothing of remark upon record, unless it be (4) that he introduced the Christian Faith into this Province, being converted through the Perswasions of his Uncle Ethelbert, and the Preaching of Melitus, afterwards Bishop of London, and received Baptism at his Hands in his chief City of London, where, by the Assistance of Ethelbert, then chief Monarch of the *English Men*, he founded a stately Church,

(1) Sammes, *ibid.* (2) Sammes, p. 521. (3) See Hen. Huntingdon's *Hist.* (4) Sammes, *ibid.*

which

Book

which
thedral
'tis ver
Mr. Can
Assistan
nister of
Edward,
3471 l.
though
tells us

per an.
continuo
giate Ch
continuo
Mary's D
Benedicti
Reign w
Bodies (C
from the

III, I

S Ered,
but
Lord's
France.
Kengils a
Saxons)

V

S Igeber
succe
of him.

V

N O
S
Sigebert h

(1) Hi
Hunt. l. 3.
History of
tom 2. p. 8
Historical
Peter's, or
nastica, p.
Volume of
VIII. That
Councils, v
nast. (6)
l. 2. c. 5. (8)

which he dedicated to St. Paul, and constituted the Cathedral of the See of London (1), in the Place whereof 'tis very probable there had been a Temple of Diana, as Mr. Camden (2) hath shown. Sebert also founded, by the Assistance of the foresaid Ethelbert, the Abbey at Westminster of Benedictine Monks (3). It was re-edified by King Edward, A. D. 1066, and endowed at the Dissolution with 3471 l. 2. d. per an. according to Dugdale's Account (4), though Mr. Burton's Catalogue (5) of Religious Houses tells us 'twas valued at the Dissolution at 3977 l. 6 s. 4 d. per an. King Henry VIII. made it a Bishop's See; but it continued so only Nine Years, and then it became a Collegiate Church, for a Dean and Secular Canons, who have continued ever since, except for Three Years in Queen Mary's Days, during which time here was an Abbot and Benedictine Monks. In this Church Sebert, after 13 Years Reign with his Queen Ethelgoda, was buried, and their Bodies (6), in the time of Richard II. were translated from the Old Church to the New.

III, IV, V. SERED, SEWARD and SIGEBERT.

Sered, Seward and Sigebert his Sons reigned together (7), but were so notoriously wicked, as to prophane the Lord's Table, and banish Mellitus Bp. of London into France. But at last they were slain in a great Battle by Kengils and Quinchelinus his Sons (Kings of the West-Saxons) about the Year 623.

VI. SIGEBERT the Little. A. D. 613.

Sigebert the little, Son of Seward, Second Son of Sebert succeeded, but there is nothing of Note recorded of him.

VII. SIGEBERT the Good. A. D. 613.

Notwithstanding Sigebert had a Brother (8) and a Son, yet he was succeeded by neither, but by One Sigebert his Cousin-German, who (9) reduced his Province

(1) Hist. Angl. Script. col. 385. 9. 735. 22. 1631. 49. Bed. l. 2. H. Hunt. l. 3. f. 186. b. n. 10. (2) in Midd. See also Sr. William Dugdale's History of the Cathedral of St. Paul, p. 3. (3) Mon. Angl. tom. 1. p. 55. tom 2. p. 847. Reynerii Apoll. Bened. tr. 1. p. 65. t. 2. p. 158. Keep's Historical Account of the Original, Increase and present State of St. Peter's, or the Abbey Church of Westminster. Tanner's Notitia Monastica, p. 135. Stow's Survey of London. (4) See at the End of the first Volume of the Monasticon. (5) See Mr. Speed's Hist. at the End of Hen. VIII. That Burton and not Speed was the Author see Sr. Hen. Spelman's Councils, tom. 1. p. 215. and Mr. Tanner in his Preface to his Not. Monast. (6) See Thomas Walsingham's Hist. (7) Bed. Hist. Eccl. Angl. l. 2. c. 5. (8) Malmsh. de Gestis Reg. Angl. (9) Bed. Hist. Eccl. Angl. l. 3. c. 22. again

A System of Universal History

again to the Christian Faith; but at last was murdered by Two of his Kinsmen, for no other Cause it seems but his too great Mildness. He reigned 16 Years, leaving Issue a Young Son named *Selred*, who was King also himself.

VIII. SWITHELME. A. D. 661.

Swithelme succeeded his Brother, of whom there is nothing of moment related (1), except that he was baptized by Bp. *Cedda*, and that his Godfather was *Edelwald* King of the *East-Angles*.

IX. SIGHERE. A. D. 664.

After whom *Sighere*, Son of *Sigebert the Little*, was made King, and associated his Nephew *Sebba*, who reigned (2) with better Reputation than *Sighere* at first had done, who became an Apostate, though by the Care of *Wulfere*, King of the *Mercians*, he was reclaimed, and proved afterwards a true Servant of *Christ*.

X. SEBBA. A. D. 664.

SEBBA succeeded as sole King of the Province, and with great Eloquence and Justice reigned 30 Years: towards the End (3) whereof, the better to prepare his Mind for Contemplation, he relinquished his Princely Robes, and put on the Habit (4) of Religious Profession in the Monastery of *St. Paul's* in *London*, wherein he died in the Year 693, and his Monument was to be seen here till the late Troubles (5), the Type whereof with the Inscription *Sr. William Dugdale* hath preserved (6).

XI. SIGHERD. A. D. 694.

Sigherd his Son succeeded, of whom we have nothing of remark in History, nor of his Successor

XII. SEOFRID. A. D. 701.

Seofrid, who reigned but a very little while, being succeeded by

XIII. OFFA. A. D. 701.

OFFA, the Son of *Sighere* and of Queen *Oswith* his Wife, and is noted for his comely Feature and sweet Countenance. He enlarged with Buildings (7), and

(1) *Bed. Hist. Angl. l. 3. c. 22.* (2) *Bed. Hist. l. 3. c. 30.* (3) *Gul. Malmsb. de Gestis Reg. Angl.* (4) *See Rad. de Diceto inter decem Scriptores Angl. Speed, p. 301.* *Bed. Hist. Eccl. l. 4. c. 11.* (5) *Dugdale's Hist. of St. Paul's Cath. p. 46.* (6) *Ibid. p. 92, 93.* (7) *Speed, p. 301.*

enriched with Lands the Church of *Westminster*, and for the sake of Religion afterwards relinquished his Kingdom and went to *Rome*, where he died a Monk.

XIV. SELRED. A. D. 709.

Hereupon *Selred*, Son of *Sigebert the Good*, succeeded, and reigned 38 Years, all which time we have nothing of remark of him upon record.

XV. SUTHRED. A. D. 747.

Suthred was then made King, and was at last drove out by the Famous *Egbert*, King of the *West-Saxons*, who annexed the Province to his Kingdom of the *West-Saxons*, as he did that of *Kent*, in the Year 827, after (1) it had continued in State of a Kingdom 281 Years.

The Kingdom of the East-Angles, containing Suffolk, Northfolk, Cambridge-shire and the Isle of Ely.

I. UFFA. A. D. 575.

THIS Kingdom was begun (2) about the Year 575, by *Uffa* the VIII. from *Wodden*, who left his Name to his Subjects, being afterwards for a great while called *Uffins*, and his Scepter to his Son

II. TITULUS.

Titulus (3), who performed several noble things, a particular Account whereof we have not in History.

III. REDWALD. A. D. 593.

Redwald his Son succeeded, who obtained (4) a great Reputation for his Encounter with and Victory over *Edilfrid the Wild*, a mighty Conqueror, and who had stretched his Dominions from Sea to Sea.

IV. EARPENWALD. A. D. 624.

EArpenwald (5), the Son of *Redwald*, was the next King, and openly professed the Christian Religion, which his Father did also in a cold manner, but he not

(1) Speed *ibid.* (2) *Sammes*, p. 549. (3) *Ibid.* (4) *Ibid.* p. 550. (5) *Ibid.*

long survived his Conversion, being slain by Rickbert a Pagan.

V. SIGEBERT. A. D. 636.

Sigebert, Son of Redwald's (1) Wife and Half-Brother to the late King succeeded. The Jealousies of Redwald caused him to retire into France, where he continued during his Reign and the Reign of his Successor, having the Opportunity to instruct himself in good Literature, in which that Country then abounded, and learn the Christian Religion, of which he was a sound Professor. After the Death of Earpenwald, returning home of his own accord, or, as some write, recalled, he took upon him the Government of the Kingdom, which he managed with great Prudence, taking care first that his People should be rightly instructed in the Christian Religion, and afterwards endeavoured to prevent Ignorance and Idolatry, by encouraging Learning. For which end, he instituted a School (2) in *qua pueri literis erudirentur*, in which Boys should be trained up, not Youths, as Dr. Fuller (3) partially translates the Word. Which Passage of Bede the Cantabrigians would persuade us belongs to their University, as if forsooth there were then no other Schools in England. And 'tis certain that had this place been then made an University, such an Historian as Bede would not have let it pass, without giving us an Account thereof. But the very Passage it self overthrows the whole Hypothesis, since Bede tells us, *That he imitated those things which he had seen well ordered in France.* How could this be if he instituted an University? 'Tis plain from St. Hierome that there was no University in France at this time. *Audite* (saith he (4)) *religiosam te habere matrem, multorum annorum viduam; quæ aluit, quæ erudit, infantem; ac post studia Galliarum, quæ vel florentissima sunt, misit Romam, non parcens sumptibus, & absentiam filii spe sustinens futurorum, ut ubertatem Gallici nitoremque sermonis gravitas Romana condiret, &c.* These Words evidently prove, that there were only Grammar-Schools then in France. For if there had been an University, why should Rusticus go to Rome to be instructed in Academical Learning? Is it probable he would undertake a rough and tedious Journey over the Alps, for obtaining that which he might have received at home, if there had been an University in this Country at that time? But there is no need of insisting on this particular, since every One, who is at all

(1) Ibid. (2) Bed. Hist. Eccl. 1. 3. c. 19. (3) In his Church Hist. (4) In Epistola ad Rusticum.

versed

versed
sity was
Charles

clude t
Bede's V
clearing
ted abo
ginal so
the Cam

I know
quity, a
which h
ticularly
present
thence i
founded

ans are
Accoun
nals of
Peter's
817 Ye

(1) In th
tab. (3)
Universita
namely, A
Afferius w
Out of wh
nea of th
the Gift of
Library. I
lib. 2. p. 44
burienfis
p. 247. Fo
multos alio
fred [so h
much este
to receive
face to his
Old Englis
him Bishop
tato] and
in Hist. 39
Account do
of Shirebu
saith in loc
to Afferius
of Shirebu
loco citato.
Spelmanno
Oxon. impr
this Life.
Author he
Oxon. shou

versed in the French History knows, that the first University was founded in France at the Capital City of Paris by Charles the Great about the Year 791. And therefore I conclude that Grammar-Schools are only to be understood by Bede's Words. But 'tis not necessary to stay any longer in clearing of this Passage of Bede, since what I have insinuated above (1), viz. That this University received its Original some Ages after Sigebert, abundantly confutes what the Cantabrigians plead in behalf of themselves.

I know that Dr. Cay (2) has diligently asserted its Antiquity, and alledged divers other Arguments besides this, which however Mr. Twyne (3) and Mr. Wood (4) have particularly answered. For which reason I think it proper at present only to take notice of One Passage; because from thence it will appear, That the University of Oxford was founded long before Alfred's time, which the Cantabrigians are not willing to allow.

According to the best Account I can find in the Annals of our English Nation, it appears, that (5) St. Peter's Church in the East Oxon. was founded about 817 Years since, viz. An. Chr. 886, by St. Grymbald,

(1) In the Life of Dioclesian and Maximian. (2) In Antiq. Ac. Cantab. (3) In Apologia Antiquitatis Acad. Oxon. (4) In Hist. & Antiq. Universitatis Oxoniensis. (5) This Account I find in an ancient Author, namely, Afferius Menevensis, edit. Francofurti 1602, vel 1603. Which Afferius was very Learned [Vit. Sti. Grymbaldi MS. per Anon. script. Out of which I have seen some Collections in the first Vol. of the *Collectanea* of the most Celebrated Antiquary John Leland, now repositied by the Gift of William Burton the Leicester-shire Antiquary in the Bodleian Library. Vid. item Guliel. Malmshuriensem de Gestis Regum Anglorum. lib. 2. p. 44. inter Scriptores Anglicanos, edit. Franc. 1601. Et ejusd. Malmshuriensis Tractatum de gestis Pontificum, lib. 2. inter eosdem Scriptores, p. 247. Joan. Batzum de Scriptioribus Majoris Brit. in Vit. Afferii, & multos alios.] and for that reason was called out of Wales by King Alfred [so himself tells us in the before specified Life of Alfred] and very much esteemed by him; insomuch that he was pleased more especially to receive Instruction from him [Alfred himself attests this in the Preface to his Translation of Gregory's Pastoral, printed in Saxon, Latine and Old English, at the End of Affer's Life of Alfred] and at length made him Bishop of Shireburne [Malmshuriensis de Gestis Pontificum loco citato] and Reader of Grammar and Rhetorick at Oxford [Ant. & Wood in Hist. & Antiq. Universitatis Oxoniensis, lib. 2. p. 31.] But because this Account does not agree very well with what is related of Afferius Bishop of Shireburne, namely that he died an. 883. [So Malmshury himself saith in loco citato] therefore I think that this Work is to be attributed to Afferius the Archbishop of St. David's and Uncle to Afferius the Bishop of Shireburne; for he died an. 906. [Vid. Hist. & Antiq. Univers. Oxon. loco citato.] an. 909. or [Vid. Annotationes ad Alfredi vitam a Dom. Joan. Spelmanno H. fil. primum Anglice conscript. dein Latine redditam, & Oxon. impress. an. 1678. lib. 3. p. 145] and consequently must write this Life. Now it being plain that Afferius, the Arch Bishop, was the Author hereof, the Cantabrigians, who were too much concerned that Oxon. should pretend to a greater Antiquity than their own University,

have endeavoured to prove this Passage spurious, and particularly Sr. John Spelman in the Third Book of his above-mentioned Life of Alfred. For they tell us, that it appears not in the Edition of Arch-Bishop Parker, in *Saxon Letters*, Lond. 1574. nor in the MS. Copy, made use of by the said Arch-Bishop; and consequently, that Mr. Camden hath not dealt faithfully, he being the Curator of the *Francofurt* Edition: especially since the Arch-Bishop professeth that he neither added nor detracted any thing from the Copy which he used: *Indicio erunt ipsa prima exemplaria, quæ idcirco Cantabrigiæ, in Bibliotheca Collegii Corporis Christi, ad sempiternum hujus rei testimonium exhibere volumus. Ubi si quis cum Codicibus MS. impressos comparare voluerit, enim verò nihil nos detraxisse, aut addidisse inveniet, sed summam ubique fidem & religionem præstitisse*, are the very Words of the Arch-Bishop in his preface to his Edition: and from them may be perceived the great Error of Sr. John Spelman, who in the Third Book of his Life of Alfred saith, that the Copy from which Arch-Bishop Parker printed *Affer* is in the Cottonian Library. But truly that the Copy which Mr. Camden followed was the best, himself saith in his *Brit.* [in Dobunis, p. 268. Lond. 1607.] and that he acted fairly herein, Mr. Bryan Twyne, a very diligent Antiquary, and an honest Man, in his *Apoloogia Antiquitatis Acad. Oxon. lib. 2. Sect. 80, 81.* testifies, where he proves this to be the most Authentick Copy, being written in the time of Rich. II. and saith farther, that he saw Arch-Bishop Parker's Copy, which was very much defaced by his own Hand, especially in that place, where it is probable this very Passage relating to Oxford was inserted. However Mr. Twyne being not thoroughly satisfied, Feb. 18. an. 1622. took a Journey to London on purpose to discourse with Mr. Camden concerning this Matter: who after some other Particulars affirmed that he had dealt very faithfully in his Edition of *Afferius*; and that the MS. was at the time of the Impression in the Custody of Sr. Hen. Savile of Bank near Halifax in Yorkshire. That the Truth might receive the greater Light, Mr. Twyne wrote down all the Particulars passed between Mr. Camden and him, and took an Oath, specified at the Bottom of the Writing, That he had related every thing, according to what Mr. Camden told him. The Transcript whereof is now to be seen amongst the MSS. in the Ashmolean Museum of that industrious Antiquary Mr. Ant. a Wood, as also in the Library of Corpus christi Colledge, amongst Mr. Twyne's own Papers. And farther that Mr. Camden, who is called [Vid. Hofmanni Lexicon] by Forreigners the English Strabo, was One who deserves no Suspicion of being deceitful in any respect, will appear to his greatest Enemies, that shall be pleased to consult a Letter of his, written when he was very sick to Arch-Bishop Usher, and printed amongst other Letters between the Arch-Bishop and Others, Lond. 1686. p. 65. where amongst other things he solemnly saith, That his Life had been such among Men, that he was neither ashamed to Live nor afraid to Die, &c. And that we may not think that this Relation depends upon the Testimony only of One single Author, Mr. Camden [in *Brit. loco assignato*] attests that Words to the same Effect were in the Annals of Winchester, which he saw in MSS. and Mr. Twyne [Apol. ubi supra] that the same appear in several MSS. which he had perused, some whereof he mentions, to whom such a desire more full Satisfaction may be pleased to have recourse. So that from what hath been delivered, it is very evident. That this Passage in the Life of *Affer* is genuine, and that consequently St. Peter's Church was built by St. Grymbald, and the University founded long before King Alfred, whatsoever Sr. John Spelman hath been pleased to say to the contrary; for his Arguments at best are but Negative: and whether such in a Matter of so great Moment, be conclusive, must be left to the Judgments of such as are Skilled in Matters relating to Antiquity. For my part I should, had not Mr. Camden, in such express Words, asserted this particular, be convinced of the Certainty hereof, by the Vault which is at this Day to be seen in St. Peter's Church, wherein St. Grymbald designed to have his Body interred after his Decease.

a Monk

a Monk
(1), and
named
Archiev
motion

(2) of
Oxon.

of Fran
Busines

for the

upon a
SCHO

those S

hearing

an Acc

much P

acquire

this Fa

exhorte

ther.

follow

bald, re

Monast

(4), and

soon af

he had

Vault

seems S

use in t

This

that Ox

not orig

I may h

now th

(1) An
chron. A

vens/in 2

bald it is

tie & do

tyc. Chron

Seldenus

ad decem

p. 35. a

mondmir

ibid. p. 1

who was

lib. 2. ip

Tear of E

(5) Ibid.

a Monk, a Person of a Sharp Wit and immense Knowledge (1), and therefore was by King *Alfred*, (deservedly surnamed the *Great*, on a double respect, both for his Noble Achievements in Martial Affairs, and his assiduous Promotion of Learning) elected One of the first Professors (2) of Divinity in this most flourishing University of *Oxon*. Who at his Access hither (for he was originally of *France* (3)) with great Industry applied himself to his Business, and, for the greater Regularity, framed Statutes for the Use of the Members of the University: whereupon a Dissention arose between him and the OLD SCHOLARS, who refused to conform themselves to those Statutes. The Noble and Invincible King *Alfred*, hearing of this Difference, immediately came to *Oxon* for an Accommodation thereof, and submitted himself to much Pains and Patience for that end. At length having acquired a full and perfect Account of the Reasons of this Faction, with pious and importunate Intreaties, he exhorted both to preserve Love and Amity with one another. After which he left them, hoping that they would follow his Advice and obey his Instructions. But *Grymbald*, resenting these Proceedings, forthwith retired to the Monastery of *Winchester*, which King *Alfred* had erected (4), and whereof *Grymbald* had been Abbot (5), whither soon after he got his Tomb also to be removed, in which he had designed his Bones should be put, and laid in a Vault under the foresaid Church of *St. Peter*, which it seems *St. Grymbald* had built with the finest Stones then in use in those Parts.

This is the Substance of the Story, which plainly shews that *Oxon* University was only restored by King *Alfred*, and not originally founded by him; but what time it began, I may have Occasion to dispute elsewhere. 'Tis sufficient now that I have vindicated Mr. *Camden* from Unfaithful-

(1) *Annales Winton. MS. Ranulph. Cestrensis in Fragmento quodam Polychron. MS. inter Codd. Digb. num. 218. fol. 106. Jgc. Aſerius Menevensis in vit. Alfred. Edit. Franc. p. 16.* In the before-said Life of *Grymbald* it is said thus of him ---- *cujus maturitas, morum dignitas, eloquentie & doctrinae sublimitas, mire omnium permulcebat aspectus & animos.* Jgc. *Chron. Joh. Bromton. Abbatis Jornaensis seu potius Forvalensis* (prout *Seldenus eruditissimus reique antiquariae callentissimus innuit in Praefatione ad decem Scriptores Anglic. a Rogero Twisseno Mil. edit. Lond. 1652. p. 35. a Foreval nempe Monasterio in agro qui vulgo nuncupatur Richmondshire) inter eosdem Scriptores Anglicanos, p. 814. Sim. Dunelmensis. ibid. p. 152. (2) He was Divinity Lecturer immediately after *St. Neot*, who was the first Professor of that Faculty. Vid *Hist. antiq. Univerf. Oxon. lib. 2. pp. 30.* (3) Aſer. *Menev. Joan. Bromton, ibid. He died the 3d Year of Edw. the Elder.* (4) *Malmsb. de Gestis Regum Angl. lib. 2. p. 44.* (5) *Ibid.**

ness, and proved the University of Cambridge to be of a later Date than King *Sigebert*.

After *Sigebert* had taken so much Pains and Care about Religion and Learning, he betook himself to a Monastick Life, and recommended the Care of the Government to

VI. EGRICK. A. D. 639.

EGRICK his Son (1), who reigned 4 Years, and was slain by *Penda* the Mercian.

VII: ANNA. A. D. 643.

ANNA next in Blood succeeded, and was (2) a good and just Prince, which notwithstanding redeemed him not from the Fate of his Predecessors, being also cut off by *Penda* the Mercian.

VIII. ETHELHERD. A. D. 654.

ETHELHERD his Brother succeeded (3) and was slain by *Oswy* King of Northumberland.

IX. EDELWALD. A. D. 656.

HIS Brother *Edelwald* (4) then took upon him the Government, and held it Nine Years.

X. ALDULFE. A. D. 665.

ALDULFE (5) the Eldest Son of *Ethelherd* succeeded, and reigned 10 Years.

XI. ELFWOLD. A. D. 684.

ELFWOLD (6) followed being the Second Son of King *Ethelherd*, and reigned 7 Years.

XII. BEORN. A. D. 691.

BEORN (7) the Youngest Son of *Ethelherd* was afterwards made King, and reigned 23 Years.

XIII. ETHELRED. A. D. 714.

ETHELRED (8) Son of King *Edelwald*, Brother of *Anna* is the next we hear of, and reigned 52 Years.

XIV. EGILBERT. A. D. 776.

EGILBERT his Son (9) succeeded, and ruled with great Prudence, Justice and Moderation. But in the Year 792, he was taken off by the Treachery of *Offa* the Mercian, who by fair Promises of giving him his Daughter in Marriage, drew him to his Court at *Sutton-Wallis* in the

(1) *Sammes*, p. 551. (2) *Ibid.* (3) *Ibid.* (4) *Ibid.* (5) *Ibid.* (6) *Ibid.* (7) *Ibid.* (8) *Ibid.* p. 552. (9) *Ibid.*

County of *Hereford*, and there against all Law of Nature and common Hospitality most barbarously chopt off his Head, after which this Province was joyned to that of *Mercia*.

The Kingdom of Mercia containing Cheshire, Darbyshire, Nottinghamshire, Staffordshire, Shropshire, Northamptonshire, Leicestershire, Lincolnshire, Huntingdonshire, Rutlandshire, Warwickshire, Worcestershire, Oxfordshire, Gloucestershire, Buckinghamshire, Bedfordshire and Part of Hertfordshire.

I, II, III. CRIDA, WIBBA, CEORL. A. D. 544.

THE First Founder of this Kingdom (1) was *Crida*, the Eleventh from *Wodden*, who having reigned 50 Years left it to his Son *Wibba*, in the Year 594, who enlarging the Bounds thereof, reigned 20 Years, and was succeeded by his Nephew *Ceorl*, who reigned 12 Years.

IV. PENDA. A. D. 625.

PENDA (2) the Son of *Wibba*, a Minor when his Father died, and so put by the Crown: but being King, he over-awed all the rest who were contemporary with him; having slain Six Kings of the *East-Angles*, and Two of *Northumberland*. But the last requited him Blood for Blood, and took from him both Life and Kingdom, which *Oswy* the Conqueror generously returned to his Eldest Son.

V. PEADA. A. D. 655.

PEADA (3), who thereupon became his Son and Subject, and at once embraced his Daughter, and the Christian Faith, the last whereof was more fatal to him than the first: his Life being thereupon taken away by her who first gave it, to make way for his Pagan Brother,

(1) *Ibid.* p. 555. (2) *Sr. Winton Churchil's Divi Brit.* p. 119. (3) *Ibid.*

VI. WUL-

VI. WULPHERE. A.D. 658.

Wulphere (1), who from his own Mother learnt to Butcher his Sons, hearing that they were converted by St. Chad Bp. of Lichfield, which yet could not prevent a Christian Successor: for

VII. ETHELRED. A.D. 675.

Ethelred (2) came after him, (his Son being under age) who devoted himself to a Religious Life, to make way for

VIII. KENRED. A.D. 700.

KENRED (3) who after he had reigned 8 Years surrendered to

IX. CHELRED. A.D. 709.

CHELRED his Son, who proved (4) as vigilant and valiant as his Grandfather; but being overmatched by the West-Saxon, his Country lost a great part of the Happiness, and himself of the Renown, that justly might have been hoped for from the Continuance of his Life.

X. ETHELBALD, A.D. 716.

Whereupon Ethelbald succeeded (5), who was descended from a Younger Brother of Penda. He spent the most part of his Reign in Peace (6), and too much therefore in Luxury; for which he was reproved by Boniface (an English Man) Bishop of Mentz: whose Epistle Redargutory had this happy Influence upon the King, that in Sign of Repentance, he privileged the Church from all Tributes to himself, and founded the Abbey (7) of Crowland, to the Honour of St. Guthlac, who it seems was the first Person that ever durst inhabit in this place, being nothing but Fens, and formerly very dismal, as the Writer of that Saint's Life informs us (8); insomuch, That at St. Guthlac's first Arrival, being awake (in his Cell) in the Night-time, betwixt his Hours of Prayers, as he was accustomed, of a sudden he discerned all his Cell to be full of black Troops of Unclean Spirits, which crept in under the Door, as also at Chinks and Holes; and coming both out of the Sky, and from the Earth, filled the Air as it were with dark Clouds. In their

(1) Ibid. (2) Ibid. (3) Ibid. (4) Ibid. p. 120. (5) Churchin's Divi Brit. p. 120. (6) Medul. Hist. Angl. p. 40. Ed. 5th. (7) Mon. Angl. T. 1. p. 193. T. 2. p. 853. Reynr. Apost. Bened. Tr. 2. p. 139. Hist. Crowland. per Ingulf. & Pet. Blef. cum continuatione per anon. Oxon. 1684. fo. Tanner's Not. Mon. p. 117. (8) Ex MS. cod. de vita S. Guthiaci in Bib. Cotton. sub Effigie Neronis c. 7. Dugdale's Hist. of Imbanking and Drayning, p. 179.

Looks they were cruel, and of Form terrible; having great Heads, long Necks, lean Faces, pale Countenances, ill-favoured Beards, rough Ears, wrinkled Foreheads, fierce Eyes, stinking Mouths, Teeth like Horses, Spitting Fire out of their Throats, crooked Jaws, broad Lips, loud Voices, burnt Hair, great Cheeks, high Breasts, rugged Thighs, bunched Knees, bended Legs, swollen Ankles, preposterous Feet, open Mouths, and hoarse Cries; who with such mighty Shrikes were heard to roar, that they filled almost the whole Distance from Heaven with their bellowing Noises: And by and by rushing into the House, first bound the holy Man, then drew him out of his Cell, and cast him over Head and Ears into the dirty Fen; and having so done carried him through the most rough and troublesome Parts thereof; drawing him amongst Brambles and Briers, for the tearing of his Limbs. So this Writer; which though it shews the blind Ignorance of those Times, yet has thus much of Truth in it, that the Fens here were much deeper and more solitary than at present, having been in several Places, by great Industry, drained, and very much cultivated. King Ethelbald's Charter may be seen at large in the *Monasticon* (1), the Particulars whereof caused a certain Poët to write thus (2):

Ethelbaldus ego rex sub domino super Anglos

Hanc abathiam construo, Christe, tibi.

Insula de Croyland, vastum regis speciale,

Dicitur hæc terra, quam tibi trado, Jhesu.

Hanc totam terram cum circumjacentibus undis,

Quæ claudunt illam, do tibi, summe Deus;

Insuper argenti primo fabricantibus anno

Trecentas latomis annumerabo libras:

Annis inde decem dabo centum quolibet anno

Libras in latomos, qui steterint ad opus.

Kenulphus Monachus professus Eveshamiensis

Abbas primus erit, huic ego trado locum.

Cunctaque confirmo magnatum dona meorum,

Si dederint terras seu tenementa Deo.

Istum Kenulphum si quis venerit Anglus,

Rex condemno mihi cuncta catella sua:

Inde meis monachis de damnis omnibus ultra

Usque satisfaciat, carcere clausus erit.

Adiunt ante Deum testes hujus dationis

Anglorum procères, pontificesque mei.

(1) Vol. I. p. 164. (2) See *ibid.* p. 165.

Sanctus Guthlacus confessor & anachorita

Hic jacet, in cujus auribus ista loquor.

Oret pro nobis sanctissimus ille sacerdos,

Ad tumbam cujus hæc dona mea dedi.

Its Yearly Revenues, at the Dissolution, were worth 1803 *l.* 15 *s.* 10 *d.* according to *Dugdale*, but according to *Speed* 1217 *l.* 5 *s.* 11 *d.*

About this time also (1) 'twas appointed by Arch-Bishop *Cuthbert* and his Clergy, in a Convocation held in his Province, (the King being present at the same Council with his Princes and Dukes) that the Sacred Scriptures should be read in their Monasteries, and the Lord's Prayer and Creed taught in the *English* Tongue. We have the *English* Version of the Lord's Prayer remaining to this Day, by which we may perceive what our Language was then (2):

*Wren fader thic arth in heofnas, sic gehalgud thin notna :
to cymeth thin ric : sic thin willa sue is in heofnas and
in eorþo. Wren hlaf ofer wirtlic sel us to daeg ; and
forget us scylda urna, sue we forgesen scyldgum urum ;
and no inlead usþi in cunstung. Ah geþrig urich from
isse. Amen.*

Now though it doth not appear what the *Saxons* Language was at their first Arrival in *England* ; yet without doubt it was much different from what it was at this time, it being very probable the Changes and Differences of the *English* Tongue, have been somewhat proportionable in several Ages, and that consequently the Language spoken 200 Years before *Ethelbald* was as different, as that spoken in his time was 200 Years after, whereof we have this Specimen (3).

*Thu ure fader the eart on heofenum. Si thin nama ge-
halgod. Cum thin ric. Si thin willa ou eorþen swa,
swa on heofenum. Sple us to daeg urn daegþan-
lican hlaf. And forgiþ us ure gytas swa, swa we
forgifath þam the with us agyrcath. And ne led the
us on cunstung. Ic alyc us from yste. Si it swa.*

About which time it was rendred in the *Saxon* Gospels, said to be translated by King *Alfred*, after this manner :

(1) *Spelman's Councils*, Tom. I. p. 242. (2) See *Camden's Remains*, pag. 23. *Bp. Wilkins's Essay towards a Real Character and a Philosophical Language*, p. 6. (3) See *Lisle's Saxon Monuments*.

faeder ure thu the earth on heofenum, & thin nama
 Gehalgod to be cume thin Rite. Gewurthe thin willa
 on eorþan swa swa on heofnum, urne ge daeghman-
 lican hlaf tyle us to daeg. And forgef us ure gyltas,
 swa swa we forgebath urnum gyltendum, And ne ge-
 laedde thu us on tofning. Ic Hyle us of ylle. Amen.

Now that the Reader may see the other Alterations from
 thence to this time, I shall present him with some other
 Versions of the Lord's Prayer, which were made after-
 wards. About Two Hundred and Sixty Years after, in
 the time of King Henry II. it was rendred thus, and sent
 over by Pope Adrian, an English Man, turned into Meter,
 that the People might more easily learn and remember it:

Ure fader in heaven rich,
 Thy name be halped ever lich,
 Thou bring us thy mitchell blisse:
 As hit in heaven y=doe,
 Ewar in yearth been it also.
 That holy bread that lasteth ay,
 Thou send it ous this ilke day,
 Forgive ous all that we have don,
 As we forgivet uch other mon:
 Ne let ous fall into no fouding,
 Ic shield ous fro the fowle thing. Amen.

And about a Hundred Years after, in the time of Henry III.
 it was rendred thus:

Fader that art in heavin blisse,
 Thin helge nam it wurth the blisse,
 Cumen and mot thy Kingdom,
 Thin holy will it be all don,
 In heaven and in erdh also,
 So it shall bin full well ic tro.
 Gif us all bread on this day,
 And forgif us ure sinnes,
 As we do ure wider winnes:
 Let us not in fouding fall,
 Mac fro evil thu seld us all. Amen.

About Two Hundred Years after this in the time of
 Henry VI. (as appears from a large Manuscript Vellam
 Bible in the Publick Library at Oxon, said to have been
 this

this King's, and to have been given by him to the Carthians in London) it was rendred thus:

Oure fadir that art in hevenes, hallowed be thi Name, thi kingdom come to the, be thi will don in erthe, as in hevene, give to us this day oure bread, over othere Substanc, and forgiue to us oure dettis, as we forgiue oure dettouris, and lede us not into temptation, but delivere us from ibel. Amen.

In another MS. of *Wickliff's* Translation, who lived in *Richard the Second's* time, it is rendred with very small Difference from this.

About a Hundred Years after this, in a Bible set forth by the King's Permission, translated by *Thomas Matthew*, and printed in the Year 1537, it was rendred thus:

O oure fader which art in heven hallowed be thy Name. Let thy Kingdome come. Thy will be fulfilled, as well in erth, as it is in heven. Geve us this daye our daily bread. And forgiue us our trespases, even as we forgiue our trespasers. And leaue us not into temptation, but deliuer us from euill. Amen.

After the same manner it is rendred in the Translation of *William Tyndal*, with some small Variations in the Spelling.

But to return to King *Ethelbald*, our Chronicles tell us, That about the Year 750, he fought a Battle near *Burford* in *Oxford-shire*, (perhaps on the Place still called *Battle-Edge*, West of the Town towards *Upton*) with *Cuthred* or *Cuthbert*, a Tributary King of the *West-Saxons*, by whom he was overcome, and in the Battle lost his Banner, whereon was depicted a Golden Dragon, in Memory of which Victory, the Custom (1) (yet within Memory) of making a Dragon, and carrying it up and down the Town in great Jollity on *Midsummer-Eve*, to which they added the Picture of a Giant, was in all likelihood first instituted.

After this King *Ethelbald* was treacherously slain, by the Villany of *Whodert*, to make way for a Stranger, who nevertheless was put beside the Succession by

(1) *Dr. Plot's Nat. Hist. of Oxon-shire*, fol. 348. See also *Blount's Tenures*.

O more
dence
he beca
fo great
his Rei
Kingdo
the Ho

H Kingdo
bear Fr
And th

K EL
r

B a
Quend

King's c
appears
Westmin
the Rea
that he
King in
pretenc
got him
buried
ed by a
feed no
dropt b
Rome,
Mafs,
Benel i
which n

(1) Chul
(5) In Re
Angl. in Y

XI. OFFA. A. D. 757.

OFFA, another Prince of the Collateral Line (1), descended from *Koppa*, Second Son of *Wibba*, who was more indebted to Education than Nature, and to Providence than either; for being born blind, deaf and dumb, he became miraculously restored to all his Senses, and gave so great Proofs of his Courage, Prudence and Piety, that his Reign is supposed to be the Meridian of the *Mercian Kingdom's* Glory; for from his Death it visibly fell under the Horizon.

XII. EGFRID. A. D. 796.

HIS Son *Egfrid* succeeded, who (2) was the more famous in that he was made a King, before he had a Kingdom; but as Trees which blossom too soon, never bear Fruit, so his too early Honour was quickly blasted. And thereupon

XIII. KENULPH. A. D. 796.

KENULPH (3) was placed upon the Throne, and reigned 24 Years.

XIV. KENELM. A. D. 820.

BY his Death the Kingdom fell to his only Son *Kenelm*, a Child of Seven Years old, whose Eldest Sister *Quendred* desirous of Rule, practiced with the young King's Guardian, one *Aschebert*, to make him away, as it appears in the Histories of his Life, written by *Matthew of Westminster* (4), *John Brompton* (5), and *Capgrave* (6), where the Reader, if he please, may see the Particulars: which that he might do the more securely he took the young King into *Glent Wood*, in the County of *Stafford*, under pretence of taking Pleasure in Hunting, and when he had got him into a convenient place, he cut off his Head, and buried him where no Man knew but himself, till discovered by a certain Cow of a Widow Woman, that would feed no where but besides *St. Kenelm's* Grave; and a Scrole dropt by a White Dove, upon the Altar of *St. Peter* at *Rome*, as *Pope Leo Minor*, or *Leo the Third* was celebrating Mass, containing these Words: *In Glent hau bathe Kenel in Kinebearn lieth under thorn heaved by reaved*: which none of the *Romans* understanding, it was shewed

(1) Churchill, p. 120. (2) Ibid. (3) Ibid. (4) *Flor. Historiar. in an. 821.*
(5) *In Regno Mercior. see inter decem Scriptores.* (6) *Nova Legenda Angl. in Vita Sti. Kenelmi.*

to the People of several Nations, amongst whom there was an *English Man*, who rendered it into *Latin*, which the Poëts of after Ages put into this Distich :

*In Glenc sub spina jacet in convalle bovina,
Vertice privatus, Kenelmus rege creatus* (1).

*In Clent in Cowbach under a Thorn
Lies King Kenelm his Head off shorne* (2).

By which means it being understood at *Rome* (as some say before it was in *Britain*) how he was murdered and where buried, Order was presently sent by the Pope to *Wolfred* then Arch-Bishop of *Canterbury*, and the rest of the *English* Bishops to search and take up his Body, which was accordingly done, and carried in great State to the Abbey of *Winchelcombe* in *Glocester-shire* of his Father's Foundation, and there honourably buried.

There are several Antiquities yet remaining upon the Place relating to this History, as first, *Cowbach*, otherwise *Cowdale*, as *Brompton* calls it (3), so named from the Cow that attended his Grave, which remains in a Pasture-Ground to this very Day, being situate in a Valley, under *Wurton Hill*, about half a Mile N. E. of *Clent Church*, as most of the ancient Men of the Town agreed; there being now no Thorn, nor had there been any, that Dr. *Plot* (4) could learn, within Memory; so that the exact place where he was buried is now unknown: nor is there any Spring here, which, as the Legend says, immediately gusht out where the Body had lain, as soon as it was taken forth (5), *St. Kenelm's Well* being half a Mile off, near the Chapel yet standing, dedicated to him, in the Parish of *Hales-Owen* and County of *Salop*; and not in the Parish of *Clent* or County of *Stafford*; so that whether this be the true *Cowbach* or no, the Legend must be false; unless we say the *Præcincts* of *Clent* are contracted since, and that the true *Cowbach* was, where the Spring now is, in the County of *Salop*. However half a Mile N N E. of *Clent Church* or thereabouts, there is a List of Grass greener than ordinary, called *St. Kenelm's Furrow*, running up to the Knoll-Hill a great length, that still remains both in the Parish and County, the Grass whereof is indeed somewhat more verdant and luxurious than at other Places, which

(1) *Mat. Westmonast. Flor. Historiar. loc. cit.* (2) *Mr. Erdeswick's View of Stafford-shire in Clent. MS. in Bibl. Bodl. Arch. C. 57.* (3) *Loco citato.* (4) See his *Nat. Hist. of Stafford-shire*, p. 413. (5) *Locis supra citatis.*

they

they in
away v
again,
make th
gain, as
also fou
relate n
guesse
cations
in the l

C

B
Saxon,
Adverf
set upo

L

W

B
upon l
Saxon,
Daught

B
Ears, t

(1) Jo
loc. cit.
(4) Ibid.

they intend for the Furrow made by the Oxen, which ran away with the Woman's Plow, and were never heard of again, who in Contempt of the Feast of *St. Kenelm* would make them work on that Day, losing her Eyes into the Bargain, as the Legend says (1). But enough of this. *Dr. Plot* also found (2) Three Lows on *Glent Heath*, which he thinks relate nothing to the former History, being raised (as he guesses) on some Conflict hereabout, when the Fortifications were made on *Whichbury-Hill*, not far off them, but in the Parish of *Pedmoore* and County of *Worcester*.

XV. CEOLULPH. A. D. 820.

C *Eolulph* (3) his Successor was barbarously murdered by One

XVI. BERNULPH. A. D. 822.

B *ernulph* an Ufurper, who (4) was a much better King than Man. He contested hard with *Egbert* the *West-Saxon*, and lost so much Blood in the Quarrel, that his old Adversary the *East-Angle* perceiving how he was weakened, set upon him and slew him.

XVII. LUDFCAN. A. D. 826.

L *udfcán* (5) his Successor attempting to revenge his Death, got his own. Upon which

XVIII. WITHLAF. A. D. 828.

W *ithlaf* (6), who came after him, bought his Secularity with a Tribute, which his Successor

XIX. BERTHULF. A. D. 840.

B *erthulf* (7) was content to continue; but looking foreright only, the merciless *Dane* came unexpectedly upon him, and over-run him; but *Ethelwulph*, the *East-Saxon*, recovering back the Kingdom, gave it with his Daughter to One

XX. BURTHRED. A. D. 853.

B *urthred* (7), a worthy Person, who supported this tottering House, which was ready to fall about his Ears, till he was betrayed by his Servant

(1) *Joan. Capgravii nova Legenda Angl. in vita Sti. Kenelmi* (2) *In loc. cit.* (3) *Sr. Winstone Churchill's Divi Brit. p. 120* (3) *Ibid.* (4) *Ibid.* (5) *Ibid.* (6) *Ibid.* (7) *Ibid.*

XXI. GEOL-

XXI. CEOLWULPH.

CEOLWULPH (1), whose Treachery was rewarded by the Danes with the Title of King; but King Edward the Eldest, having slain him, made it a Province of the English Monarchy.

The Kingdom of Northumberland, containing the Counties of York, Durham, Lancashire, Westmorland, Cumberland and Northumberland.

THough this were (2) the first intire Province the Saxons were Masters of, yet it was the last which was made a Kingdom, being only part of the whole that cost them no Blood. For the Britains by consent delivered it up to them to make a Colony against the Picts. But notwithstanding 'twas so easily obtained, yet it cost very much to defend it. For having cut themselves into Two distinct Principalities, One was always a greater Enemy to the Other, than either the Picts or Britains; which implacable Enmity continued till the time of Ella and Ida, Two Captains of great Note, the One descended from Wealdeag, the Fourth Son of Woden, and the Other from Bealdeag his Fifth Son. These thinking themselves less in Title than Power, urged by a mutual Emulation, elevated their Dignity to the Height of their Fortunes, and stiled themselves Kings. But there were always Bickerings between them, until at last

I. ETHELRICK. A. D. 584.

Ethelrick the Fourth Son of Ida (3) united both Kingdoms (which were called Bernicia and Deira) and was the first who stiled himself King of Northumberland, though indeed (4) he had but the Half called Bernicia, which descended on his Son

(1) Ibid. (2) Sr. Winston Churchill's *Divi Brit.* p. 128. (3) Milton's *Hist. of Eng.* p. 133. Ed. Lond. 1670. (4) Churchill's *Divi Brit.* p. 126.

II. ETHEL-

II. ETHELFRID. A. D. 593.

Ethelfrid, surnamed the *Wild*, who (1) was a Prince of much Fierceness and Insolence, and did more Mischief to the *Britains* (2) than any *Saxon* King before him. Which made him (3) so odious to his Subjects, that his Enemies easily found an Opportunity to depose him, and set up One

III. EDWIN. A. D. 617.

EDWIN (4), the Son of *Ells*, Lord of *Deira*, which was the other part of *Northumberland*, who was the first Christian of this House, and got such Repute, that he was acknowledged the Eighth Monarch of the *Englishmen*; however he was at last unhappily overcome, and slain by the Pagan *Penda*, King of *Mercia*.

IV. OSRICK. A. D. 633.

OSRICK, Son of his Uncle (5) *Alfrid*, succeeded, whose Reign was as confused as the time he lived in. He was Lord of *Deira* only, which upon his Death was united to *Bernicia*, and so descended on

V. OSWALD. A. D. 634.

OSWALD, the Ninth (6) Monarch whilst he lived, and dying esteemed the first Martyr of all the *Englishmen*. His Successor was

VI. OSWY. A. D. 643.

OSWY the Tenth Monarch of the *English*, who left the Succession to his furious Son

VII. EGFRID. A. D. 671.

EGFRID, who (7) made War with the *Picts*, by whom he was slain, and thereupon his Bastard Brother took place.

VIII. ALKFRID. A. D. 686.

ALKFRID (8) died without a Son, and thereby the Crown devolved upon

IX. OSRED. A. D. 705.

OSRED (9), who being Young and of a shallow Understanding, his Subjects withdrew their Allegiance to him, and gave it to

(1) *Ibid.* (2) *Milton*, pag. 141. (3) *Churchill*, *ibid.* (4) *Ibid.* (5) *Ibid.* (6) *Ibid.* (7) *Ibid.* (8) *Ibid.* (9) *Ibid.*

X. KENRED. A. D. 716.

KENRED (1), who was also deposed by

XI. CEONULPH. A. D. 729.

Ceonulph, Younger (2) Brother to Kenred, and One of the most glorious Kings of all the Northumbrian Race. 'Twas he to whom Venerable Bede dedicated his History, and in short, he was so far from being ambitious of Earthly Glory, that he voluntarily surrendered his Crown, and preferred a Capush before it.

XII. EGBERT. A. D. 738.

EGBERT (3) his Successor followed his Steps, and surrendered also to his Son

XIII. OSWOLPH. A. D. 758.

OSWOLPH (4), who enjoyed his Dignity but a short time, being made away by some of his Domesticks, as was his Successor

XIV. EDELMAULD. A. D. 759.

Edelmauld (5), commonly called *Mollo*, slain by his Steward

XV. ALURED. A. D. 765.

ALURED, whose (6) Title being so bad quickly fell. And thereupon

XVI. ETHELRED. A. D. 774.

Ethelred Son (7) of the aforesaid *Mollo* recovered the Throne, but not answering Expectation, he was deposed to make way for

XVII. ALFWALD. A. D. 778.

Alfwald (8), Brother to Alured, who was a Prince worthy of greater Title and better Subjects. For the Northumbrians being flusht with the Blood of their Princes, began to be very tumultuous and disloyal, and amongst the rest murdered him.

XVIII. OSRED. A. D. 789.

OSRED (9) was then put up, but being unworthy of such Honour was deposed by(1) Ibid. (2) Ibid. (3) Ibid. (4) Ibid. (5) Ibid. (6) Ibid.
(7) Ibid. (8) Ibid. (9) Ibid.

XIX. ETHEL-

XIX. ETHELRED II. A. D. 790.

Ethelred (1), who proving a cruel Tyrant, was destroyed by his Subjects. And

XX. OSWALD. A. D. 794.

OSWALD (2) was put up by the People, who were so unconstant that they set up another within 30 Days, viz.

XXI. ADULPH. A. D. 794.

ADULPH (3), whose Glory was not much longer liv'd than the others; so that

XXII. ASWALD. A. D. 795.

ASWALD (4) succeeded, but presently made his Exit, and thereupon

XXIII. ETHELRED III. A. D. 796

Ethelred (5) took place, but was not very well beloved. One of his Sons having committed some Insolence against a Danish Lady, gave that Cruel People a just Occasion to fall into this Country, and harass it to that Degree, that it became not long after a Prey to the West-Saxon.

*The Kingdom of the West-Saxons,
containing Cornwall, Devon-
shire, Dorsetshire, Somerset-
shire, Wiltshire, Hantshire,
and Barkshire.*

I. CERDICK. A. D. 522.

CERDICK was the Founder (6) of this Kingdom, and had the Repute of being the Third Monarch of the English.

II. KENRICK. A. D. 534.

HE was (7) succeeded by Kenrick his Son, who left it to his Son

(1) Ibid. (2) Ibid. (3) Ibid. (4) Ibid. (5) Ibid. (6) Ibid. (7) Ibid.

III CHEVLIN. A. D. 561.

CCHEVLIN (1) the Fifth Monarch; whose Power being not adequate to his Fame, in 33 Years time he could not settle himself, but he was deposed by his Brother

IV. GEARLICK. A. D. 592.

Cearlick (2), who having more Cunning in getting than keeping the Kingdom, was also deposed by

V. CHELWOLPH. A. D. 598.

Chelwolp (3) Son of Cuth, Fifth Son of Kenrick, a Prince worthy the Greatness he inherited; who, notwithstanding he was assaulted by the Picts, Scots, and East-Angles all at once, kept his ground, and left it to his Successor

VI. KINGILLS. A. D. 622.

Kingills (4), a Pious and Vertuous Prince, and was the first Christian King of this Province, being converted by the Preaching of Bede, for an account whereof I refer you to Bede himself (5).

VII. KENWALCH. A. D. 640.

HE was succeeded by Kenwalch his Son, who trod in his Father's Steps. Ethelwerd (6) tells us his Reign was unhappy by reason of divers Civil Wars, and other Historians say, That there were great Wars between him and others, but with whom they were they leave us in the dark. 'Tis certain he fought a Battle at Bradanford by the River Alene, which Mr. Camden (7) makes to be Bradford in Wiltshire upon the River Avon, and saith farther, that 'twas with Cuthred, his near Kinsman, with whom he was engaged in Civil Wars; but it were to be wished he had told us whence he learnt this: for we find no such thing in our Histories which are extant. Certain it is (8), that not long before Kenwalch had given large Possessions to Cuthred; but whether it could oblige him to sit down quiet with a Kingdom is hard to prove; for no doubt his Title was precedent to Kenwalch's; if Cuchelm his Father was Eldest Son of Kingills; and Stow (9) writeth, but upon what grounds I cannot tell, that he did really succeed his Father, and possibly there may be some Record extant concerning these Troubles, not commonly appearing. But

(1) Ibid. (2) Ibid. (3) Ibid. (4) Ibid. (5) Lib. 3. c. 7. (6) In his Hist. (7) Brit. in Belgis. (8) Sammes, p. 566. (9) In his Annals.

things being settled at home, and *Kenwalch* having a great Desire to enlarge his Dominions, invaded the *Britains*, and fought with them at a place called *Wigornsborough*, mentioned by *Malmshury* (1), but without any farther Circumstances, afterwards at *Pennum* or *Pen* in *Somersetshire*, the Success of which is not left so doubtful; for the Victory was great on the *Saxon* side, who followed the Pursuit to a place called *Peridan* now *Pederton*, afterwards the Royal Seat of *King Ina*, and the *Britains* for a long time after would scarce look the *Saxons* in the Face. But *Kenwalch* falling at Variance with his old Enemy *Wulfur*, had not the like Success, for fighting with him at *Possenteshurg*, though *Ethelwerd* relates he took *Wulfur* Prisoner, yet the *Saxon Annals* record clear contrary, and the Sequel shows that *Wulfur* won the Day; for not long after he wasted the Country of the *West-Saxons* as far as *Ekesdun*, and took the Isle of *Wight*, till then in their Possession, with other Provinces of the *Meannuari*, and gave them to *Edilwalch* his Godson, King of the *South-Saxons*.

He is reported to have founded (2) the Cathedral Church and Bishoprick of *Winchester*. However the Original of the Monastery, (notwithstanding *Rudburne* (3) is pleased to tell us a fabulous (4) Story of Monks being placed here by *King Lucius*, A. D. 169.) must be understood to be of a later date; for it was in A. D. 963, (5) that *Ethelwald* the Bishop, by the Command of *King Edgar*, expelled the Secular Canons, and placed Monks here of the Order of *St. Benner*, who remained till the general Suppression, at which time they were endowed with 1507 l. 17 s. 2 d. per an. *St. Swithin* was the Tutelar St. of the Church, and *King Hen. VIII.* in room of the Monks, put in a Dean and Twelve Prebendaries.

Kenwalch died without a Son, whereby

VIII. ESTWIN. A. D. 675.

ESTWIN (6), of the Line of *Chelwolp*, took place, who for Six Years kept out the Right Heir,

(1) *De gestis Regum Angl.* (2) *Vide Rad. de Diceto Abbrev. Chronicon. inter decem Script.* p. 438. 65. *Gervaf. Adu Pontif. Cantuariensis. ibid.* p. 1635. 65. (3) *Hist. Maj. lib. 3.* (4) *Tanner's Notit. Monast.* p. 75. (5) *Vide Mon. Angl. Tom. 1. p. 31. 979. Angl. Sacr per Wharton. Tom. 1. Annales Winton. in Bibl. Cotton. Domit. A. 13. Cartas Originales & Registra pentis Decanum & Capitulum.* (6) *Churchill's Divi Brit.* p. 113.

IX. KEN-

IX. KENWIN. *A. D. 897.*
KENWIN (1), Younger Son of Kingills, who utterly drove out all the Britains, and forced them to seek their Safety in those inaccessible Mountains of Wales, whereby his Successor

X. CEADWALD. *A. D. 886.*
Ceadwald had (2) so much leisure as to fall upon his nearest Neighbours, the South-Saxons, and weaken them so far, that they were forced to yield to his Successor

XI. INA. *A. D. 889.*
INA, who was derived (3) in the Third Degree from Guth, the Younger Son of Ceaulin, Third King of the West-Saxons. His first Expedition was into Kent, to revenge the Death of Mollo, Brother to Ceadwalla, who was burnt to death; but Wigtred, who was newly come to the Kentish Crown, appeased his Anger with the Delivery of about 30 of the chief Actors, or, as others (4) say, with a round Sum of Money, amounting to no less than Thirty Thousand Marks of Silver. Peace thus concluded, he returns into his Country, where we hear nothing of him again till about the 31st Year of his Reign, when attended with his Cousin Nun, he fought a Battle with Gerent, King of the Britains, in the Beginning whereof Higeldald, a Noble-Man of the Saxons, was slain; but in the end, Gerent with all his Britains was put to the rout. Five Years after he fought with Cheolred King of Mercia, but with doubtful Advantage. Ten Years after that, he invaded the South-Saxons, who under Petty Princes began to bear up for their Country, which was lately intrahled by Ceadwalla; here he slew Albright, driven from Taunton, and taking Refuge in this Kingdom, whom some (5), without Authority, make King of the South-Saxons: After which he vanquished the East-Angles more than once (6), though the particular times of the Inagagements are unknown to us.

By these Victories 'tis said he possessed the whole Monarchy of England and Wales. For, if we believe what is written in the Laws of Edward the Confessor, he was the first Crowned King of the English and British since the Arrival of the Saxons; of the English by Conquest, of the British in right of a Second Wife not named, yet some way re-

(1) Ibid. (2) Ibid. (3) Sammes p. 563. (4) Mat. Westm. Wil. Malmbs. (5) See Hollinghead in Chron. (6) See Malmbs.

lated to *Cadwalader* the last King of *Wales*; but we may easily imagin through what Hands such Stories crept in.

About the Year 693, King *Ina* summoned a Great Council or Synod of all the Bishops, with the Great and Wise Men of his Kingdom; which because 'tis the first Authentick Great Council, whose Laws are come to us intire, I shall set down the Title of it, as it is related in the first Volume of *Sr. Henry Spelman's British Councils*. It begins thus:

INA, by the Grace of God, King of the West-Saxons, by the Council and Advice of *Cenred*, my Father, and *Hedde* and *Erkenwald* my Bishops; with all my Ealdermen, and Sage Ancients of my People, as also in an Assembly of the Servants of God, have religiously endeavoured, both for the Health of our Soul, and the common Preservation of our Kingdom, that Right Laws, and true Judgments be founded, and established throughout our whole Dominions: and that it shall not be Lawful for the time to come, for any Ealderman, or other Subject whatever, to transgress these our Constitutions.

I shall also give you an Extract of the Chief of those Laws, as far as they relate to any thing remarkable, either in Church or State; referring you for the rest to the Laws themselves.

I. If a Servant do any Work on a Sunday, by Command of his Master, he shall be free, and the Master shall be amerced 30 Shillings; but if he went about the Work without his Master's Privy, he shall be beaten, or redeem the Penalty; but a Freeman, if he work on that Day, without the Command of his Master, shall lose his Freedom, or pay 60 Shillings; if he be a Priest, his Penalty shall be double.

II. The Portion or Dues of the Church shall be brought in by the Feast of *St. Martin*: He that payeth them not by that time, shall be amerced 40 Shillings, and besides pay 12 times their Value.

III. If any guilty of a Capital Crime take Refuge, in a Church, he shall save his Life, and yet make Recompence according to Justice and Equity; if One deserving Stripes run to a Church, the Stripes shall be forgiven him.

IV. If any One fight within the King's House, or Palace, he shall forfeit all his Goods, and it shall be at the Pleasure of the King whether he shall have his Life or not; he that fights in a Church, shall pay 120 Shillings; in the House of an Ealderman, or other Sage Noble-Man, 60 Shillings. Whosoever shall fight in
a Vil-

a Villager's House paying Spot, shall be punished 30 Shillings; and shall give the Villager 6 Shillings; and if any One fight in the Open Field, he shall pay 120 Shillings.

V. He that on his own private Account shall revenge an Injury done to him, before he hath demanded publick Justice, shall restore what he took away, and besides forfeit 30 Shillings.

VI. If a Robber be taken, he shall lose his Life, or redeem it according to the Estimation of his Head; we call Robbers to the Number of Seven or Eight Men; from that Number to 35, a Band; all above, an Army.

VII. A Country Boor, having been often accused of Theft, if he be at last taken, he shall have his Hand or Foot cut off.

VIII. If any One kill another's Godfather, or Godson, the Satisfaction shall be according to his Quality and Circumstances; let the Compensation due to the Relations, and that due to the Lord, be both alike: and let the One encrease, according to the Circumstances of the Person, just as the other doth; but if he were the King's Godson, let him make Satisfaction to the King, as well as the Relations; but if his Life were taken away by a Relation, then let the Money due to the Godfather be diminished, as it useth to be, when Money is paid to the Master for the Death of his Servant: If a Bishop's Son be killed, let the Penalty be half so much.

From which Laws we may observe, That our Saxon Ancestors were strict Observers of the Lord's Day, and would not permit any servile Work to be done thereon: Secondly, That the Superstition of Sanctuaries was very Ancient in England, as well as elsewhere: Thirdly, That Theft, Murder, and all Sorts of Crimes, were then redeemable by Pecuniary Mulcts; either to the King, or to the Friends of the Party slain, or wronged, or else by Loss of Limbs; but there is One Law behind, which is very remarkable,

That if any English Man, who hath lost his Freedom, do afterwards steal, he shall be hanged on the Gallows, and no Recompence made to his Lord; if any One kill such a Man, he shall make no Recompence on that Account to his Friends, unless they redeem him within a Twelve-Month.

Whereby it appears, That no English Freeman could then be hanged for any Fault but Treason, (though that is not expressed in these Laws;) but as for the last Clause in these Laws, That if the Son of a Bishop should be killed, the Penalty should be half, whereby some would prove, That Bishops were then married, it is a Mistake; for by these

these
Godso
But
Monk
Life,
Profes
great
But th
Glaston
Sancti
thea,
first La
Beginn
of Sain
built by
of Eng
Church
now a
and he
and Pa
after a
wherec
Golden

Sy

Ca

In

(1) S
these wo
de spirit
brica, qu
id est, De
& interpre
susceptor
in ipia h
dat vel p
Weram e
hoc. Se
(2) Vid
Bened. 7
Malmsbu
Angl. Ed
Ecclesia S
quasi. M
Glaston. 1
p. 194. &

these Words is only meant a Bishop's Spiritual Son, or Godson, and not his Natural, or Conjugal Son (1).

But this King is more especially celebrated by the Monkish Writers, for being a great Favourer of a Monastick Life, and a Supporter of its Interest, as well by his own Profession of the same (2), as by large Revenues and great Priviledges granted to its Maintenance and Honour. But the Chief of all his Works, was his stately Church at Glastonbury (3), a place of great Renown for its Ancient Sanctity, being built, as they say, first by Joseph of Arimathea, A. Ch. 31, and was called by our Ancestors, The first Land of God. The first Land of Saints in Britain. The Beginning and Foundation of all Religion in Britain. The Tomb of Saints. The Mother of Saints. The Church founded and built by the Lord's Disciples. It was also the first Monastery of England, founded by St. Patrick about A. D. 425. The Church which King Ina built here, instead of the old one, now almost decayed, was very stately and magnificent, and he dedicated it to Christ and his Two Apostles Peter and Paul, gilding it throughout with Gold and Silver, after a most sumptuous Manner: Upon the highest Coping whereof he caused to be written in large Characters and Golden Letters these Verses:

*Syderei montis speciosa cacumina Sion,
A Libano gemina flore comante Cedri;
Cælorum portæ lati duo lumina Mundi,
Ore tonat Paulus, fulgurat arce Petrus:
Inter Apostolicas radianti luce coronat,
Doctior his monitis, celsior ille gradu,*

(1) See Sr. Hen. Spelman's Councils, Tom. 1. p. 188. where he hath these Words: Sed non intelligendum est de filio naturali seu conjugali, at de spiritali ad fontem sacrum suscepto. Perspicuum est ex Legis Rubrica, quæ inscribitur Begobæbeper oppe gobruner rlyght, id est, De cade susceptoris vel suscepti: Vel ut verbis utar priscorum sæculi & interpretis: De occidente patrinum vel fillolum alicujus. Veteres enim susceptorem patrinum, susceptum filiolum appellabant: & retinuit morem in ipsa hac lege Interpres vetus: Si quis (inquits) fillolum alterius occidat vel patrinum, sit simile cognationi, & crescat emendatio secundum Weram ejus Regi manbota Domini. Si Episcopi filiotus sit, dimidium hoc. See also Ser. Cressy's History of Britain. (2) Sammes, p. 578. (3) Vide Mon. Angl. Tom. 1. p. 1. Tom. 2. p. 837. Reyner. Apost. Bened. Tr. 1. p. 42. H. Spelman. Conciliorum, Tom. 1. p. 4. Will. Malmsburien. de Antiquitate Glastoniensis Monasterii. Inter XV. Script. Angl. Edit. Oxon. 1689. MS. de Antiquitate & Augmentatione vetustæ Ecclesiæ S. Mariæ Glaston. in Bibl. Bodl. super D. 1. Art. 14. Collectiones quasdam MSS. de Glastonia in eadem Bibl. Digb. 186. Fragmenta Historica Glaston. Monasterii in ead. Bibl. Laud. 145. Tanner's Notitia Monastic. p. 194, &c.

A System of Universal History.

*Corda per hunc hominum referantur, & astra per illum;
Quod docet iste stylo, suspicit ille polo.*

Pandit iter Cæli hic dogmate, clavibus alter,

Est via cui Paulus, janua fida Petrus:

Hic Petra firma manens, ille Architectus habetur,

Surgit in his templum quo placet ira Deo.

Anglia plaude lubens, mittit tibi Roma salutem,

Fulgor Apostolicus Glasconiam irradiat.

A facie hostili duo propugnacula surgunt,

Quod fidei turres urbs caput orbis habet.

Hæc pius egregio Rex Ina refertus amore

Dona suo populo non moritura dedit.

Totus in affectu divæ pietatis inhærens,

Ecslesiaque juges amplificavit opes.

Melchisedech noster merito Rex atque Sacerdos

Complevit vere religionis opus.

Publica jura regens, & celsa palatia servans,

Unica Pontificum gloria, norma fuit.

Hinc abiens, illinc meritorum fulget honore,

Hic quoque gestorum laude perennis erit.

Sion, whose lofty Turrets reach the Sky,

Two fair and blooming Cedars bear on high;

The World's great Lights, Two mighty Thunderers,

Paul from his Mouth, and Peter from his Towers.

Amidst th' Apostles glorious Circle, he

Excels in Doctrine, this in high Degree.

The One unlocks the Heart, the Other Heaven,

And lets those in who there by Paul are driven:

Paul is the Way, and Peter is the Door,

Who op's what t'other's Doctrine did before.

This is the Rock, but he the Builder is,

To both of these, Temples and Altars rise.

England rejoyce, Thee mighty Rome doth greet,

Th' Apostles Light in Glascon now does meet.

The same Two Towers are rais'd against thy Foes,

To whose Protection Rome her Safety owes.

These Blessings here for ever to endure,

Ina did by his proper means procure.

Ina, whose Godlike Virtue constant is,

Whose daily Bounty does the Church encrease.

'Tis he, this Work did to Perfection bring,

Our true Melchisedeck, both Priest and King.

A Righteous Prince who Publick Works redeems,

Of Priests, th' Example, and the Glory seems.

Departing hence, his Worth in Heaven doth shine,

His Name on Earth this Temple shall enshrine.

Hegazi

sticks, P

Gold be

Three I

Eight H

cious J

Besid

ledges t

as may

This P

Kings (

here A

7 s. 4 d

but acc

He al

Honour

rians fa

bury; b

mus was

King E

A.D. 90

'Tis

at Rome

Mainten

Uses, h

his who

wards c

called H

Ream-p

reckons

was con

blished

who en

ceive it

appoint

Sum wa

Twenty

Diocels

bid the

(1) S

Tom. 1.

Angl. (4

Sacra, T

Dean and

(7) Sam

(9) Viz

Will. Con

He gave it moreover a stately Altar Chalice, Censer, Candlesticks, Bason, Bucket, Images and Plate for the Altar. The Gold belonging to it amounted to Three Hundred Thirty Three Pounds Weight, and the Silver to Two Thousand Eight Hundred Thirty Five Pounds Weight, besides precious Jewels set upon the Celebrating Vestures.

Besides this, he granted large Immunities and Privileges to it, and Exemption from Episcopal Jurisdiction, as may be seen in his Charter of Donation yet extant (1). This Place was also munificently endowed by other Saxon Kings (2), and St. *Dunstan* introduced *Benedictine* Monks here A. D. ----- 'Twas valued 26. Hen. VIII. at 3311 l. 7 s. 4 d. ob. per an. according to Sr. *William Dugdale* (3), but according to Mr. *Speed* (4) at 3508 l. 13 s. 4 d. ob. q.

He also Founded a Collegiate Church at *Wells* to (5) the Honour of the Apostle St. *Andrew*, and, as some (6) Historians say, removed the Episcopal Seat hither from *Congresbury*; but Others with great Probability affirm, that *Athelmus* was the first Bishop of this Diocese, placed here by King *Edward* and *Plegmund* Arch-Bishop of *Canterbury*, A. D. 909.

'Tis likewise recorded, That (7) he founded a School at *Rome* for the breeding up of *English* Youth; for the Maintenance whereof, as likewise for other Charitable Uses, he laid an Imposition upon every House throughout his whole Realm, at first called the King's *Alms*, and afterwards claimed by the Name of *Peter-Pence*. 'Twas also called *Hearth-penny*, *Romefeah*, *Romescot*, and in the North *Ream-penny*, where they now use this Proverb (8), He reckons up his *Ream-pennies*, i. e. he tells all his Faults. It was confirmed by King *Offa*, and King *Ethelbert*, and established by divers Laws (9). Collected by the Bishops, who employed the Archdeacons and Rural Deans to receive it, before the Feast of St. *Peter ad vincula*, Aug. 1. as appointed by the Canons of King *Edgar* (10). The whole Sum was by Pope *Gregory* stated at Two Hundred Pounds Twenty Six Shillings, of which the Proportion in the Diocese of *Lincoln* was 42 l. King *Edw.* III. an. 1365. forbid the Payment of this Duty to the Pope, though this

(1) See Sr. Hen. Spelman's *Coun.* p. 227. and the *Monast. Anglic.* Tom. 1. (2) *Mon. Angl.* ibid. (3) See at the End of Vol. 1. of *Mon. Angl.* (4) See *Speed* at the End of Hen. VIII. (5) *Whartoni Anglia Sacra*, Tom. 1. p. 554. See also the *Chartularies* in the Custody of the Dean and Chapter. (6) See Mr. *Tanner's* *Notit. Monast.* p. 195. (7) *Sammes*, p. 580. (8) *Kennet's* *Parochial Antiquities in Glossar.* (9) *Viz. of King Canute*, cap. 9. *Edgar*, cap. 54. *Edw. Confess.* cap. 10. *Will. Conq.* cap. 18. *Hen. I.* cap. 11. (10) *Pag.* 603.

was only a bold Instance of that Prince's Displeasure. For the Custom soon returned and continued to the Reign of Hen. VIII. when *Polydore Virgil* was employed here as the Pope's General Receiver. No place (1) nor Religious House was exempted, but only the Abbey of *St. Alban's*. Some Churches and Parishes paid a stated Composition, as *Dr. Kennet* shews in his *Parochial Antiquities* (2). In the Diocess of *Canterbury* the Rural Deans were the Collectors in their respective Districts (3), and lastly the Religious often obliged their Farmers and Tenants to pay a certain Proportion towards this Tax, as in the Rental of the Abbey of *Glastonbury* taken *An. 1201*. ----- *Manerium Glaston. reddit per annum in gabulo vi. lib. vii. sol. ----- in denariis S. Petri xxxiii. den. ----- Pylton reddit in gabulo xiii. lib. iv. sol. ----- de denariis S. Petri iis. sol. &c.* (4).

After this King *Ina* resigned his Crown, and going to *Rome* took upon him the Habit of a Monk, in which not long after he ended his Days, after he had reigned 37 Years. *Ethelburga* his Queen, who had brought her Husband by a Strategem not worth relating, to give up his Crown, took upon her a Nun's Veil, and was afterwards Abbess of *Barking* near *London*, wherein she died.

XII. ETHELWARD. A. D. 726.

Ethelward (5) the Son of *Oswald*, the Son of *Ethelbald*, descended from *Kenwald*, was his Successor, and reigned 14 Years, leaving the Scepter to his Brother

XIII. CUTHRED. A. D. 740.

Cuthred (6), whose Heart being broken by seeing his Son murdered, the Crown came to

XIV. SIGEBERT.

Sigebert, One (7) whose Vices were less obscure than his Parentage, who murdering One of his best Friends, was himself slain by One of the basest of his Enemies, a Swineherd, whereby

XV. KENWOLFE. A. D. 755.

Kenwolfe (8) succeeded, a Person worthy better Fate than he met with, being slain by the Hand of an Outlaw, at a time when he did not expect, and consequently was not prepared for Death, and so

(1) *Spelman's Glossary*. (2) *P. 104. &c. in Gloss.* (3) *Ibid. p. 648.* (4) *Cartul. Abbat. Glaston. MS. p. 78.* (5) See *Churchill's Divi Brit. p. 114.* (6) *Ibid.* (7) *Ibid.* (8) *Ibid.*

XVI. BL-

XVI. BITHRICK. A. D. 784.

Bithrick (1) succeeded, the last King of this House, lineally descended from *Cerdick*, who being poysoned by his own Queen, this Kingdom came to *Egbert* the Son of *Ingils*, and Brother of *Ina*, who being the Darling (2) of Fortune, as well as of his own Subjects, and a Prince of great Towardliness, after he had corrected his Youth by the Experience he had in the Wars under *Charles the Great* (being the first of all the *Saxon* Princes that were educated abroad) he got the Advantage of all his home-bred Contemporaries so far, that he easily soared above the common Height of Majesty, and reduced the Seven Crowns into One; which placing on his own Head, he not only gave those Laws but that Name to the whole Isle, which continued till King *James the First's* Reign, who uniting *Scotland*, and the rest of the *Terra Firma* not reduced, altered the Style of *King of England*, into that which only could make it Greater, writing himself, *King of Great Britain*, to which *August* and *Imperial* Title we now pay Homage, and may we ever do so.

But here I desire it may be observed, that a certain Author (3), by a strange way of Arguing, would make us believe, that during the Heptarchy, because they were governed by divers Laws, therefore their Rule of Succession must be divers, as if (4) because *France*, *Spain*, *Moscovia*, *Denmarke* and *Sweden* are governed by divers Laws, that therefore they ought not to be Hereditary; however he is convinced that some of those Royalties in the Heptarchy were not elective, and if he would have been pleased to read over the History of those Times, and not have relied too much upon Indexes, he would have been convinced that the Crown in them all did constantly descend to the next Heir, unless he were justly put by, either by some potent Neighbour, or powerful and popular Rebel: for which very reason it was that (5) the Prince, who had the greatest Power, was called *King of the English Nation*.

It must indeed be confessed, That the *English-Saxon* Kings performed all Great and Considerable Things by the Counsel and Advice of their Bishops and Noblemen, comprehended under the General Name of *Wites*; and yet we find by the Titles of almost all the Councils in *Spelman*

(1) *Ibid.* (2) *Ibid.* 115. (3) Author of the *Brief History of the Succession*. (4) See *Dr. Brady's Answer to the said Pamphlet*, p. 3. (5) *Seld.* *Analect.* *Anglo-Brit.* 1. 2.

and Lambard, That these Kings alone made their Laws, though by the Advice and Counsel of their *Wittena Gemote*; which was then no other than the King's Greater Council. Since he called what Great Men and Bishops he pleased to it, and omitted the rest. And it is never mentioned, that they were made, by their Consent, as necessary thereunto. Nay, sometimes (1) we find, That some of the Ancient Saxon Kings made Laws without the Assent of their Great Council.

But nothing will better prove this Absoluteness of Power in the Saxon Kings during the Heptarchy, than the Consideration of the Preface recited above to those Laws which we have extant of King Ina's, viz. *I Ina, by or with God's Gift, King of the West-Saxons, with the Advice or Counsel of Cenred my Father, and Heddes my Bishop, and Ercenwold my Bishop; and with my Aldermen, and Eldest Wites, or Wisemen of my Kingdom do command, &c.* Then in the first Chapter, the King speaks in the first Person Plural, *We bid or command that all our People shall after hold fast, or observe these Laws and Doms.* From which Preface we may observe, 1. That Kings are the Gift of God, and that God's Gift signified the same with *Dei gratia*, they are not the Creature of the People. 2. That Princes for the better Government of their People, in the settling of Laws in Church and State, did then consult, deliberate and advise with their Bishops, Noblemen, and eminently Wise-men of their Kingdoms; whom for their Wisdom, they honoured with Publick Employment in their Dominions. 3. That after such Consultation, Deliberation and Advice the Sovereign himself established and made the Laws.

The History of the British Princes after the Saxon Invasion.

AFTER the Saxons had dealt so basely by the Britains at Salisbury Plain, *Vortigern* fled (2) into Wales, where he secured himself in a strong Castle, while the Saxons daily swarming hither had like to have over-run all, if *Amelius Ambrosius* a Roman, but affected to the British Nation, had not landed at Totnes in Devon-shire, with whom many Britains joyning, they first attempted the Ruin of

(1) Johnston's *English Monarchy*, p. 195. (2) See R. B's *English Monarchs* in the *Introd.*

Vortigern
wild
with
diver
bran
Fable
in hi
nific
used
ledge
ful M
Know
accus
were
as a V
nific
Unive
If we
Work
them
did an
Power
Struct
the co
partic
ployed
mies,
Roma
their S
doing t
affect
Tacitu
Bodies
in brin
that ki
holdin
more p
for Ot
to enjo
Order
Italy m
called
might,

Vortigern, as the Cause of their Miseries ; and whether by wild Fire or Fire from Heaven, he and his Castle and all within were consumed to Ashes. After which *Ambrosius*, as divers Authors (1) assert, built *Stone-Henge*, in Remembrance of the Murdered *British* Lords: But that this is a Fable, I think Mr. *Inigo Jones* has sufficiently demonstrated in his *Stone-Henge* restored. For if we consider what Magnificence the *Romans*, in prosperous times (2), anciently used in all Works, both Publick and Private: their Knowledge and Experience in all Arts and Sciences: their powerful Means for effecting Great Works: together with their Knowledge in Building, and Manner of Workmanship accustomed among them: we must conclude, That they were the Founders of it. If we look upon this Building, as a Wonderful and Magnificent Piece, who more Magnificent than the *Romans*? Who amongst all the Nations of the Universe erected all sorts of Buildings, as *Scamozzo* (3) relates. If we consider the Art and Elegant Disposition of this Work, all Arts and Sciences were in full Perfection with them, and Architecture made a greater Progress than it did amongst any other People. If we take notice of their Power and Ways by which they effected such goodly Structures, their Means were not ordinary, according to the common Custom of other People; because besides particular Artisans practiced in several Arts, they employed in those Works whole Bodies of their own Armies, and whatever Nations were subdued by them. The *Romans* were wont (saith *Camden* (4)) to exercise therein their Soldiers, and the Common Multitude, upon great Policy doing the same, lest being idle, they should grow Factious, and affect Alteration in the State. The *Britains* complained (saith *Tacitus* likewise) *Corpora & manus contrivisse, that their Bodies and Hands were worn out, and consumed by the Romans, in bringing to effect their Great and Admired Undertakings: in that kind employing their Slaves and Prisoners also, as holding it, rather than by violent Deaths to cut them off, more profitable for the Common-Wealth, more exemplary for Others, and far greater Punishment for their Prisoners, to enjoin them continual Labour. If we observe their Order in Building; the only Order of Architecture, which Italy may truly glory in the Invention of, is the Tuscan, so called, because first found out by the Tuscans, that they might, in a more than ordinary manner, reverence their*

(1) *Ieland, de Asert. Artur. fo. 35. Camb. de Adm. Hib. cap. 18. Ran. Cest. in Polychron. l. 5. 39c.* (2) *Inig. Jones in the said Treatise, p. 66.* (3) *Scamoz. lib. 1, fo. 9.* (4) *Fo. 64.*

A System of Universal History.

Deities in Temples composed thereof; *Janus* the first King, according to the common Opinion of divers (1) ancient Historians, being the first of all others, that built Temples to the Gods. Which Order, though first used by the *Tuscans*, the *Romans* took from them, and brought it in use in several other parts of the World, as their Conquests increased. Now of this Order, a plain, grave, and humble manner of Building *Stone-Henge* principally consists. So that observing the Order of this Building, there being no distinct Orders of Architecture known in this Island, till introduced by the *Romans*, 'tis plain that the *Romans* were the Authors thereof. And 'tis highly probable, that they made use of the *Tuscan* Order rather than any other, not only as best agreeing with the rude, plain, simple Nature of those they intended to instruct; but also, because presuming to challenge a certain kind of Propriety therein, they might thence take Occasion, to magnify to those who were then living the Virtue of their Ancestors for so Noble an Invention, and make themselves the more renowned to Posterity, for erecting so well ordered a Building. In short there is nothing in this stupendous Piece of Work, which does not exactly agree to the *Romans*, as Mr. Jones more at large proves, to whom (as also to others who have written hereof) I refer the Reader for an Account also of their Design in it.

As for *Vortigern*, he was poisoned at *Winchester* in the Year 497.

Uffer succeeded him, some say his (2) Brother, others a *Britain* surnamed *Pendragon*, because he had a Dragon with a Golden Head painted in the Royal Banner, always carried before him.

After his Death, *Arthur* his Son was very successful against the *Saxons*, of whom they write, that girding himself with his Sword called *Callibourn*, he slew 800 of them with his own Hands.

Constantine his Cousin reigned after him Three Years; and next *Amelius Conan* his Nephew; then *Vortiporus*, *Malgo Conan*, and *Careticus*, who being defeated in a Battle, fled to *Chichester*: whereupon the *Saxons* fastning Fire to the Feet of several Sparrows, they light upon the thatched Houses in the City, whereby it was wholly consumed, and *Careticus* fled to the Mountains of *Wales*. After which the *Britains* lost the whole Kingdom in the East Part of the Island, being confined to the West of the River *Severn*, and then *Cadwan* succeeded; then *Cadwallon*,

(1) See Choul. fo. 3. (2) R. B. loc. cit.

after-

Boo

after
a Fan
came
to Al
the S
forlo
amon
upon
Franc
when
appea
that t
he we

Up
upon
Son o
which
King
Wales
Hund
Kingd
Sons.

Cadel,
Young
the T
their

Homa

Roderi

Estates

Infom

rowed

In shor

Reign

of Engl

Pound

afterw

which

they cl

the Spa

and Ad

ral Mig

ed by r

nothin

and M

berry c

An, D.

afterwards *Cadwallader*, his Son, in whose Reign so great a Famine, and then a Plague happened, that the Land became almost desolate : so that the King and his Lords fled to *Alan*, King of *France*, for Relief. During his Absence, the *Saxons* still increasing, they at length dispossessed the forlorn *Britains* of all they had, and divided the Land amongst themselves, as hath been already related. Whereupon *Cadwallader*, obtaining Assistance from the King of *France*, was coming over to restrain their Insolencies ; when praying to God for Success, an Angel, as he thought, appeared, and forbid him, declaring it was God's Will that the *Britains* should rule the Land longer : After which he went to *Rome*, and there died in the Year 689.

Upon *Cadwallader's* Departure, *Ivor*, an Intruder, took upon him the Government, but kept it only till *Idwallo*, Son of *Cadwallader*, was restored to his Father's Throne, which happened in the Year 690. But then the Title of King of *Britain* began to be disused, and that of King of *Wales* to be taken up ; which continued for almost Two Hundred Years, till *Roderick II.* thought fit to divide his Kingdom, how small soever it was, amongst his Three Sons. To *Amarawd* the Eldest he gave *Northwales* ; to *Cadel*, his Second Son, *Southwales* ; and to *Merwin*, his Youngest Son, *Powis-Land* : but with this Proviso, That the Two Younger Sons, and their Successors, should hold their Estates in Fee of the Kings of *Northwales*, and be Homagers unto them. And such was the Influence of *Roderick*, that some of his Successors subdivided their Estates also, though small enough, into smaller Parcels. Insomuch that of the Eight Tributary Princes, which rowed King *Edgar* on the *Dee*, Five were Princes of *Wales*. In short, these Princes grew so weak, that so early as the Reign of the *Saxon* King *Ethelstan* they paid to the Crown of *England* a Yearly Tribute of 20 Pounds of Gold, 300 Pounds of Silver, and 200 Head of Cattle. A Tribute afterwards exchanged for a certain Number of Wolves ; which made the *Welch* so Skilful in Wolf-hunting, that they cleared *England* of them. They resisted indeed for the Space of 400 Years, not only the private Undertakers and Adventurers of *England*, but even the Forces of several Mighty Kings, whose Attempts they frequently baulked by retiring into the Heart of their Country, and leaving nothing for the *English* to encounter with but their Woods and Mountains. Yet when the Fatal Period of their Liberty came they were forced to submit ; which happened *An. D. 1282.* under the Reign of King *Edward the First*, who

who had the Fortune, by the Force of his Arms, to add this Principality to the Crown of England.

The Original of the SCOTS.

SCOTLAND maketh (1) the Northern Part of Great Britain: it hath on the East the German Ocean, on the North the Deucalidonian Sea, on the West Ireland, and is divided from England by the Rivers Tweed and Solway, and the Cheviot Hills.

As for the Name of the Scots, from which the Kingdom is called Scotland, it is said to be originally derived from *Scota*, Daughter to Pharaoh King of Egypt. The Ancient Histories of the Kingdom, by unanimous Consent, give this Account of the Inhabitants hereof, retaining that Name unto this Day: *Scota* being given in Marriage to *Gathelus* Son of *Cecrops*, King of *Athens*, in Consideration of the eminent Service and Assistance he performed in a War that Pharaoh had against the *Ethiopians*, to whose Valour, and the *Gracians*, who accompanied him, the King imputed the Victory; *Gathelus* deserving so well, the King's Daughter was given to him in Marriage; while Pharaoh lived, *Gathelus* was in esteem with the People, having encreased his Reputation as well as his Lands: Shortly after Pharaoh dying, his Son of the same Name, who so cruelly tormented the *Israelites* with Taxes and Bondage, having no regard to *Gathelus*, or his Service, began to use him worse than might be expected. Notwithstanding this hard Measure, *Gathelus* would have willingly afforded Pharaoh his Service upon all Occurrences; but being warned of the Plague which should happen to the *Egyptians*, he made Preparations to remove into some other Country, which he intended should be *Numidia*; but being hindred from Landing there, he set Sayl, passing through the Streights, taking some valiant *Gracians* along with him; and at last he Landed in a Part of Spain, then called *Lusitania*, but by reason of his Arrival *Portgathell*, now *Portugal*. This is said to have been in the Year of the World 2453. After he had conquered this People, he came to the North of Spain, where by reason of his Abode, there was a Colony of People, whom he named *Scots*, from his Wife *Scota*, having Two Sons, Hi-

(1) Present State of Scotland, p. 1.

ber and
heard
Name
People
Scots fr
where
Name
tants,
Party;
who ca
against
insulted
merly o

This
largely
the First
ed by
Chair,
before
Olymp
about
Alexana
Persia, i

But t
Scotch H
Account
Reverer
cester
proved
Learned
the late
said to
in Vind
St. Asap
nal of t
much la
with D
Second, a
have rei

(1) In b
tain and
Ep. Stili
(3) Cosmo

ber and Himicus, whom he sent to an Island, which he heard was opposite to Spain, which afterwards had its Name from Hiber, being called Hibernia, now Ireland; the People of the Isle being easily conquered, a great many Scots from Galicia in Spain, being the Name of the Colony where Gathelus first settled, were sent hither, keeping their Name still. After sundry Engagements with the Inhabitants, the Scots in Ireland became the stronger and greater Party; of these descended many valiant and noble Men, who came with Fergus, the first King of Scotland, to fight against the Picts, who cruelly and barbarously at that time insulted over some Scots who landed in Albion, being formerly of the Scots in Ireland.

This is the Substance of the Story, which is more largely handled by the Scotch Historians. So that Fergus, the First of that Name, and first King of Scotland, is reckoned by them to have been Crowned in the fatal Marble Chair, in the Year from the Creation of the World 3641, before the Coming of Christ 330, the first Year of the 112 Olympiad, in the Year 421, after the Building of Rome, about the Beginning of the Fourth Monarchy; when Alexander the Great vanquished Darius, the last Monarch of Persia, in the Reign of Chimarus King of Britain.

But there are so many irreconcilable Absurdities in the Scotch Historians about their first Kings, as make the whole Account seem nothing else but a Story. And the Right Reverend Father in God the Present Lord Bishop of Worcester, in a great deal of Judgment and Learning has proved (1) it to be so; and though Sr. George Mackenzey Learnedly replied to the Arguments there alledged, yet the late Bp. Stillingfleet was so far from thinking what he said to be true, that he was pleased to write a Discourse in Vindication (2) of my Lord of Worcester, (then of St. Asaph) from whence I think it is plain, that the Original of the Succession of their Kings is to be dated from a much later time than the foresaid Fergus; and therefore with Dr. Heylin (3) I shall begin the same with Fergus the Second, and leave out the other 39, which are reckoned to have reigned before him.

(1) In his Historical Account of Church-Government, as it was in Britain and Ireland when they first received the Christian Religion. (2) See Bp. Stillingfleet's Preface to his Antiquities of the British Church. (3) Cosmogr. l. 1. p. 285.

The Kings (I) of Scotland before the Conquest of the Picts.

- An. Ch.* 424. I. Fergus.
 II. Eugenius.
 449. III. Dongal.
 IV. Constantine.
 V. Congall.
 VI. Goran.
 VII. Eugenius II.
 VIII. Congall II.
 IX. Kinnatell.
 X. Aidan.
 604. XI. Kenneth.
 XII. Eugenius III.
 622. XIII. Ferquard.
 XIV. Donald.
 XV. Ferquard II.
 XVI. Malduine.
 XVII. Eugenius IV.
 XVIII. Eugenius V.
 XIX. Amberkeleth.
 XX. Eugenius VI.
 XXI. Mordoc.
 730. XXII. Etfinus.
 XXIII. Eugenius VII.
 XXIV. Fergus II.
 XXV. Solvathius.
 XXVI. Achaius.
 809. XXVII. Congall III.
 XXVIII. Dongall II.
 XXIX. Alpine, slain in a Battle by the Picts, in Pursuit of his Quarrel for that Kingdom, pretended to belong unto him in the Right of his Mother, Sister and Heir of Hungius the last King thereof.

XXX. Kenneth II. Son of Alpine; who utterly subdued and destroyed the Picts, extending thereby the Scottish Kingdom from one Sea to the other, over all the Bounds of Modern Scotland, for which reason he is deservedly accounted the first of the Scottish Kings after the

(1) *Vid. Hecf. Boethii, Hist. Scot. Buchanan. Hist. Scot.*

Book III. *Kings of Scotland.*

325

Conquest of the *Picts*, a Catalogue whereof must be given hereafter.

Concerning the Ancient State of Ireland, with some Remarks against O Flaherty.

IT will now be expected, That I should give an Account of the Affairs of *Ireland*; but there is so little known of this Island before the Conquest hereof by *Hen. II.* that 'tis impossible to give any Authentick Relation thereof. The Inhabitants themselves were a Barbarous and Illiterate People, and had none amongst them, who were capacitated to record their Story; and they never had the same Happiness with their Neighbours the *Britains*, of being Civilized by the *Romans*: otherwise, without doubt, the *Roman* Authors would have accounted it so great a piece of Honour to their Country, as to have obliged Posterity with a particular Relation of their Achievements in this part of the World; and we should have known more of them, than what *Strabo*, *Solinus*, and some other Authors tell us of their Savage and Brutish Customs.

I am not ignorant, That a late Author, named O *Flaherty*, hath written a large 4^{to} Book, intituled *Ogygiæ Insula*; wherein he attempts a History of the *Irish* Kings, and has drawn up a Catalogue of them, beginning very soon after the Flood: But as every One knows there is no Author of Credit that gives any History of the more early Affairs of this Kingdom; so there is little reason to believe what this Author hath so confidently related without Authority, notwithstanding his Book be ushered into the World with the Names of Two or Three Great Men. He pretends that *Plutarch's* *Ogygia* (1) is this very Island, and that 'twas so called because of the Antiquity of its Kings. I grant that Things which were Ancient were called *Ogygia*. So *Hesychius*: *Ογύγια, ἀρχαία*. So *Nicander* (2):

Ογύγιος δ' ἄρα μῦθος ἐν αἰζηοῖσι φορεῖται.

To which the Scholiast: *Ογύγιος δὲ τὸ Ογύγιον νῆος, ὃς ἐστὶν ἀρχαῖος, ἔ παλαιός*. So *Philo Jud.* concerning the Ancient Opinions

(1) *Plut.* de *Facie in orbe Luna*, pag. 941. *A. Par.* 1624. (2) In *Theophrastus*.

ab out

about the Sacrifices of *Abel* and *Cain*: Παλαιὴς ἡ Οὐγγία ἐν τῇ Ἰνδῇ. So *Suidas*: Οὐγγίον, ἀρχαῖον, παλαιὸν ἢ ὑπερμυζήτης. So several other Authors. But does it hence follow, That *Ireland* was called *Ogygia*; or can it be thought, That *Plutarch* would give the same Honour in respect of Antiquity to this obscure Island as he did to *Bæotia*, which was also called *Ogygia*, as *Strabo* testifies (1)? Besides, how should *Plutarch* know the Government of the Island, or what Author had given him Light into the Affairs of it, that he should call it *Ogygia*, when it is always called by other Ancient Authors *Hibernia* and *Iernia*? But 'tis plain to me that this Author was resolved to be partial; since if he had but read that piece of *Plutarch* with an unbiassed Judgment, he would have found that 'tis fabulous, as *Xylander* has well observed, in his Notes upon this very Passage. At least, I hope, this Author will not affirm there are Inhabitants in the Moon, because *Plutarch* in the Words immediately preceding insinuates it.

And as this Author is partial in respect of the Antiquity of the Kings of this Island, so also in respect of their Power; and peremptorily denies, That they had any Dependance one upon the other, or that one had the Supreme Power over the rest, it being, in his Opinion, contrary to the very Name of *Rex* or *King*, according to that of *Martial*:

Qui Rex est Regem, Maxime, non habeat.

Whence it was, says he, that in the Composition of all Controversies between our *Henry II.* and his Son *Henry* (who was Crowned in his Father's Life time) when the Son would have done Homage to the Father, the Father would not accept it, *Quia Rex erat, sed securitatem accepit ab eo*, as *Hoveden* words it: as if such a Title of Dignity, and the doing of Homage or the expressing of Subjection were inconsistent. But by this Author's Leave such Passages must (2) be understood, as the Name of King denotes Supremacy; the use of it in this other Sense, as it is a subordinate Title, being ancient and very frequent. And it has been already observed, That in the *Heptarchy* of our *Saxons*, Six of the Kings were usually but as Subjects to the Seventh being Supream, whom they called *Anglorum Rex primus* (3), or such like, which was as well given to

(1) *Lih.* 9. (2) *Selden's Titles of Honour*, Part 1. c. 3. *Set.* 1.
(3) *Ethelweird*, l. 3. c. 2. *Bed. Hist. Eccl. circa A. D. DCCCXX.*

others

others
rather
into h
the N
than
more
first su
Englan
wards
Crow
Kings
ET I
Super
ing,
Sciatis
dus R
& no
Irish K
'tis ce
ject to
King
(3) to
Basileu
circum
duntur
are ma
at first
the me
of an
came a
Expul
Regifu
was t
count
Cæsar
upon t
that (4
sur. S
Emper
Comm
ways

(1) *Ch*
(2) *Cod*
ur hac
membr.
vinat. li

others as that *Egbert*, whose Glory and Greatness consisted rather in the swallowing up of the other subject Kingdoms into his own Rule, and in the new stiling the *Heptarchy* by the Name of *England*, than in having a larger Dominion than any of his Predecessors. And, not to bring any more Instances, the Kings of the Isle of *Man*, were at first subject to the Kings of *Norway*, then to the Crown of *England* (under King (1) *John* and *Henry III.*) and afterwards to the Kings of *Scotland*, and since again to the Crown of *England*; and yet they both stiled themselves Kings in their Seals, inscribed with *REX MANNIÆ ET INSULARUM*, and were so intituled by their Superior Lords, as is plain from *Henry the Third's* testifying, That he had received the Homage of King *Reynold*. *Sciatis* (saith (2) he) *quod dilectus & fidelis noster Reginaldus REX DE MAN venit ad fidem & servitium nostrum & nobis homagium fecit.* Nay had not there been One *Irish King*, upon whom the rest had a Dependance, yet 'tis certain that they were all dependant upon, and subject to the King of *England*, even before the Conquest of King *Hen. II.* Else why should King *Edgar*, in a Charter (3) to *Oswald*, Bishop of *Worcester*, stile himself *Anglorum Basileus omniumque Regum Insularum Oceanique Britanniam circumjacentis, cunctarumque Nationum, quæ infra eam includuntur, Imperator & Dominus?* Here *Basileus* and *Imperator* are made use of, as greater Titles than *Rex*. For though, at first *Rex* was a Title superior to *Imperator*, which in the more ancient Times denoted only a General or Leader of an Army; yet after *Tarquinius Superbus's* Time it became an odious Name, and in Commemoration of *Brutus's* Expulsion of the Kings, the *Romans* celebrated their Feast *Regifugium* every Year on the VII Kal. of *March*, which was the XXIII of our *February*. Upon which very Account it is, That *Cicero*, though he acknowledged that *Cæsar* was *revera Rex*, (fully a King in Substance,) yet upon the Hate that continued of that Title, he tells us that (4) *Regem Romæ posthac nec Dii nec Homines esse patientur.* So that in after Ages, it was long e're any of the Emperors used the Title of King, but in their Letters, Commissions, and Embassages, they stiled themselves always Emperors. Though at length the Dislike of *Rex* grew

(1) *Chron. Reg. Mannie apud Camden* (2) *Pat. 3. Hen. 3. membrum 1.* (3) *Cod. Wigorn. ap. Job. Dec. in Monarch. Brit. & depravate leguntur hac apud V. C. Ed. Coke præf. lib. 4. & Pat. 1. Ed. 4. part. 6. membr. 23. See also in the 1st Tome of Hakluyt's Voyages. (4) De Divinat. lib. 2.*

out of Fashion, and came to be in as much Esteem as that of *Imperator*. However when the *Goths*, *Lombards* and *Franks* had broken into the Western Empire, and those Parts, which they had possessed, called *Kingdoms* and themselves *Kings*, those Emperors affected the Name of *Emperor* rather as a Note, in common Account, of greater Majesty. But the Eastern Emperors denied the Western this Honour, and stiled themselves *Basilei* and *Imperatores*, allowing the Name of *Basileus* to none else, unless the King of *Bulgary* (1), who is always stiled by *Georgius Logotheta*, *Βασιλεὺς τῶν Βουλγάρων*, who calls the King of *Hungary* and *Sicily*, *Ὀύγγεϊας & Σικιλίας Πῆξ* or *Rex Sicilia*, and the Prince of *Achaia* only *Ἀχαΐας Πρίγκιψ*, or *Achaia Princeps*. But notwithstanding the Emperors only assumed this Great Title, yet 'twere easy to shew that other Princes thought it proper to themselves; and without doubt 'twas upon this very Account, That the abovementioned *Edgar* called himself *Basileus* and *Imperator*, as a more honourable Title than *Rex*; and consequently those Princes, belonging to the Islands there mentioned, must be in subjection to our King, notwithstanding what *O Flaberty* has been pleased to alledge to the contrary.

This may be sufficient to prove the Absurdity of this Author's Notion, who though he blames *Gyraldus Cambrensis* as a Great Forger, yet is very much beholden to him, and in such things as make for his *Hypothesis* very freely follows him. But I shall not insist any longer upon this Subject, only refer the Reader to *Gyraldus*, from whence he may soon learn, That the Kings of this Island were only such as we call *Reguli* or *Petty Kings*, though indeed one was always superior to the rest: and I hope none will be so credulous as to take this Writer's Catalogue of Kings for Authentick, till he bring some better Authority than Ballads or Romances. And therefore omitting the Affairs of *Ireland*, till such time as we have undoubted Authority, I shall proceed to Matters which at present are of greater Moment, namely

(1) J. Curopalat. in *Tzimisc*.

The

(1) See the Alcor 3 Books, 4to. (3)

*The Life of MAHOMET, with
an Account of his Doctrine,
and the Succession of the Sara-
cen Caliphs.*

MAHOMET, the Prophet of the *Turks*, was born (1) at *Jathrip*, an obscure Village, then not far from *Medina*; his Father, called *Abdalla*, an Idolatrous Pagan, and his Mother *Hemina* as perverse (2) a *Jewess*. Deprived of both of them when but Two Years old, he was committed to the Care of his Uncle (3) *Abdal Mutalib*, who being poor, and not in a Capacity of giving him Education, nor willing to be at the Charge of keeping him any longer, sold him at Sixteen Years of Age to the *Ismaelites*, who exposing him to Sale in the open Market, he was bought by One *Abdalmutalif*, a wealthy Merchant. By him employed at first in Drudgery, and servile Offices, till noting his Great Wit, and Fitness for better Services, he used him at last as his Factor; sending him with his Camels and Loads of Merchandize into *Syria*, *Persia*, *Aegypt*, and other Places; wherein he behaved himself with so much Dexterity, that he much increased his Master's Wealth and his own Esteem.

At this time *Heraclius* being Emperor of the East, and the Church rent by divers Sects and Heresies, the Bishops and Governours in *Constantinople*, very much fearing the Divine Vengeance, by reason the *Nestorian* Heresy, and that of the *Monothelites*, began afresh to infect their Clergy, deliberated on some Ecclesiastical Censure against them. So that *Sergius* a Monk, and One of the *Nestorian* Party, being conscious of his Error, and dreading the Punishment, fled very secretly into *Arabia*, and was entertained by *Abdalmutalif*, *Mahomet's* Master; but not finding any Encouragement in his Opinions, he took up a Resolution of revenging himself on *Christianity* it self, and for that end could pitch upon no better Person than *Mahomet*.

Whilst he was meditating upon this, *Abdalmutalif* dies, after which *Mahomet* so effectually insinuated himself into

(1) See his Life and Death at the End of the English Edition of the Alcoran. (2) R. Carre's *Mahumetan or Turkish History*, in 3 Books, translated from French and Italian, and pr. at Lond. 1600. 4to. (3) Some will have him to be his Great-Grand-Father.

his Mistress's Favour, that she soon consented to marry him. By which means becoming very rich, he resolved now to follow his Trade no longer, but to live at his Ease. But having in his Travels been a great Observer of every particular Religion, and having accordingly compared them together; he rejected all but the *Jewish* and *Christian* Religion, the latter whereof he thought best, and therefore framed his Life, as well as he could, according to the Precepts of it, putting on a specious Form of Sanctity, which soon raised the Opinion People had of him to a much higher Degree than before; though 'twas not long e're he renounced those excellent Principles, and became the most noted Impostor that ever appeared in the World.

For the above mentioned *Sergius*, being a very subtil and cunning Person, took so much Notice of *Mahomet's* Disposition and Humour, that he easily corrupted him: For entring into Discourse with him, and perceiving he was very ignorant of both the *Jewish* and *Christian* Religion, he instilled into him an Opinion, That *Jesus Christ* was but simply Man; That he was Deified for his Virtues; That his Sufferings were not Real, but only Human Invention; That he obtained an Immortal and Glorious Life by other means than Death; That there is but One God, in One Person; so that the Faith of the *Christians* is vain, and nothing else than an Artificial Forgery, and that of the *Jews* too loose, by reason of their own Obstinacy: That the *Arabians* being a dull and ignorant People, inclining neither to one nor other, but all admiring his Perfections; the *Jews* and *Christians* being likewise Enemies to each other, and the *Christians* at Variance among themselves; He might in this Juncture of Affairs assume the Title of a Prophet sent from God, to disabuse the one and the other, and save the World by another Law.

These Expressions mightily working upon him, and being withal ambitious of having so great a Name as that of a Prophet, he immediately retires to a solitary Cave, not far from *Mecca*, while *Sergius* proclaimed his eminent Perfections, and every where published his Deserts. Two Years being expired, *Mahomet* appears again, and, as if he had been newly come from Heaven with Instructions, stileth himself a Prophet sent from God, who, willing through his abundant Mercy to secure him from everlasting Ruin, afflicted his Body with the Falling-Sickness; but *Mahomet* was so far from being softened to Repentance, that he made an Advantage of promoting his wicked Design. For his

his Wi
to One
constra
briel, h
Heaven
Depart
Condit
wantin
her Hu
verse v
Proph
Neigh

That
ness m
of his C
Chapte
framed
he rece
and Pro
either
Gospel
Salvati
standin
trived,
bians,
leaving
to a Be
his Wi
fort to
of God
Fruitio
sily en
as fall
Delight
Arabia

Havi
pany ob
tical Fu
it altog
Title o
under
many F
regardi
Concom
ing it t

his Wife being very melancholly and sad for being joyned to One so diseased, he easily made her believe, That being constrained frequently to converse with the Angel *Gabriel*, his frail Body, unable to abide the Splendor of his Heavenly Presence, fell into that Distemper, and, at the Departure of the Divine Ambassador, recovered its former Condition. His Wife thinking all this true, was not at all wanting in divulging the extraordinary Qualifications of her Husband, his exemplary Sanctity, and frequent Converse with Angels, which gained him the Esteem of a Prophet in his own House, and Reverence amongst his Neighbours.

That this Opinion which had been conceived of his Holiness might receive greater Strength, (as a Remonstrance of his Commission) he thought it requisite to publish some Chapters of his *Alcoran*, which, as he saw Occasion, he framed according to his several Designs, giving out, That he received them from the Angel *Gabriel*, as the Counsel and Precepts of God, who, for that he had not saved Men, either by the Law of *Moses*, the Psalms of *David*, or the Gospel of *Jesus Christ*, did now promise them infallible Salvation by the means of the *Alcoran*, which notwithstanding immethodically, yet being very cunningly contrived, as being adapted to the loose Humour of the *Arabians*, and enjoyning nothing strict or burthensome, but leaving all to Liberty, as the only means to win them to a Belief of it, induced first the Parents and Allies of his Wife, and afterwards the more ignorant and mean sort to embrace it, and esteem *Mahomet* as the Messenger of God sent to guide them into eternal Felicity, and the Fruition of Paradise, which, that he might the more easily ensnare them, he feigned to be full of such Pleasures as fall under Sense, and a plentiful Enjoyment of those Delights, that in those more barren and desert Parts of *Arabia* they exceedingly wanted.

Having thus drawn to his Devotion a numerous Company of People, who out of the Opinion of his Prophetical Function were very ready to obey him; he thought it altogether as easy to obtain a Kingdom, as to attain the Title of a Prophet: and to effect this, having before, under Pretence of Reformation of Religion, gained many Followers, while more stood as Lookers on, not at all regarding that Decoy; he resolved to add to it that other Concomitant in Popular Disturbances, Liberty, proclaiming it to be the Will of God, that all Men should enjoy

it, and that the Edict might be first obeyed in his own Family, enfranchized his Slave, called *Zeidi*.

This Bait, as it enhanced his Fame and Reputation, so it added to his Retinue; for as Multitudes, affecting Novelty and Change, daily joyned themselves to his Party; so Slaves from all Parts of *Arabia* forsook their Masters, and fled to him as their Redeemer, and embraced his Law, as the means of their Salvation. These, through a fond Conceit of his Piety, ready to sacrifice their Lives at his Command, he divided into Troops, and sent to rob the Caravans of Merchants that travelled through the Desarts; and by this means, having added to his Treasure by Spoil, and his Retinue continually encreasing by a Multitude of Fugitives and Vagabonds, who, by reason of this Liberty of acting any Villany, resorted to him; he at length entertained Thoughts of employing them in the Confirmation of his Law, which he very well knew was the ready way of establishing him in that Power to which he aspired.

For this Purpose he marcheth with his Troops towards *Medina* (the Place of his Birth and Burial) to preach in a Synagogue of the *Jews* there inhabiting. These being less stupid than the *Arabians*, could not endure his Impostures, and instead of believing, not only handsomly beat him, but drove his Train from the Town. Which Repulse rather irritating than terrifying him, he drew his whole Force into the Field, and engaged the *Jews* in Two several Conflicts; in One whereof he received a Wound on the Face with a Sword, that broke out his Fore-teeth; so that he signed the Articles of his Law with his Blood, and continued a considerable time as dead in a Ditch; but being rescued by his Slaves, and recovered, he fought again and vanquished them, after which he converted their Synagogue into a Temple for his own Use.

The Fame of his Exploits encreasing with the Number of his Followers (to whom some Princes and eminent Persons began to incline, giving him their Daughters in Marriage) awakened the Nobles of *Mecca*, particularly the Family of *Coreis*, who wisely judging a new Form of Religion, propagated by such a new Method as Force of Arms, must inevitably introduce a new Kind of Government, of which *Mahomet*, of very mean and obscure Original, would be Chief, as being the Author, opposed themselves to his Designs, and expelled all such as seemed to favour him out of the City, so that being put to flight, the *Saracens* began their Computation of Years from thence, which

which
Christ

Jul. 22

Empire

of their

Battle

though

he had

as wou

Army

mies.

he assa

Slaugh

claime

Proph

pointm

Honou

present

more o

the Ha

a vast

Proph

About

Care of

defendi

Mahomet

Cosroes,

being a

Enemy.

racens to

Saracens

mandin

swer, T

pay the

Dogs m

were ve

marche

*hom*et b

Discont

Men sho

at their

Tyranny

that Ho

ed to Pa

(1) See

which they call *Hegira*, and begins about the Year of *Christ* 617, though others (1) say it began *An.* 1622. *Jul.* 22. which was rather the Year on which the *Saracen* Empire commenced, as shall appear from the Catalogue of their *Caliphs*. After this they several times gave him Battle, in which he behaved himself so valiantly, that though he was sometimes worsted, yet for the most part he had the better, and granting Freedom to such Prisoners, as would embrace his Law, incorporated them into his Army, strengthening himself, and weakening his Enemies. Being, in short, a compleat Conqueror in the Field, he assaulted the City of *Mecca*, took it, and after some Slaughter of the Nobility, who were his Enemies, proclaimed Impunity to all that would acknowledge him a Prophet of God, by whose Favour (as he said) and Appointment, not by his own Valour, he had attained to that Honour. After which Proclamation, many for Fear of present Danger, and Apprehension of future Bondage, but more out of Ignorance, embraced his Belief, and he had the Happiness to see himself General of an Army, Lord of a vast Country, and to be esteemed and revered as a Prophet.

About that time *Heraclius* the Emperor taking more Care of improving the Heresy of the *Monothelites*, than of defending the Confines of the Empire, not only permitted *Mahomet* to domineer in *Arabia*, but gave Advantage to *Cosroes*, the *Persian* King, to invade his Dominions: but being at last awakened by the Alarms of so puissant an Enemy, he levied a strong Army, and summoned the *Saracens* to his Assistance. The *Persians* vanquished, and the *Saracens* expecting their Reward for their Service, and demanding it with some Importunity, received this Answer, That the Emperor had not sufficient Treasure to pay the *Christian* Troops, and therefore those Heathen Dogs must attend the Convenience of their Prince. They were very much enraged at this Answer, and retiring, marched by the Way of *Africk*, where they found *Mahomet* busy in enlarging his Power. He aggravated their Discontents, affirming it to be the Will of God, That all Men should enjoy their Liberty, That God was offended at their Oppressions, and willed them to oppose the Tyranny of the *Christians*, and that whosoever died in that Holy War, his Soul should be immediately transported to Paradise. These Motions wrought so far upon them,

(1) See *Thevenot's Travells*, &c.

that

that they resolved to rebel; and therefore electing *Mahomet* for their General, he presently withdrew the usual Tribute from *Heraclius*, and slew his Officers who demanded it. After which, the whole Province with that of *Egypt* revolted, and the People generally esteeming the Success of *Mahomet's* Arms (in the employing whereof he was very diligent) as an infallible Sign of the Goodness of his Cause, embraced his Religion.

Heraclius being very negligent in stifling this Rebellion, let it get a great Strength, before he seemed to take notice of it. But at last he sent an Army under the Conduct of *Theodosius* his Favourite. The Army was twice overthrown, and the General slain, and the *Mahometans* pursuing their Victories, took from the *Greeks*, the Countries of *Egypt*, *Syria* and other Provinces of *Africa*, where *Mahomet* encreased his Triumphs and erected his Trophies.

Being now subject to a great many Infirmities, proceeding rather from his inordinate and loose Life, than the Burthen of his Years, he retired full of Glory, as a King and Prophet, to *Mecca*, where he resolved to end his Days, having affirmed in the *Alcoran* that 'twas the most holy City in the World; as that wherein the Temple of *Abraham*, built miraculously by Angels, stood, to be the Sanctuary of all that repair thither in Pilgrimage. Upon which Account, after he had taken the City of *Antioch*, he durst not enter into it in person, lest by the pleasant and fertile Situation of it, he should have been enticed to desert *Mecca*, and contradict his own Prophecy. His Life now drawing to an end, a Frenzy seized him, and on the Seventh Day he became frantick. *Haly*, One of his Successors, astonished at his Distemper and Frenzy, not thinking it One of the rare Qualities of a Prophet and Redeemer (as he stiled himself) of such a Number of People, derided him; yet being willing to continue his Law, that he might inherit his Power, carefully concealed it, and according to his Commands (yet living) watched his Body after his Decease. For he told his Followers that he should rise again the Third Day, and ascend into Heaven. They guarded his Corps Four Days, impatiently expecting his Resurrection; but were, at length, by reason of its Putrefaction, forced to take it up, and convey it to *Medina*, where 'twas buried, and the Reliques thereof are there seen to this Day.

He died on the 12th Day of the Month (1) *Rabeg*, in the Great Climacterical Year of his Age, having abused

(1) *June*,

the W
23 Yea
Medina
Colour
wife co
(as him
Nature
vention
their B
God ha
and no
them,
tell the
short t
night,
score a
him. C
an Her
Mule,
far at C
see. T
less he
charital
Eye bro
tyed th
homot o
knocke
present
ven he
compos
among
touched
ing dif
Years)
moves
comme
another
his Res
him ho
and fan
was so
bone.
how of
were f
Heaven
of him

the World with his horrible Impostures the Space of 23 Years, dwelling, as a Prophet, 10 at *Mecca*, and 13 at *Medina*. He was of low Stature, large Sinews, brown Colour, broad Face, and withal scald-headed; but otherwise comely to the Eye, and of good Aspect. He was (as himself confessed) altogether illiterate, and though by Nature subtle and quick-witted, yet often puzzled for Invention of delusive Miracles, to confirm the *Arabians* in their Belief. For he continually preached to them, That God had sent him to confirm his Law by Force of Arms, and not by Miracles; yet the People earnestly demanding them, as Signs of his Mission, he was constrained first to tell them of a certain Voyage to Heaven, which was in short thus, *viz.* That the Angel *Gabriel* came to him by night, as he was in bed with his Wife *Aiissa*, with Threescore and Ten Wings, and told him that God had sent for him. Going down with this Angel, he found at his Door an Heterogeneous Beast, called *Elborach*, half Ass, half Mule, but much swifter than either: for it would go as far at One Step, as the most quick-sighted Person could see. This Beast would not let *Mahomet* mount him, unless he would first promise to pray for him, which the charitable Prophet did, and was in the twinkling of an Eye brought by him to *Jerusalem*, where the Angel *Gabriel* tyed the Beast with his Girdle to a Rock, and taking *Mahomet* on his Shoulders, carried him to Heaven-Gate. They knocked, and the Porter understanding *Mahomet* was there, presently opened and bad him welcome. In this first Heaven he saw Angels of divers and monstrous Shapes, some composed of Fire and Snow, others of Fire alone, and among the rest One with the Head of a Cock, whose Feet touched one Heaven, and Head another (each Heaven being distant from the other, a Voyage of Five Hundred Years) and when he crows (which is his Language) he moves the Cocks of the Earth to crow: This Angel recommended him to another, he to a Third, and so on to another, until he came to the Heaven, where God kept his Residence. God courteously received him, and asked him how his People did, how they entertained his Law, and familiarly laid his Hand upon his Shoulder, which was so cold that it pierced to the Marrow of his Backbone. God had soon done with him, only telling him how often his People should make their Prayers, which were so many, that as he was returning in the Fourth Heaven, *Moses* advised him to go back to God, and desire of him that fewer Prayers might serve his turn, for his People

People were not able to make so many: to which he condescended, and after many Returns, brought the Number to Five. This done, he went back to his *Elborach*, which in a Moment brought him to his House in *Mecca*, where he went to bed again to his Wife, who did not at all dream that her Husband would leave Heaven, for her Company, or that he had been there. All this was performed in the Tenth Part of a Night. The *Turks* at this Day believe this as a real Truth, but the *Arabians* of his time requesting him to perform as much in their View, he (unwilling to take so long a Journey again) replied, *Praised be God, I am a Man, and an Apostle*. He performed divers other strange things in Sight of the People, by Artifice, which they believed and entertained as Miracles: as a Pigeon being taught by him to come and pick a Pease out of his Ear, he told them it was the Holy Ghost that came to tell him what God would have him do; and an Ox brought him a Chapter of the *Alogran* on his Horns, in a full Assembly. He likewise perswaded them, That being at Dinner, at the House of One that pretended to be his Friend (who had an Intent to poyson him, or at least he was so informed) a Shoulder of Mutton served in at the Table, forewarned him that he should not eat of it; and though many were present, none but he heard or understood the Language of the Mutton, and yet he permitted One of his dearest Friends to eat of it, who was thereby poysoned. Such, and many more of the like nature were his Miracles: as the Bowing of Trees, shaken by some sudden Gust of Wind; the Howling of Wolves, and Braying of Asses, (which is their Language) desiring *Mahomet* to pray for them, which he prophetically understanding, as religiously performed. His Custom was to inculcate often into the Ears of his Auditors, That God gave him Commission to fulfil his own Desires in all things, and for that end introduced God speaking to him thus: *To thee, O Prophet, it is permitted to lye with all Women that are given thee, or thou dost purchase, thy Aunts and Kindred, and all good Women that freely desire thy Company, and this is lawful for thee alone*. He had Issue One Son, called *Cassim*, who died before him, and many Daughters, whereof *Fatime* the Eldest (in high Esteem at this Day amongst the *Arabians*, and honoured as the Royal Root of *Aben Alabecip*) was Wife to *Haly*. The Day of his Death was as remarkable as the Course of his Life, a Comet, resembling a Sword, appearing at Noon, pointing from South to North, and was beheld the Space of 40 Days, which that Age inter-

Boo
terpr
Emp
Su
whic
Acco
ran,
feign
ven,
to Ma
the M
LET
IS C
presen
and 'ti
it. T
posed
cens da
falle
the san
by the
he got
into Fe
Fourte
Death,
as Canc
thereof
Comm
I. E
one only
Abraham
God; a
be conc
gin Man
and was
Mystery
Christ,
but men
to Mecca
of Christ
tered his
punctual
they nev
(1) See
Preface to
Travels,
not's Tra

terpreted as an Omen of the Greatness of the Arabian Empire.

Such was the Life and Death of *Mahomet*, in relating which as I have been very particular, so shall I also in an Account of his Doctrine, which is contained in the *Alcoran*, or Collection of Precepts, the Original whereof is feigned to be written on a Table which is kept in Heaven, and the Copy of it brought by the Angel *Gabriel* to *Mahomet*. Which Book (1) is so highly revered by the *Mahometans*, that they write upon the Cover of it, LET NONE TOUCH THIS BUT HE THAT IS CLEAN. And they (2) never touch it, but they presently lift it up to their Head, before they read it; and 'tis reckoned a very great Crime for a Man to sit upon it. The Body of it, as it now standeth (3), was composed by *Osman* the Fourth *Caliph*, who seeing the *Saracens* daily inclining to divers Heresies, by reason of some false Copies of *Mahomet's* Law, and that the Empire by the same means was likely to fall into Civil Dissention; by the Help of his Wife, who was Daughter to *Mahomet*, he got a Sight of all *Mahomet's* Papers, which he reduced into Four Volumes, and divided into One Hundred and Fourteen Chapters; commanding expressly upon pain of Death, That that Book, and that only, should be received as Canonical through his Dominions. The whole Body thereof is but an Exposition and Gloss upon the Eight Commandments.

I. Every One ought to believe that God is a great God, and one only God, and Mahomet is his Prophet. They hold *Abraham* to be the Friend of God; *Moses* the Messenger of God; and *Christ* the Breath of God: whom they deny to be conceived by the Holy Ghost, affirming, That the Virgin *Mary* grew with Child of him by smelling to a Rose, and was delivered of him at her Breasts. They deny the Mystery of the Trinity; but punish such as speak against *Christ*, whose Religion was not (say they) taken away, but mended by *Mahomet*. And he who in his Pilgrimage to *Mecca* doth not, coming or going, visit the Sepulchre of *Christ*, is reputed not to have merited Heaven, or bettered himself any thing by his Journey. Nay they are so punctual and strict (4) in observing this Command, that they never pronounce the Name of God, nor hear it pro-

(1) See Hottinger's *Historia Orientalis*, Tig. 1651. p. 313. Also the Preface to the before quoted Translation of the *Alcoran*. (2) Thevenot's Travels, p. 38. (3) Dr. Heylin's *Cosmogr.* l. 2, p. 108. (4) Thevenot's Travels, Part. I. Ch. 33.

nounced, but with Signs of great Submission and Reverence. They never set about any Action, let it be of never so small Consequence, but they first say *Bismillah*, that is, *In the Name of God*; whether it be when they mount on Horse-back or alight, play or eat, or fall to any Work whatsoever, they always begin with that, and it is very commendable: And they are so careful in shewing their Reverence to the Name of God, that if they find the least Bit of Paper in the Way, they take it up, and put it into some Hole of a Wall; and upon no other Consideration (as they say) but that it has the Name of God written, or at least may be written, on it; so that the Holes of the Walls are always to be seen stuck full of them. For the same reason, they use no Paper, when they go to ease themselves; for it would be a great Crime, and they would cudgel a *Christian* soundly, if they found that he employed it that way; but for all this Reverence, they swear by the Name of God, at every turn, and speak not Three Words without an *Ullah*, that is, *By God*; they accustom themselves so much to it, that they cannot forbear, and it seems to give a Gracefulness to their Discourse, but they do think that God is thereby offended; and indeed, they seldom swear in vain; for when they say *Ullah*, they would be believed; and he that should swear so falsely, would be looked upon as a naughty Man.

II. Every Man must Marry to increase the Sectaries of Mahomet. He alloweth Four Wives to every Man, and as many Concubines as he pleaseth; between whom the Husband setteth no Difference, either in Affection or Apparel; but that his Wives only can enjoy his Sabbath's Benevolence. Which Permission of so many Wives and Concubines, makes the *Turks* (1) extream cautious in preventing Bawdy Houses; so that 'tis almost impossible to steal a Moment of Pleasure, without falling into the *Sub-Bassa's* Clutches; and he that is caught in the Act must either pay a severe Fine, or suffer a severe Bastinado. And as for the poor kind Sinner, she is immediately mounted on an Ass, and carried through the Town, with her Face towards the Ass's Tail, which she must hold in her Hand instead of a Bridle, and then sold as a Slave to the first Bidder. This Severity occasions so great a Scarcity of Whores, that those on whom God has not bestowed the Gift of Continency, are forced to make use of the Privilege of keeping Concubines, or buying Slaves. For a

(1) Du-mont's Travels, pag. 258.

Man n
the W
Oppor
and 't
cautio
Turki
Confir
witho
Apart
a Man
someri
but sel
themse
chofen
tion of
elle b
or such
true th
but 't
withou
us, TH
tion, a
it. Aff
he intr
terpret
fired
would
brough
Apart
and us
dence
self to
had suc
fancied
men an
Creatu
to the
House
kind a
expect
of Lov
being
ing hin
to be g

Man must not expect to live upon Charity here, though the Women are not at all guilty of Cruelty: but want of Opportunity hinders them from bestowing their Favours, and 'tis impossible for a Gallant to thrive amongst such cautious Husbands. 'Tis a very great Slavery which the *Turkish* Women of Quality endure, being tied to so close Confinement, that a Servant may live 20 Years in a Family, without seeing the Face of his Mistress, and the Women's Apartment is a *Ne plus ultra* for every thing that looks like a Man. But notwithstanding this close Confinement, they sometimes venture upon a little Recreation; yet this is but seldom, and the Motion must always proceed from themselves. When they are in the Humour, and have chosen a promising Play-Fellow, they send him a Declaration of Love by some old Confident, which is nothing else but Bits of Charcoal, Scarlet-Cloth, Saffron, Ashes, or such like Trash, wrapt up in a Piece of Paper. 'Tis true these are as significant as the most passionate Words; but 'tis a mystical Language that cannot be understood without a *Turkish* Interpreter. Monsieur *Thevenot* tells (1) us, That he knew a *Franck* that received such an Invitation, and was extremely puzzled to know the Meaning of it. After several successful Trials to unriddle the Mystery, he intrusted the Secret to One of the Ambassador's Interpreters, who told him, That such a *Bassa's* Wife desired him to visit her such a Day, when her Husband would be gone from home, and that the Woman, who brought him the Message, would introduce him to her Apartment. At the same time he advised him not to go, and used all the Arguments that his Experience or Prudence could suggest to dissuade him from exposing himself to so terrible and unavoidable Danger. But the *Franck* had such a longing Desire to taste so delicious a Bit, as he fancied his unknown Mistress to be, (for the *Turkish* Women are extraordinary beautiful, and the most charming Creatures in the World) that he resolved to sacrifice all to the dear Expectation, and went boldly to the *Bassa's* House at the Time appointed, where he really found a kind and beautiful Lady, who put him in Possession of his expected Delight, and entertained him with all the Joys of Love for Two Days; at the End of which his Strength being quite exhausted by the laborious Pleasure, and finding himself altogether unfit for the Service, he asked leave to be gone, and was extremely surprized when his Request

(1) *Ibid.* p. 267.

was denied, in a very harsh and uncivil manner. Then beginning to reflect on the Interpreter's wise Admonition, he walked about the whole Apartment, searching in every Corner for a Place, where he might make his Escape unperceived. At last he came to the Laundry or Washing-House, where he found a Woman-Slave, who perceiving his Melancholly, and guessing the Cause of it, began to condole his Misfortune in a manner that made him utterly despair of Relief. For she told him, That 'twas her Mistress's constant Practice to secure her own Reputation by the Death of her Lovers; adding that to her certain Knowledge above Twenty of them had been strangled since she came into the Family, and that he could not reasonably expect a better Treatment than his Predecessors had met with before him. Yet, said she, *since we are both Christians, I'll endeavour to secure your Life, if you do not force me to hate you, by refusing to grant me One Favour. I have been shut up in this Place these Twenty Years, and in all that time have not seen the Face of a Man: Oblige me but once, and afterwards I shall find a Way to set you at Liberty.* The Terms were somewhat hard for a Man in his Condition; but since his Life was at stake, he made a Virtue of Necessity, and performed as well as he could. The poor Woman, who had been a Stranger to the Pleasure of Love, was ravished with the unaccustomed Delight; and having given him a Thousand Blessings, helped him to make his Escape through the Chimney, which brought him to a Platform, from whence he leaped into the Street, and never after found the least Inclination to make Love to a Turkish Lady.

It is farther to be observed, That the Women are not admitted in the time of their Lives to come into their Churches; nor after Death to Paradise. And whereas in most, or all other Countries, Fathers give some Portions with their Daughters, the *Mahometans* give Money for their Wives, which being once paid, the Contract is registred in the (1) *Cadie's Book*; and this is all their Formality. At the time of the Solemnity of the Marriage (2), the Woman is not there present, but appears by her Father or some of her nearest Relations, and is afterwards by a great Attendance of Women brought covered, sitting astride on Horse-back under a Canopy to the Habitation of her Bridegroom, who remains at the Gate with open

(1) *Inferior Judges, whereof there is at least One in every City. See Sr. Paul Rycaut's Hist. of the present State of the Ott. Empire, l. 2. c. 4. & Dr. Heylin's Cosmog. l. 3. p. 134.* (2) *Sr. Paul Rycaut, ibid. l. 2. p. 134.*

Arms to
ing her
pany of
nies to
House
Chambe
by some
Husban
drefs he
Romans

III. E
some b
Birds an
to buy (C
great Nu
no Mast
of breed
Turks, an
do not e
Conceit
(howev
quency
tion. F
every Y
said All
Concub
brought
be overf
the Peop
bers we
to go on
counted
Laws m
and it is
an who
their Str
fection;
a Quant
others b
Quarter
in a stra
others
which t
Fields, v

(1) *Sr. Paul Rycaut's Hist. of the present State of the Ott. Empire, l. 2. c. 4.*
mont's Tr

Arms to receive her; there is great Rejoycing and Feasting hereat, the Night before she is brought to the Company of her Husband; but when the precedent Ceremonies to the Marriage are performed and compleated, the House is all silent, and she is brought into the Bride-Chamber by an Eunuch, if she be of Quality; if not by some Women of near Relation, and delivered to her Husband, who is himself to unty her Drawers, and undress her for his Bed, not unlike the Custom among the Romans of *Zonam solvere*.

III. *Every One must give of his Wealth to the Poor.* Hence some buy Slaves and then manumit them; others buy Birds and then let them fly. And some are so merciful as to buy (1) Bread and feed the Dogs, of which there is a great Number of diseased Curs in all Streets appropriate to no Master, but are maungy and foul, and no small Causes of breeding the Plague, so frequent in all the Cities of the Turks, and which the People of these Eastern Countries (2) do not endeavour to avoid, being strangely besotted with Conceits about Predestination; though indeed 'tis certain (however they may be ignorant thereof) That this Frequency of the Plague is very necessary for their Preservation. For the Number of the People being augmented every Year by at least a Fifth Part, by reason of the fore-said Allowance of *Mahomet* of having so many Wives and Concubines, and the Number of Slaves (50000 in all) brought every Year to *Turkey*, the Country would quickly be overstocked with Inhabitants, and in all Probability, the People would be in danger of starving, if their Numbers were not lessened by Pestilential Distempers. But to go on with their Charity, the Care of the Dogs is accounted so great a Degree thereof, that there are certain Laws made for the Protection and Maintenance of them: and it is a lighter Offence to deny Bread to a poor *Christian* who is famished in his Chains, than to the Dogs of their Streets, which are fit for nothing but to breed Infection; and some bind themselves by a Vow to give such a Quantity of Bread a Day to the Dogs of such a Street; others bequeath it by Testament; for they maintain their Quarters from other wandering Curs, and joyn together in a strange manner to preserve certain Limits free from others that are not whelped and bred amongst them, which they call *Jackals*, or *Chachaly*, and (3) run in the Fields, where they make a hideous Noise every Night, and

(1) *Sr. Paul Rycaut, ibid. l. 2. c. 76.* (2) *Du-mont, p. 258.* (3) *Du-mont's Travels, pag. 257.*

do not bark like other Dogs, but have a kind of sharp or yelling Cry peculiar to themselves. Concerning these *Chacaly* or wild Dogs, the *Turks* tell ye, That in Ancient Times, they inhabited the Cities, and the other Dogs lived in the Fields. They were perpetual and irreconcilable Enemies to each other, and fought many bloody Battles, in One of which the *Chacaly* were victorious, and the Forces of the Dogs were so shattered that they were obliged to beg their Peace, which was granted by their generous Enemies, on these favourable Terms; That the Dogs might stay in the City till their Wounds were healed, during which time the *Chacaly* should retire to the Country; but that afterwards both Parties should return to their former Habitations. These Conditions were punctually performed by the *Chacaly*, but the Dogs growing lusty and strong, resolved to maintain their Post and have ever since remained in the City. 'Tis the Remembrance of this Injury (if you will believe the *Turks*) that makes the *Chacaly* call to the Dogs every Night in their yelling Language, and summon them to resign a Place which they usurped so unjustly; and they answer as they bark, crying still, *Yock, Yock*, which, in the *Turkish* Language, signifies *no, no*. Now as a Confirmation of what is said of the *Turks* Love for Beasts, the *Sieur Du-mont* tells (1) a Story which fell out when he was at *Smyrna*. There was a Dog, it seems, that used always to howl, when he heard the *Muezin* call the People to Prayers from the *Minaret*. The *Turks*, who are superstitious even beyond Imagination, could not behold their most holy Rites profaned by an impudent Cur, without an extream Indignation; yet they durst not kill him for Fear of offending God. However they found out a way to chastise the daring Criminal, without provoking the Wrath of Heaven: For notwithstanding all their Veneration for his Person, they were loath to allow him greater Priviledges than they claim for themselves. After mature Deliberation on such a weighty and important Case, they ventured at last to seize him and carry him before the *Cadi*, where they indicted him as a *Digiabour* or *Christian*, who derided the Law of their Prophet. The Evidence was so plain, that after a full Hearing, poor *Towzer* was condemned to be cudged to Death, and the Sentence was immediately executed. And *Monsieur Thievenot* (2) relates, That *Sultan Amurath*, who in all Appearance had no Religion, and who made so slight a

(1) See *Ibid*. (2) In his *Travels*.

Matter
he had
mour;
with t
Man O
noble, to
which
was lo
he ord
upon th
the wh
he caus
his Cru
Beast n
over in
monly
or Lodg
pair Bri
nary A
when t
the Poo
they an
Getting
hardly t

IV.

The Fir
at Noon
Afterno
before t
this A&
and hol
Though
Busines
tan's De
or Fire
remain,
they ou
their Pr
their inc
is not e
of Sento
ciful, an
do from
compile

(1) Sr.

Matter of the Life of a Man, that if a Day past wherein he had not put some Body to death, he was out of Humour; this cruel Prince (he says) was strangely affected with this superstitious and bestial Compassion: for seeing a Man One Day stop at the Corner of a Street in *Constantinople*, to dine on a Piece of Bread and a Bit of Roast-meat, which he had bought hard by, and hold his Horse (which was loaded with Goods he had to sell) by the Bridle; he ordered the Horse to be unloaded, and the Load put upon the Master's Back, obliging him to continue so all the while the Horse was eating a Measure of Oats, which he caused to be given him; and upbraided the Man for his Cruelty towards the Horse, in that he allowed the Beast no rest, when he took it himself. The *Turks* moreover in Obedience to this Third Command, use commonly to free Prisoners, release Bond-slaves, build Caves or Lodgings in the Ways for the Relief of Passengers, repair Bridges, and mend High-ways. But their most ordinary Alms consist in Sacrifices of Sheep or Oxen, which, when the Solemnity is performed, they distribute among the Poor; to whom also, on the first Day of every Year, they are bound to give the Tithe or Tenth Part of their Gettings in the Preceding Years insomuch that you shall hardly find any Beggars among them.

IV. *Every One must make his Prayers Five Times a Day.* The First Time is an Hour before Sun-rising; the Second, at Noon-day; the Third, at Three of the Clock in the Afternoon; the Fourth at Sun-setting; the Fifth and last before they go to sleep. The *Turks* and *Saracens* perform this Action (1) with very much Reverence and Devotion, and hold that they ought to be so intent and fixed in their Thoughts on this Religious Act towards God, that no Business of the World, though the Execution of the *Sultan's* Decree should in the same Moment be commanded, or Fire should burst forth in the very Chamber where they remain, or an Armed Enemy within their Gates or Camp, they ought not yet to be diverted, or break abruptly off their Prayers, to extinguish or oppose themselves against their inevitable Destruction. The Form of their Prayers is not extracted out of their *Alcoran*, only the Collections of Sentences, as *In the Name of God, God is Great and Merciful*, and the like, are deduced from thence (as *Christians* do from the Fountain of the Holy Scriptures) the rest was compiled by Four Eminent Doctors among them, viz

(1) *Sr. Paul Rycaut, loc. cit. l. 2. c. 23.*

Ebbubecher, Omar, Ozman and Ali; whose Names are wrote in Golden Characters on the Walls of most *Moschs*. Herein they observe many Postures and Gestures of their Body, as placing their Hands one on the other before them, bending the Body, kneeling, touching the Ground with their Forehead, moving the Head on each side, and the like; in which it is difficult to make Distinction of those meerly invented and ordained by *Mahomet*, from those which were primarily in use amongst the ancient *Arabians*. But that the orderly Ceremonies in their Prayers may be better described, it will not be amiss to insert what *Busbequius* (1) relates of the whole *Turkish* Army, whom he had seen drawn up orderly in the Field at their Devotion. I saw (saith he) in that Plain, a great Multitude of Heads folded up in Turbants, who with profound Silence attended to the Words of a Priest their Conductor; all of them being drawn up in Ranks and File, and covering with their extended Orders the whole Plain, seemed to have framed a Wall or Bulwark by the regular Disposition of their Bodies: their Cloathings were of light Colours, and their Turbants comparable to the Whiteness of the Snow, and the Variety of the different Colours of their Garments fed the Eyes with a strange Pleasure: in this manner so immoveable they stood as if they had grown in the Place where their Feet were fixed, no coughing, hemming, nor Voice was heard, nor so much as any Motion was perceived of their Heads; every One, at the Name of *Mahomet*, pronounced by the Priest, bowed his Head to his Knees; and at the Name of God reverently prostrated himself, and kissed the Earth: and thus the *Turks* with devout Ceremony and profound Attention perform their holy Duties; supposing that Prayer to become fruitless which is interrupted by scratching of the Head, rubbing the Hands, or any other Gesture not essential to their Prayer. But of all Nations and Religions, they are certainly the most Hypocritical; they are those who love to pray in the Market-Place, and in the Corners of the Streets, to have Praise of Men; for it is observable with the *Turks*, that where they find the most Spectators, especially of *Christians*, to chuse that Place, how inconvenient soever, to spread first their Handkerchief and then begin their Prayers; The Substance whereof consists for the most part in Praises of the Divine Power and Attributes; mixing therewith Petitions for the Safety of their Prince and his Dominions, and for Dissention and Wars amongst *Christians*, which part they conceive God has greatly gratified them in, and rejoyce

(1) Ep. I.

upon t
dom, a
their
strict i
their P
Sabbat
a Pray
to the
of the

But
till the
thing
called
and the
commo
never
least, o
For w
Baths
have
perform
they o
Gouff,
noctur
Thing
make
of it f
Opini
pollute
they w
they r
that m
Cloath
but ma
always
is obs
therefo
Houfe
their C
This
they a
their C
their f
end, t

upon the Rumors of Wars and Disturbances in *Christendom*, as an Effect of the Divine Facility and Concession to their Prayers. But however they are generally so very strict in their Prayers, yet several of them (1) perform their Publick Devotions only on the *Friday*, which is their Sabbath. On which Day an *Iman*, or Priest of the Law, says a Prayer, and delivers a kind of Sermon or Exhortation to the Hearers; But the Men are too jealous to suffer any of the Fair Sex to come to the Publick Place of Worship.

But now because the *Turks* never make their Prayers (2) till they have washed themselves, 'tis necessary to say something of their Ablutions, which are of Two Kinds, One called *Gouss*, and is a general Washing of the whole Body; and the Other *Abdest*, and is the Ablution which they commonly make before they begin their Prayers. For they never go to Prayers till they have first used the *Abdest* at least, or, if it be requisite, both the *Gouss* and *Abdest*. For which reason there are commonly near their *Moschs* Baths for the *Gouss*, and Fountains for the *Abdest*. They have also another Ablution, which is a kind of *Abdest*, performed by them after they have done their Needs, but they only wash their Hands. They are obliged to use the *Gouss*, after they have lain with their Wives, or after nocturnal Pollution, or when Urine, or any other unclean Thing hath fallen upon them; and therefore when they make Water they squat down like Women, lest any Drop of it should fall upon them or their Cloaths, being of Opinion, that what pollutes their Bodies or their Cloaths, pollutes also their Souls, as also that by washing the Body they wash the Soul also. When they have made Water, they rub the Yard against a Stone, to fetch off any thing that might remain and defile them by falling upon their Cloaths. When they do their Needs, they use no Paper, but make themselves clean with their Fingers, which they always dip into Water and then wash their Hands. This is observed also by them, when they make Water, and therefore there is always a Pot full of Water in their Houses of Office, and they carry Two Handkerchiefs at their Girdle, to dry their Hands after they have washed. This Cleanliness is in so great Repute with them, that they are so fearful lest they should defile themselves with their Garments, that they take care to hinder this even in their sucking Children in swadling Cloaths: for which end, they swadle them not as we do, but put them into

(1) Du-Mont's Travels, p. 254. (2) Thevenot, Part. 1. pag. 47.

Cradles which have a Hole in the Middle, much about the Place where the Child's Buttocks lie, and always leave the Breech of it upon the Hole, that when it does its Business, the Excrements may fall into a Pot just under the Hole of the Cradle; and for making of Water they have little Pipes of Box-Wood crooked at One End, and shaped like Tobacco-Pipes, which are Three Inches long, and as big as One's Finger. Some of which have the Boul or Hole at the great End round, and serve for Boys, into which the Yard is put, and fastned with some Strings; the Others are of an Oval Boar at the Great End, and serve for the Girls, who have them tied to their Bellies, and the small End passing betwixt their Thighs, conveys the Urine by the Hole of the Cradle into the Pot underneath, without spoiling any thing; and therefore they use not so much Linnen as in *Christendom*. They are obliged to make the *Abdest* immediately after Prayers, as they are to wash their Hands presently after they have done their Needs, or handled any thing unclean; and if they are in a Place where they cannot find Water, they may make use of Sand or Earth instead thereof, not only for the *Abdest* but *Gouss*, and the Washing the Hands, and that Ablution will be good. They perform the *Abdest* in this Manner. First, turning the Face towards *Mecca*, they wash their Hands Three Times from the Fingers-end to the Wrist. Secondly, they wash their Mouth Three Times, and make clean their Teeth with a Brush. Thirdly, they wash the Nose Three Times, and suck Water up out of their Hands into their Nostrils. Fourthly, they throw Water Three Times upon the Face, with both Hands. Fifthly, they wash Three Times their Right Arm from the Wrist to the Elbow, and then the Left. Sixthly, they rub the Head with the Thumb, and First Finger of the Right-Hand, from the Brow to the Pole. Seventhly, with the same Finger and Thumb, they wash the Ears within and without. Eighthly, they wash the Feet Three Times, beginning at the Toes, and going no higher than the Instep; saying, That God commanded them to wash the Face but once, the Hands and Arms as often, to rub the Head and wash the Feet up to the Instep, God being unwilling to overcharge Man, but that *Mahomet* added the other Two times for fear they should neglect it: But the Difference they put betwixt that Time which God commanded and the Two Times of *Mahomet*, is that they call the First *Fars*, and those of *Mahomet*, *Sunnet*.

V. Every One must keep Lent One Month in a Year. This Lent

Lent is
ran wa
this Ti
Thing
zon; b
when t
are exp
Liberty
Feastin
best Pr
finest a
passing
Fast is
Month
the Ga
and the
than L
To d
Crime
Times
teen D
men,
Fast F
their I
or are
Eat;
other
those
debtee
that fo
but th
the P
have r
sieur
ing as

VI

negle

ing so

VII

amon

the S

ligion

with

seque

(1)

(2) Th

Lent is called *Ramazan*, in which they suppose the *Alcoran* was given unto *Mahomet* by the Angel *Gabriel*. All this Time they (1) can neither Eat, Drink, or take any Thing in their Mouths, whilst the Sun is above the *Horizon*; but afterwards, upon shutting in of the Evening, when the *Emaum* lights the Lamps, which in this Month are exposed round the Steeple of every *Mosch*, they have Liberty to Eat. Most part of the Night they spend in Feasting, reserving commonly their greatest Delicacies and best Provisions for the Consolation of that Fast; their Business and Employments they attend most to in the Night, passing the Day, as over-tedious, in sleeping, so that their Fast is nothing but a changing the Day into Night. This Month they call Sacred and Holy, and the Time when the Gates of Paradise are opened, and of Hell are shut: and the Imposition of this Fast is so strict, that it is no less than Death for a *Turk* to be accused of the Breach thereof. To drink Wine in this Month is reckoned an inexpiable Crime; and such who give themselves that Liberty at other Times, do yet, not to give Scandal, abstain from it Fourteen Days before the Beginning of this Month: and Women, and others of the more superstitious Sort, begin their Fast Fifteen Days before it is enjoined by the Precept of their Prophet. But such as are sick, or have any Infirmary, or are Travellers, in their Journey have a Permission to Eat; but with that Condition, as to remain obliged at other times of their Health and Convenience to make good those Days of the *Ramazan*, of which they remain indebted to the Performance of their Law. Yet 'tis observed, that some (2), though never so healthy, never keep it; but this Neglect is carried on with great Privacy, it being the Punishment for those who drink Wine at this time, to have melted Lead poured down their Throat. And Monsieur *Thevenot* tells us of several who are very free in eating as at other times, in this most solemn Time of Fasting.

VI. *Be obedient to thy Parents.* Which Law is the most neglected of any in all the *Alcoran*, never any Children being so unnatural as the *Turkish*.

VII. *Thou shalt not kill.* This they keep inviolated among themselves; but the poor *Christians* are sure to feel the Smart of their Fury, notwithstanding when their Religion was first propagated they seemed to make a League with *Christianity*, and *Mahomet* himself in his *Alcoran*, in Consequence hereof, says: *O Infidels, I do not adore what you*

(1) *Sr. P. Rycant*, loc. cit. *Thevenot's Travels*, Part 1. c. 38.

(2) *Thevenot*, p. 43.

adore, and you do not adore what I worship; observe you your Law, and I will observe mine. But now because this might be scrupled by a great many, as proceeding rather from Policy, than a firm Intention, for farther Assurance of his Toleration of *Christianity*, and Evidence to the World, that he had no Design of persecuting or extirpating their Religion; he made this following Compact, the Original of which was found in the Monastery of Friars on Mount Carmel, near Mount Libanus (which is within One Day's Journey of Mecca, and is the Place where the Mahometan Pilgrims make their Corban or Sacrifice before they enter that City,) and, as 'tis said, was transported to the King's Library in France; which because 'tis Ancient, and of Curiosity, 'twill not be improper to be inserted here, as I find it published in Sr. Paul Rycant's Excellent History of the present State of the Ottoman Empire. (1).

Mahomet sent from God to teach Mankind, and declare the Divine Commission in Truth, wrote these Things. That the Cause of *Christian* Religion determined by God, might remain in all Parts of the East, and of the West, as well amongst the Inhabitants, as Strangers, near, and remote, known, and unknown: to all these People I leave this present Writing, as an inviolable League, as a Decision of all farther Controversies, and a Law whereby Justice is declared, and strict Obedience is enjoined. Therefore, whosoever of the *Moslemans* (2) Faith shall neglect to perform these Things, and violate this League, and after the manner of Infidels break it, and transgress what I command herein, he breaks the Compact of God, resists his Agreement, and contemns his Testament, whether he be a King or any other of the Faithful. By this Agreement, whereby I have obliged my self, and which the *Christians* have required of me, and in my Name, and in the Name of all my Disciples, to enter into a Covenant of God with them, and League and Testament of the Prophets, Apostles elect, and faithful Saints, and blessed of Times past and to come. By this Covenant, I say, and Testament of mine, (which I will have maintained with as much Religion, as a Prophet Missionary, or as an Angel next to the Divine Majesty, is strict in his Obedience towards God, and in Observance to his Law and Covenant) I promise to defend their Judges in my Provinces, with my Horse and Foot, Auxiliaries, and other my faithful Followers; and to preserve them from their

(1) Pag. 179. (2) *Moslemans* signifies a Believer, and so the Turks call themselves.

Enem
in Pe
ples,
where
Caver
fort o
Good
Sea, I
ter, a
to rec
tion,
mies v
oppos
and al
set ov
all Ad
afflict
farthe
rates f
so tha
they p
them
Dioce
or a M
Pilgri
their
for w
ses the
Testam
Bishop
unless
shall b
of the
Gold
ans, fl
it shal
the P
certai
tions
herita
subjec
anoth
him, a
that i
be bu
Taxes

Enemies, whether remote or near, and secure them both in Peace and War: and to protect their Churches, Temples, Oratories, Monasteries and Places of Pilgrimage, wheresoever situated; whether in Mountain or Valley, Cavern or House, plain or upon the Sand; or in what sort of Edifice soever: also to preserve their Religion and Goods in what part soever they are, whether at Land or Sea, East or West, even as I keep my self and my Scepter, and the faithful Believers of my People. Likewise, to receive them into my Protection from all Harm, Vexation, Offence and Hurt. Moreover, to repel those Enemies which are offensive to them and me, and stoutly to oppose them both in my own Person, by my Servants, and all others of my People and Nation. For since I am set over them, I ought to preserve and defend them from all Adversity, and that no Evil touch them before it first afflict mine, who labour in the same Work. I promise farther to free them from those Burthens which Confederates suffer, either by Lones of Money or Impositions; so that they shall be obliged to pay nothing but what they please, and no Molestation or Injury shall be offered them herein. A Bishop shall not be removed from his Diocese, or a *Christian* compelled to renounce his Faith, or a Monk his Profession, or a Pilgrim disturbed in his Pilgrimage, or a Religious Man in his Cell: Nor shall their Churches be destroyed, or converted into *Moschs*: for whosoever doth break this Covenant of God, opposes the Messenger of God, and frustrates the Divine Testament. No Imposition shall be laid upon Friars and Bishops, nor any of them who are not liable to Taxes, unless it be with their own Consent. And the Tax which shall be required from rich Merchants, from Fishermen of their Pearl, from Miners of their Precious Stones, Gold and Silver; and all other rich and opulent *Christians*, shall not exceed above Twelve Shillings Yearly; and it shall also be from them who are constant Inhabitants of the Place, and not from Travellers, and Men of an uncertain Abode; for they shall not be subject to Impositions or Contributions, unless they are Possessors of Inheritance of Land or Estate; for he which is lawfully subject to pay Money to the Emperor, shall pay as much as another, and not more; nor shall more be required from him, above his Faculty and Strength. In like manner, he that is taxed for his Land, Houses, or Revenue, shall not be burthened immoderately, nor oppressed with greater Taxes than any others that pay Contribution: Nor shall
the

the Confederates be obliged to go to War with the *Mosselmans* against their Enemies either to fight or discover their Armies, because it is not of Duty to a Confederate, to be employed in Military Affairs; but rather this Compact is made with them, that they may be the less oppressed; but rather the *Mosselmans* shall watch, and ward, and defend them; and therefore, that they be not compelled to go forth to fight, or encounter the Enemy, or find Horse or Arms, unless they voluntarily furnish them; and he who shall thus willingly contribute, shall be recompenced and rewarded. No *Mosselman* shall infest the *Christians*, nor contend with them in any thing but Kindness, but treat them with all Courtesy, and abstain from all Oppression or Violence towards them. If any *Christian* commit a Crime or Fault, it shall be the part of the *Mosselman* to assist him, intercede and give Caution for him, and compound for his Miscarriage; Liberty shall also be given him to redeem his Life, nor shall he be forsaken, nor be destitute of Help, because of the Divine Covenant that is with them, that they should enjoy what the *Mosselmans* enjoy, and suffer what they suffer. And according to this Covenant, which is by the *Christians* just Request, and according to that Endeavour which is so required for Confirmation of its Authority, you are obliged to protect them from all Calamity, and perform all Offices of good Will towards them, so that the *Mosselmans* may be Sharers with them in Prosperity and Adversity. Moreover, all Care ought to be had, that no Violence be offered to them, as to Matters relating to Marriage, viz. That they compel not the Parents to match their Daughters with *Mosselmans*: Nor shall they be molested for Refusal, either to give a Bridegroom or a Bride; for this is an Act wholly voluntary, depending upon their free Will and Pleasure. But if it happen, that a *Christian* Woman shall joyn with a *Mosselman*, he is obliged to give her Liberty of Conscience in her Religion, that she may obey her Ghostly Father, and be instructed in the Doctrines of her Faith without Impediment; therefore he shall not disquiet her, either by threatening Divorce, or by Sollicitations to forsake her Faith: But if he shall be contrary hereunto, and molest her herein, he despises the Covenant of God, rebels against the Compact of the Messenger of God, and is entred into the Number of Liars. Moreover, when *Christians* would repair their Churches or Convents, or any thing else appertaining to their Worship, and have need of the Liberality and Assistance

Assistance
tribut
not w
as a g
venan
tion t
Comp
press
them,
Way,
exerci
Oppre
and re
agree
ans.
nants
give
Mossel
vately
Mossel
Religi
their
Inter
or W
place
selves
Mossel
Enter
shall
Trou
compe
Habit
him f
Enem
Faith
dition
nessit
ger;
dulge
liever
conju
these
soever
God
Obser
until

Assistance of the *Mosselmans* hereunto, they ought to contribute, and freely to bestow according to their Ability; not with Intentions to receive it again, but *gratis*; and as a good Will towards their Faith, and to fulfil the Covenant of the Messenger of God, considering the Obligation they have to perform the Covenant of God, and the Compact of the Messenger of God. Nor shall they oppress any of them living amongst the *Mosselmans*, nor hate them, nor compel them to carry Letters, or shew the Way, or any other Manner force them: for he which exercises any manner of this Tyranny against them, is an Oppressor, and an Adversary to the Messenger of God, and refractory to his Precepts. These are the Covenants agreed between *Mahomet* the Messenger of God, and *Christians*. But the Conditions, on which I bind these Covenants on their Consciences are these: That no *Christian* give any Entertainment to a Soldier, Enemy to the *Mosselmans*, or receive him in his House publicly or privately; that they receive none of the Enemies of the *Mosselmans*, as Sojourners into their Houses, Churches, or Religious Convents; nor underhand furnish the Camp of their Enemies with Arms, Horse, Men, or maintain any Intercourse or Correspondence with them, by Contracts or Writing; but betaking themselves to some certain place of Abode, shall attend to the Preservation of themselves, and to the Defence of their Religion. To any *Mosselman* and his Beasts, they shall give Three Days Entertainment with Variety of Meat; and moreover, shall endeavour to defend them from all Misfortune and Trouble; so that if any *Mosselman* shall be desirous, or compelled to conceal himself in any of their Houses or Habitations, they shall friendly hide him, and deliver him from the Danger he is in, and not betray him to his Enemy: and in this manner the *Christians* performing Faith on their side, whosoever violates any of these Conditions, and doth contrarily, shall be deprived of the Benefits contained in the Covenant of God and his Messenger; nor shall he deserve to enjoy those Priviledges indulged to Bishops and *Christian Monks*, and to the Believers of the Contents of the *Alcoran*. Wherefore I do conjure my People by God and his Prophet to maintain these things faithfully, and fulfil them, in what part soever of the World they are. And the Messenger of God shall recompence them for the same; the perpetual Observation of which he seriously recommends to them, until the Day of Judgment, and Dissolution of the
'World.

'World. Of these Conditions, which Mahomet the
'Messenger of God hath agreed with the Christians, and
'injoyned, the Witnesses were

'*Abu Bacre Affadiqu, Omer ben-alcharab,*
'*Ithman ben Afaw, Atri ben abi-taleb,*

'with a Number of others; the Secretary was *Moavia ben*
'*abi Sophian*, a Soldier of the Messenger of God, the last
'Day of the Moon, the Fourth Month, the Fourth Year
'of *Hegira* in *Medina*. May God remunerate those who
'are Witnesses to this Writing. Praise be to God the
'Lord of all Creatures.

This Covenant, notwithstanding so very strict and ob-
liging, was nevertheless broke first by Mahomet himself.
For no sooner had he increased his Government by the
Force of Arms, but he wrote his *Chapter of the Sword*,
called so perhaps because the first Words of it are often
engraven on the *Turks* Symeters made at *Damascus*, and on
their Bucklers and other sorts of Arms; and another
Chapter in the *Alcoran*, called the *Chapter of Battle* (which
is always read by the *Turks* before they go to fight) and
therein his modest Words, *If you adore not what I adore, let*
your Religion be to you, and mine to me, and other Promises
of Toleration to the *Christian* Religion, were changed to
a harsher Note; and his Edicts were then for Blood and
Ruine, and Enslavement of *Christians*: *When you meet with*
Infidels, saith he, *cut off their Heads, kill them, take them*
Prisoners, bind them, until either you think fit to give them Li-
berty, or pay their Ransom; and forbear not to persecute them,
until they have laid down their Arms and submitted. In Con-
formity to which Command, (tho in Reality of no Obliga-
tion, being contradicted by the former more solemn
one) *Christians* of the best Quality among (1) the *Turks*
are continually oppressed with great Toles and Taxes, and
their Life made uneasy with infinite Extortions. All the
Christian Male Children are enrolled at the Day of their
Birth, and when arrived at Ten or Twelve Years of Age,
are presented to the *Turkish* Officers, who take all such as
give any Proof of being serviceable in the Wars, from
their Parents, who are obliged (how poor soever) to pay Year-
ly a considerable Sum for those who remain. If any *Christian*
being wronged happen to strike a *Turk*, he is sure to be so
severely punished, as to receive no Comfort of his Life

(1) See a Book called, *The Estate of the Christians living under the Sub-*
jection of the Turks, printed at Lond. in the Year 1595. in 4to. p. 1.

after-

afterwa
a *Christi*
'tis so
the grea
which t
Misdem
them by
bound,
with a v
Arms.
with a
dred Bl
dinary t
full of H
again;
Hooks,
ger. N
ans, tha
very Ch
cast Stor
grave an
Wonder
much W
Great G
ness of
Saviour
tion as t
nion tha
with the
understa
Christ e
vately in
Shape, a
in his ro
lice and
'Tis true
saved by
World,
go into
Christians
under th
secretly
gion; bu

(1) See
vernment o

afterwards ; and if the *Turks* in their Progress come into a *Christian's* House, and be not very well entertained, 'tis so resented that he never escapes a Punishment due to the greatest Villany. For they have peculiar Penalties, which they inflict upon the smallest and most insignificant Misdemeanour. As first, the Strappado, which is hanging them by the Arms down backwards; when they are so bound, they are drawn up on high, and let down again with a violent Swing, which unjointeth all their Back and Arms. Secondly, they use to hoise up their Heels, and with a great Cudgel to give them Three or Four Hundred Blows on the Soles of their Feet. Thirdly, it is ordinary to draw them up to the Top of a Gibbet or Tower, full of Hooks, and cutting the Rope, to let them fall down again ; and by the Way they are caught by some of the Hooks, where they commonly hang till they die for Hunger. Nay so inveterate they are against the poor *Christians*, that (1) though they have done no Offence, yet the very Children in the Streets will not only upbraid but cast Stones at them as they walk along ; and the most grave among them usually say, that (2) 'tis Matter of great Wonder to them, that the *Christians*, who pretend to so much Wit and Understanding, should believe the Just and Great God should give up a Prophet, so famous for Holiness of Life and extraordinary Miracles, as our Blessed Saviour, into the Hands of so vile and despicable a Nation as the *Jews*, of whom they have a much worse Opinion than of the *Christians*. And therefore in Compliance with their gross Conceptions, which are no way capable of understanding the *Christian* Religion, they imagine That *Christ* escaped out of their Hands, and was assumed privately into Heaven, and another like him in Stature and Shape, and the other Signatures of his Body, substituted in his room, upon whom they executed their utmost Malice and Fury in putting him to so ignominious a Death. 'Tis true indeed *Mahomet* taught that every One should be saved by his own Religion, and that, at the End of the World, all Men, that professed any such Religion should go into Paradise ; the *Jews* under the Banner of *Moses* ; the *Christians* under the Banner of *Christ*, and the *Saracens* under the Banner of *Mahomet* ; and 'tis also true, that they secretly commend such as they find zealous in their Religion ; but yet they hold it an essential and signal Honour to

(1) See Dr. Smith's Remarks upon the Manners, Religion and Government of the *Turks*. (2) *Ib.* pag. 13.

have daily new Profelytes, and think they merit Heaven by it, and in Consequence thereof are as forward to destroy and persecute the *Christians*, &c. as the *Papists* are the *Protestants*, whom they account as Hereticks, and to be extirpated with the utmost Violence.

VIII. *Do unto Others as thou wouldest be done unto thy self.* To those who keep these Laws he promiseth Paradise, a Place of all Delights, adorned with flowry Fields, watered with Christaline Rivers, beautified with Trees of Gold, under whose cool Shades they shall spend their Time with amorous Virgins, whose Mansions shall not be far distant. The Men shall never exceed the Age of Thirty, nor the Women of Fifteen; and those to have their Virginities renewed, as fast as lost.

Friday was ordained by *Mahomet* to be their Sabbath-Day, partly to distinguish his Followers from the *Jews* and *Christians*, who solemnize the Days ensuing; but principally, because he was on that Day proclaimed King or Emperor, and solemnly so created. Swines Flesh and Wine are the principal Things forbidden by the *Alcoran*. Whereof the first is in reality abhorred by them, and as displeasing as the Flesh of a Man to civilized People, or a Dog's Thigh to such as have been used to Delicacies and wholsom Viands. But Wine (1) of late Years, though forbidden by the Law, hath gained a better Reputation, and though accursed by them, yet it is accounted of so strong a Temptation, that the Sin is the more excusable; and though the *Alcoran* positively inhibits the Use thereof, and the Expositors of the Law have so far removed it from all Possibility of becoming lawful, that they have determined, that if Wine be spilt on the Ground, and in that Place Grass grow, and with that Pasture a Sheep or Ox is nourished, those Cattle become as abominable as the Flesh of Swine. But notwithstanding the severe Prohibitions hereof by their Religion, Wine is used so commonly, that it is publicly drank without Cautions or Fear of giving Scandal; the Great Men, because in Office, are more careful how the World discovers the Delight they take in that Liquor, lest the Miscarriages of their Office should be attributed to the Excess of Wine; or the Knowledge of their Use of that, which deprives them of their Reason, render them incapable of their Trust and Dignity. For the *Turks* account it impossible to drink Wine with Moderation, and are ignorant of the Benefit of it for the Correction of

(1) *Sr. Paul Rycant, l. 2. c. 25.*

crude
wonder
with W
and ha
they cal
or the
feit or
and a P
with a
appear
rose, an
and are
forious
Water
censure
and Gro
que turb
the reaf
Coffee-
Tavern
Sedition
Occurr
gravate
Humou
danger
trived i
to a mo
Young
of You
cent and
met sho
Discipl
their P
tainmen
detaine
raised v
embrac
which
of the V
But it h
pecting
to be au
of Brav
he also

crude Humours and Indigestions of the Stomach ; and wonder to see it by the *English, French and Italians* tempered with Water ; for unless they may drink it with full Bowls, and have sufficient thereof , to give them their *Kaif* (as they call it) that is to transport them into a dissolute Mirth, or the ridiculous Actions of Drunkenness , or to a Surfeit or a Vomit , they esteem it not worth the drinking , and a Provocation to the Appetite and Palate to remain with a Desire of demanding more. But such as would appear religious amongst them, and are superstitious, morose, and Haters of *Christians*, abstain wholly from Wine, and are of a *Stoical* Pride, melancholly Temper, and censorious of the whole World. Those Men, who drink only Water and Coffee, enter into Discourses of State-Matters, censure the Actions, and pass Characters on the Grandees and Great Officers ; *Assumpta Stoicorum arrogantia, sectaque qua turbidos & negotium appetentes faciat* (1). And this was the reason why the Grand Vizier, *Kupriuli*, put down the Coffee-Houses in *Constantinople*, and yet privileged the Taverns ; because the first were melancholly Places where Seditions were vented, where Reflections were made on all Occurrences of State, and Discontents published and aggravated ; but Wine raised the Spirits of Men to a gay Humour, and would never operate those Effects to endanger his Condition, as the Councils which were contrived in the Assemblies of those who addicted themselves to a more melancholly Liquor. The drinking Wine in Young Men is esteemed amongst the Extravagances of Youth, but in Old Men it is a Crime more undecent and scandalous in a higher Degree. But why *Mahomet* should so severely forbid the Use of Wine to his Disciples is recounted in a Fable on this Occasion ; That their Prophet being once invited by a Friend to an Entertainment at his House, chanced in his Way thither to be detained a while at a Nuptial Feast, where the Guests, raised with the chearful Spirits of the Wine, were merry, embracing, and in a kind Temper each towards other ; which pleasing Humour *Mahomet* attributing to the Effect of the Wine, blessed it as a sacred Thing, and so departed. But it happening in the Evening returning again, and expecting to see the Love and Caresses he had before blessed to be augmented, he found the House, on the contrary, full of Brawls and Noise, Fightings and all Confusion ; which he also having understood to be another Effect of the

(1) Tacit. lib. 14.

Wine, changed his former Blessing into a Curse, and for ever after made it *Haram*, or an Abomination to his Disciples.

The Opinions they hold concerning the End of the World are very ridiculous; as that at the Winding of an Horn, not only all Flesh, but the Angels themselves shall die; that the Earth with an Earthquake shall be kneaded together like a Lump of Dough; that a Second Blast of the same Horn shall, after Forty Days, restore all again; that *Cain* shall be the Captain or Ring-Leader of the Damned, who shall have the Countenance of Dogs and Swine; That they shall pass over the Bridge of Justice, laden with their Sins in Satchels; that the great Sinners shall fall into Hell the lesser into Purgatory only; with a Thousand like Fopperies; which I shall not mention here, since they are plain to every One who will but take Pains to peruse the *Alcoran*, which has been translated into English, with an Addition of a Caveat by *Alexander Ross*, to those who read it. A Book so full of Tautologies, Incoherences, and such gross Absurdities, of so impure and carnal Mixture, that he must lay aside the Use of his Natural Reason, who is taken by it, if Force, Ambition, or the Want of *Christian* Education do not lead him on. Indeed this Religion has propagated it self into a very great part of the World, and is like to make a farther Progress, notwithstanding what *Methodius* (1) may have said concerning the Final Decay of the *Saracen* Empire, who is yet followed by a certain Author (2), which I have seen in the Famous *Bodleian* Library in Manuscript. But if (3) we seriously look into the Causes hereof, we shall find them to be chiefly these; viz. 1. The Greatness of the Victories gotten by the *Saracens*, who easily compelled the conquered Nations to receive their Law. 2. The great Zeal and Diligence of the *Arabians* themselves, who being a numerous People, and much given to Merchandize, have possessed themselves of all the Sea-Coasts of *Africk*, from the Streights of *Babel-Mandell*, almost as far as the *Cape of Good Hope*; of all the Islands in those Seas, and many *Factories* and good Towns on the Coasts of *India*; in all which

(1) In his Revelations, commonly taken to be spurious, but certainly accounted genuine, when the Author, which I shall presently quote, wrote. (2) He is anonymous, and in Greek; being at the End of *Nicephorus's History* in MSt. in the said Library, amongst the Baroccian MSS. num. 18. 'Tis written in a very bad Hand, and upon that account, I think, not taken notice of by any Author, as yet published, though there be several good things in it. (3) See *Brerewood's Account* hereof, printed in his Enquiries concerning Languages and Religions. See also in *Purchas's Pilgrims* they

they have
rable fr
Disputa
Suppress
Sciences
ness of
of havin
the other
with the
more aff
tual Hay
Books,
and Pur
purity o

The
and *Vica*
a Catalo
of that
in differ
at presen
sent the
Writers.

The
Sa

An. C.
622.

632.

634.

(1) Other
In a MSt.
the Learn
Omar, an

they have settled their Religion also, as a Thing inseparable from their Nation. 3. A peremptory Restraint of all Disputation in any point of Religion whatsoever. 4. The Suppressing of Philosophy, and the Study of Humane Sciences; the Light whereof might easily detect the Grossness of their Superstition. 5. The sensual Liberty allowed of having Variety of Wives, and as many Concubines in the other World, with which a Sense, not illuminated with the Spirit of God, doth for the most part use to be more affected, than with the speculative Hope of Spiritual Happiness. 7. The Forbidding of *Printing* and Printed Books, by which the People might come to see the Verity and Purity of the *Christian Faith*; and the Falsity and Impurity of the Law of *Mahomet*.

The Successors of *Mahomet* called themselves *Caliphs* and *Vicars-General*, whereof I shall here present you with a Catalogue, though 'tis very difficult to do it, by reason of that Confusion of their Names, which is to be found in different Writers. But I shall give that which I take, at present, to be the truest, not forgetting also to represent the most considerable Variations which I find in other Writers.

The Caliphs or Emperors of the Saracens.

<i>An. C.</i>	<i>An. Hegira.</i>	
622.	5.	I. <i>Mahomet</i> the Impostor, of whom before.
632.	15.	II. <i>Ebubezer</i> (1), (surnamed <i>Abdalla</i>) <i>Mahomet's</i> Father-in-Law, One of his great Captains, supplanted <i>Ali</i> , to whom the Empire was designed by the Will of <i>Mahomet</i> ; and took unto himself the Name of <i>Caliph</i> . He ruled 2 Years.
634.	17.	III. <i>Haumar</i> (2), the Second of <i>Mahomet's</i> great Captains, having

(1) Otherwise called *Ebubechar*, *Uquebar*, *Abubachar*, or *Ebubazer*. In a *MSt. Catalogue* of these *Caliphs* in the *Bodleian Library*, amongst the Learned *Dr. Langbain's Collections* he is called *Abu-Becr*. (2) *Al Omar*, and so in the *MSt.*

An. C. An. Heigira.

647.

30.

IV. *Osman* (2), the Third of *Mahomet's* great Captains, Husband of *Zeineb*, his Second Daughter, succeeded under that Pretence, and added all *Barbary* to his Empire. Being distressed by the Faction of *Hali*, and besieged in his own House, he slew himself in the 87th Year of his Age, and (3) 10th of his Reign.

657.

40.

V. *Hali*, the Kinsman and next Heir of *Mahomet*, and Husband of (4) *Fatime* his Eldest Daughter, succeeded on the Death of *Osman*: murdered by the Procurement of *Mabias*, near *Cusa* in *Arabia Felix*. 3.

660.

43.

VI. *Mabias* (5), having murdered *Hali*, his Son *Hafem*, *Halen*, or *Ossan*, and Eleven of the Sons of that *Hafem*, the Twelfth only escaping with Life (from whom descended the Family of the *Alaveci*, and the *Persian Sophies*) assumed the Government as Rightful Successor to *Osman*, whose Widow, the Daughter of *Mahomet*, he had taken to Wife. He conquered *Rhodes*, *Cyprus*, a great part of *Asia Minor*, and very much disturbed the Peace of the Empire, as hath been related in the Life of *Constans II.* and his Son, and was the Founder of the Family of *Aben-Humeya*. 20.

(1) Others say he reigned only 10. (2) *Al. Hoam. MSt. Othman.*
(3) *Al. 12.* (4) *Al. Fatime.* (5) *Al. Muhavias, & Mayia. In MS. Mo-
awias.*

Book III. Saracen Caliphs.

359

An. C. An. Hegira.

- | | | |
|------|------|--|
| 681. | 64. | VII. <i>Gizid</i> (1), the Son of <i>Mabias</i> , more Skilled in Poetry than Arms. |
| | | VIII. <i>Habdalla</i> (2) and <i>Marwan</i> , Competitors for the Supream Dignity; but carried at last by (3) <i>Marwan</i> . |
| 685. | 68. | IX. <i>Abimelech</i> (4), the Son of <i>Marwan</i> , established the begun Conquests of <i>Armenia</i> and <i>Mesopotamia</i> . 22. |
| 707. | 90. | X. <i>Ulidor Ulit</i> (5), under whom the <i>Saracens</i> or <i>Moors</i> first conquered <i>Spain</i> . (6) 9. |
| 716. | 99. | XI. <i>Zulcimin</i> (7), Brother to <i>Ulit</i> , whose Captain <i>Mulsamus</i> besieged <i>Constantinople</i> , till his Ships were burnt and his Men consumed with the Plague. He was poysoned. (8) 3. |
| 719. | 102. | XII. <i>Haumar</i> (9) II. Son of <i>Ulidor Ulit</i> . 2. |
| 721. | 104. | XIII. <i>Gizid</i> (10) II. the Brother of <i>Haumar</i> , with whom during his Life he was joint <i>Caliph</i> , and after his Decease enjoyed it wholly himself. 5. |
| 725. | 107. | XIV. <i>Evelid</i> (11), in whose Time <i>Charles Martel</i> made great Havock of the <i>Moors</i> in <i>France</i> , an. 734. their General named then <i>Abderamen</i> . 18. |
| 742. | 124. | XV. <i>Walid</i> (12), who was slain by the People. 1. |
| 743. | 125. | XVI. <i>Gizid</i> (13) III. the Son of <i>Gizid</i> II. 1. |
| 744. | 126. | XVII. <i>Hyces</i> (14), the Brother of <i>Gizid</i> III. slain by <i>Marwan</i> . 1. |

(1) *Al. Izod, or Elld. In MS. Yazid.* (2) *In the MS. Moawias the Son of Yazid is placed before these two, as being Caliph, but presently cut off.* (3) *Merwan in MS.* (4) *Al. Habaimelech, or Habdemelech. In MS. Abdol-Malec.* (5) *MS. Walid, fil. Abdil-Malec.* (6) *Al. 10.* (7) *MS. Solliman.* (8) *Al. 4.* (9) *Al. Homar. In MS. Omar.* (10) *Al. Izid, or Iezid. In MS. Yazid.* (11) *Al. Ischam, Hisjam, or Isam. In MS. Hesham.* (12) *So he is called in the MS. Others call him Haly; but some accurate Writers omit him.* (13) *Al. Iezid. In MS. Yazid.* (14) *By some called Ibrahim, and in the MS. Abraham. But omitted by Others.*

745.

An. C. An. Hegira.

745.

127.

XVIII. Marwan (1) II. the last of the House of Benhumeia, slain by Abdalla, of the House of Fatime or Fatine and Hali. (2) 7.

752.

134.

XIX. Abdalla (3), of the House of Alaveci, or Alabeci, descended from Hali and Fatine, the Eldest Daughter of Mahomet; called also the Family of Abbas, because they were descended from Abbas the Uncle of Mahomet, and perhaps Father to Hali. 4.

756.

138.

XX. Abdalla (4) II.

XXI. Mahomet II. surnamed Bugiafer, or Abugefer, who built the City of Bagdet, made from that time the constant Seat of his Successors till their fatal Period.

777.

156.

XXII. Mahadi. 9.

786.

168.

XXIII. Musa or Moyfes, I.

787.

169.

XXIV. Aron or Arachid, who compelled Irene, Empreſs of Constantinople, to pay him Tribute. 23.

810.

193.

XXV. Mahamad, or Mahomet III. 5.

815.

198.

XXVI. Abdalla III. who took and spoiled Crete, and overthrew the Greeks. He spoiled Sicilia, Sardinia, and Corsica. 17.

(1) In MS. Merwan. (2) Al. 6. (3) The MS. in the following Caliphs agrees very little with this Catalogue, or other printed Catalogues which I have seen, and therefore I shall mention their Names all together as I find them there, viz. Abbas-Saffahus, Al-Mansur, Al Mohdius, Musa, Harun, Al Kamid, Al Aminus, Al Mamun, Al Motasem, Al Wathek, Al Motawaccel, Al Montaser, Al Mostain, Al Motazzi, Al Mohtadi, Al Motammed, Al Motaded, Al Mostafi, Al Mostader, Al Kaher, Al Radl, with whom the MS. ends. (4) Several printed Accounts agree with the MS. as to Saffahus: but immediately before Mahomet the 2d. place Abujafaror Almanzor, (viz. in the Tear of Christ 754) and make him an Encourager of Learning. There are some others who make Marwan to die in the Tear 750, and place after him Abubalas, who died an. D. 754, and was succeeded by Habdallas, or Abugepher, who reigned 20 Years, and dying an. 774, was succeeded by Madi, Muhama, or Manzur, who reigned 11 Years, and dying an. 784, was succeeded by Moses his Brother, who reigned 1 Tear, being succeeded an 786, by Aaron, who reigned 23 Tears, being succeeded by Mahamad 2, Abdalla 3, and Mahomet 4, without any difference in respect of the Tears of their Reign from our Catalogue.

I may v
thereof
if I deta
Subject
shall all
been m

An. C
Galilee,

832. 215. XXVII. Mahomet IV. wasted Italy; burnt the Suburbs of Rome, and harassed the said Islands. 40. 216.

Others say these Caliphs succeeded Mahomet the Third:

815. 198. XXVI. Mamon. 12.

827. 210. XXVII. Mutazam. 8.

835. 218. XXVIII. Wacek. 4.

839. 222. XXIX. Methucal. 12.

851. 234. XXX. Montacer. 1.

852. 235. XXXI. Abul-Hamet. 6.

858. 241. XXXII. Almatex. 4.

863. 245. XXXIII. Motadi Bila. 7. After whose

Death the Egyptians withdrew

their Obedience to the Babylonian

Caliph, and chose one of

their own, to whom all the

Arabians, and those of the Ma-

hometan Religion, in Africa and

Europe, submitted themselves. But

of these Matters we must dis-

course hereafter.

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

An Account of the Foundation of the Principal Cities, &c. for the Space of 800 Years after Christ, with other things not mentioned in the Course of the preceding History.

THough the Foundation of Cities, &c. more properly belongs to Geography than History, and therefore I may well be excused from saying any thing in particular thereof; yet I hope the Candid Reader will pardon me, if I detain him a little longer, whilst I discourse upon a Subject which is so very entertaining, especially since I shall also touch upon several other things, which have not been mentioned in the Course of this History.

An. Christi 13, Bethsaida (1), situate on the Sea of Galilee, was built by Antipas and Philip. It was one of

(1) Heylin, l. 3. p. 70.

the 10 Cities of Decapolis, the Birth-place of Peter, Andrew and Philip; but most of all renowned for the Miracles and Preaching of our B. Lord and Saviour.

The same Year *Cæsarea Philippi* was built by the same Persons (1). Near this (2) place Peter gave Christ that excellent Testimony of his being the Son of God. As for those Two Statues of melted Brass which are said to be set up here by that Woman, whose Flux of Blood Christ cured, the one resembling our Saviour, the other her self, in humble Posture touching the Hem of his Garment, I refer the Reader to the Authors (3) themselves; chiefly because it seems improbable, that she, who so lately had (4) spent all her Substance upon Physicians, should so quickly recruit her self, as to be able to go to the Cost of such a Monument.

An. 28, *Tiberias* was built by Herod Antipas, and so named by him in Honour of *Tiberius* the Emperor (5). It was a Populous City, and gave Name to the Neighbouring Sea, thence termed (6) the Sea of *Tiberias*. Near to this Place (7) Christ fed Five Thousand Men with Five Loaves and Two Fishes. After which he went over the Sea; but how I think it not amiss to give in the Words of a (8) Learned Man, who was an Eye-Witness of the Place. It is said John VI. 1. that Jesus went over the Sea of Galilee: and in another place that he went beyond the Lake: and Luke IX. 10. it is said that he went into a solitary place near unto a City called *Bethsaida*; which Place of John I learned to understand better by seeing it, than ever I could before by reading it. For seeing that *Tiberias* and *Bethsaida* were both Cities on the same side of the Sea, and Christ went from *Tiberias* to or near unto *Bethsaida*; I gather thereby that our Saviour Christ went not over the Length or Breadth of that Sea, but over some Arm, Bosom, or Reach thereof, viz. so far as *Tiberias* was distant from *Bethsaida*, which is also confirmed in that it is said elsewhere (9), a great Multitude followed him on foot thither; which they could not have done, if he had gone quite over the Sea, to the other side amongst the *Gergesens*.

An. 36, A Phoenix (after many Ages) was seen in Egypt (10).

An. 47, *Claudius* renewed the Secular Games, which were the most remarkable of all the Roman Games, and

(1) See *Isaackson's Chron.* and *Fuller's Pisgah-Sight of Jerusalem*, l. 2. p. 107. (2) *Mat.* 16. 13. and *Mat.* 8. 27. (3) *Euseb. Hist. Eccl.* l. 7. c. 14. & *Niceph. Hist. Eccl.* l. 6. c. 15. (4) *Mat.* 5. 26. & *Luke* 8. 43. (5) *Fuller loc. cit.* l. 2. p. 148. (6) *John* 21. 1. (7) *John* 6. 22, 23. (8) *Mr. Biddulph in his Trav.* p. 104. (9) *Mat.* 6. 33. (10) *Plin. Nat. Hist.* l. 10. c. 2.

according to the common Opinion had a very strange Original (1), which I shall not insist upon here, but rather assent to Monsieur *Dacier*, who passes (2) by this old Conceit as trivial and fabulous, and assures us, That we have need to go no farther for the Rise of the Custom, than the *Sibylline* Oracles, for which the *Romans* had so great an Esteem and Veneration. In these Writings it seems there was one famous Prophecy to this Effect; That if the *Romans* at the Beginning of every Age should hold solemn Games in the *Campus Martius*, to the Honour of *Pluto*, *Proserpine*, *Juno*, *Apollo*, *Diana*, *Ceres*, and the *Parce*, or Three Fatal Sisters, their City should ever flourish, and all Nations be subjected to their Dominion. They were very ready to obey the Oracle, and in all the Ceremonies, used on that Occasion, conformed themselves to its Direction. The whole manner of the Solemnity was as follows (3). In the first place the Heralds received the Orders to make an Invitation of the whole World to come to a Feast which they had never seen already, and should never see again. Some few Days before the Beginning of the Games, the *Quindecimviri*, taking their Seats in the Capitol and in the *Palatine* Temple, distributed among the People Parcels of purifying Stuff, as Flambeaus, Brimstone, and Sulphur. From hence the People passed on to the Temple of *Diana* on the *Aventine* Mount, carrying Wheat, Barley, and Beans as an Offering; and after this they spent whole Nights in Devotion to the Destinies. At length, when the time of the Games was actually come, which continued Three Days and Three Nights, the People assembled in the *Campus Martius*, and sacrificed to *Jupiter*, *Juno*, *Apollo*, *Lactona*, *Diana*, the *Parce*, *Ceres*, *Pluto*, and *Proserpine*. On the first Night, the Emperor, with the *Quindecimviri*, commanded Three Altars to be raised on the Banks of the *Tyber*, which they sprinkled with the Blood of Three Lambs, and then burnt the Offerings and Victims. After which they marked out a Space which served for a Theatre, being illuminated by an innumerable Multitude of Flambeaus and Fires; where they sung certain Hymns composed on this Occasion, and celebrated all kinds of Sports. On the Day after, when they had been at the Capitol to offer the Victims, they returned to the *Campus Martius*, and held Sports to the Honour of *Apollo* and *Diana*. These

(1) Val. Maxim. l. 2. c. 4. Angel. Politian. *Miscellan.* c. 58. (2) In his Remarks on the *Secular Poem* of Horace. (3) See Mr. Kennet's *Roman Antiq.* p. 301. 2d Edit.

lasted till the next Day, when the Noble Matrons, at the Hour appointed by the Oracle, went to the Capitol to sing Hymns to *Jupiter*. On the Third Day, which concluded the Feast, Twenty Seven Young Boys, and as many Girls, sung in the Temple of *Palatina Apollo* Hymns and Verses in *Greek* and *Latin*, to recommend the City to the Protection of those Deities, whom they designed particularly to honour by their Sacrifices.

This was, in short, the Method observed in the Solemnity. But as for the time when Celebrated, there is no small Controversy, some being of Opinion, that they were solemnized every (1) 100, Others every 110 Years. But I think it not proper to engage in it, there being such Variety of Opinions about the Number of Years, which a *Saculum* consisted of (2), though the more common Opinion is that 'twas the Space of a 100 Years. However there was no exact time observed in the Celebration of these Games, the Emperors being extremely desirous to have the Honour thereof in their Reigns; and therefore upon the slightest Pretence many times made them return before their ordinary Course. Thus *Claudius* pretends, That *Augustus* had held the Games before their due time, that he might have the least Excuse to keep them within 64 Years afterwards. On which Account we are told by *Suetonius* (3), That the People scoffed at his Cryers when they went about proclaiming Games, that no Body had ever seen, nor would see again; whereas there were not only many Persons alive who remembered the Games of *Augustus*, but several Players, who had acted in those Games, were now again brought on the Stage by *Claudius*.

An. 58, The Fig-Tree, under which the Wolf gave Suck to *Romulus* and *Remus*, withered, and out of the Root new Branches shot forth. This was an Omen (as *Tacitus* observes (4)) which signified the Translation of the Roman Empire from the Line of *Caesar* to the other Romans.

An. 67, *Flaviobriga*, or *Bilbao*, the Capitol City of *Biscay* in *Spain* was built. It is situate upon the River *Nervio* (5), within Two Leagues of the Sea, and rendred considerable by its Bigness and Traffick, which draweth Merchants from all Parts thither. 'Tis very well built and seated in a fertile Territory, where the Air is excellent.

An. 69, *Flavium Brigantium* (now *St. James of Compostella*) was built. 'Tis the Metropolis of *Galecia*, (6)

(1) *Censorius de Die Natali*, c. 17. (2) See *Onuphr. Panvin. de ludis Sac.* (3) *Claud. 21.* (4) *J. 12 c. 58.* (5) See *Dr. Heylin*, 170. (6) *Dr. Heylin*.

and an
or St.
whom
there
said to
the R
place
on Pil
An.

by R
and m
every
great
the be
to it,
1467,
a Book

An.
found
which
Dionys
of our

Ab
found
the Ten
nothing
Times

An.
by Tra
Honou
and the
at his
the Oc
the City
tles fou

An.
the Ma
Sir-nat
lated by
adornin
this Da

An.
merly

(1) See
forin, (2)
Mus. sep

and an University and Arch-Bishop's See. Called *St. James*, or *St. Iago*, in Honour of *St. James*, the Son of *Zebeder*, whom they pretend to be buried here, and of whom there is denominatèd an Order of Knights: his Reliques said to be kept in the chief Church of it, worshiped by the *Romanists* with great Devotion, and drawing to the place a wonderful Concourse of People, coming thither on Pilgrimage.

An. 71, *Rotterdam* (as is commonly reported) was built by *Ratherius* King of *France*. 'Tis (1) One of the greatest and most Trading Towns of *Holland*, and is a place which every Day augments, and grows bigger, by reason of the great Resort of Shipping to its Harbour. Here is made the best Beer in all *Holland*, and what is a great Ornament to it, is the Great *Erasmus*, who was born here in the Year 1467, and upon the Bridge is his Statue in Copper, with a Book in his Hand.

An. 74, was a Cense at *Rome*, in which (2) were several found of 100, 110, 120, 130, and 140 Years of Age; upon which account 'tis not to be thought strange, if *Ignatius*, *Dionysius Areop. Quadratus*, and Others were Eye-Witnesses of our Saviour *Jesus Christ* in the Flesh.

About the Seventy Seventh Year of *Christ*, *Vespasian* (3) founded a Library in the *Forum* at *Rome*, and contiguous to the *Temple of Peace*, as if he thereby intended to shew that nothing was so necessary for Advancement of Learning as Times of Peace.

An. 103, *Martianapolis* and *Nicopolis* in *Bulgaria* were built by *Trajan*; the former (4) upon the *Ister* or *Danube*, in Honour of *Martia* his Sister, whence it had the Name; and the latter on the *Danow*, at the Fall of the River *Iatre*, at his Return from the Conquest of *Dacia*, whence was the Occasion of the Name, the Word *Nicopolis* signifying the City of Victory, famous also since for many great Battles fought near it.

An. 108, *Trajan* built (5) a very sumptuous Library in the Market Place of *Trajan*, which he called after his own Sir-name the *Ulpian* Library: which was afterwards translated by *Dionysius*, when he was about building some, and adorning other, Baths, to the *Viminal* Hill, which hath at this Day the Gate of *St. Agnes* opening upon it.

An. 126, *Aquisgranum* (*Acon* or *Aken*) in *Germany* (formerly built by *Basanus* King of the *Sicambri*), and called

(1) See *W. A's Present State of the United Provinces*. p. 295. (2) *Censorin.* (3) *Terzag Mus. sept.* p. 158. (4) *Dr. Heylia.* (5) *Terzag. Mus. sept.* p. 159.

by him *Busana*) was reedified by *Granus* (as some say) Brother to *Nero*, who found out the Baths here, for an Account whereof I must refer you to *Dr. Brown's Travels*. It was afterwards spoiled by *Attila*, and repaired by *Charlemagne*, who performed so great Matters for it, that it has upon that very account obtained a very considerable Name (1).

An. 138, *Brandenburg*, the chief Town of the Province of *Brandenburg*, was built by one (2) *Brando*, a Prince of the *Franconians*, though Others say 'twas built by *Brennus* Captain of the *Gauls*; but I incline rather to the former Opinion. 'Tis a Bishop's See, and was a Seat of the Lords Marchers in former times.

An. 145, *Frankfurt* on the *Odera* was built. The Soil about it is very plentifully stored (3), and 'tis a famous and flourishing Empory, though not comparable to the other *Frankfurt* on the *Maine*. *Joachim*, Marquess of *Brandenburg*, founded an University here in the Year 1506 (4), and bountifully provided for the Maintenance thereof, indowing it with considerable Revenues. And 'twas afterwards authorized by Pope *Alexander VI.* and Pope *Julius II.* and *Maximilian*, the first Emperor of that Name, enfranchized it with many Priviledges.

An. 146, *Marpurg*, in *Hassia*, was repaired by (5) *Marcomir* King of *France*, pleasantly seated on the River *Lon*, amongst viny Downs and shady Mountains. Honoured also with an University founded here by *Lewis*, Bishop of *Munster*, an. 1426. and beautified with a magnificent Castle (the ordinary Dwelling of the *Landgraves*) situate on an high Hill somewhat out of the Town, which gives it a noble Prospect over the Town and Country.

An. 162, *Rubeacum*, or *Ruffach* in *Alsatia*, was built by the Romans. Seated on the River *Ombach*, and belonging to the Bishops of *Strasburg*. Denominated from the red Colour of the Earth, well built, invironed with a double Suburb, and formerly much resorted to by the Roman Nobility, who were very much taken with the Fruitfulness and Pleasures of it: and 'tis well inhabited at this Day as is the Country round about, by reason of their vigorous Proceedings against Thieves; whence the Germans have a Proverb, That the old Gallows at *Ruffach* is made of Oak.

An. 186, *Utrecht* was repaired by the *Sclavi* and *Wiltæ*. This City was (6) in former Ages called *Antonina*, as is

(1) *Vid. Cæsar. Tacit. Moreti, &c.* (2) *Dr. Heylin.* (3) *Ibid.*

(4) *Leigh's Treatise of Religion and Learning*, p. 11. (5) *Dr. Heylin.*

(6) See the *English Atlas*, Vol. 4. p. 200.

plain from the Authority of several eminent Writers, and from divers Coins and other Monuments of Antiquity found upon the Place. But whether 'twas built by, and denominated from, a Roman Senator, called *Antonius* (who is said to have fled from the Tyranny of Nero, and to have seated himself here) or *Marcus Antonius*, Caesar's Legat, at the time of his subduing the Gauls; or whether it was so called from having been rebuilt by *Antoninus Pius*, is not so easily determined. But now there are Others who deny the Antiquity of the Name, and desire it may be shewn in *Tacitus* as well as *Colonia*, *Bonna*, *Arenacum*, and especially as well as the neighbouring *Grinnes* and *Baravodurum*; and alledge, That whereas the Place it self was within the German Territory, it cannot be supposed in those early Ages of their Empire to have had a Name imposed upon it by the Romans. The Contention is not less among Writers about the modern Apellation of this City, which the Learned *Junius* doubts not was framed at first by the ignorant Vulgar out of V. TRIC. LEG. STAT. that is, *quintæ tricesimæ Legionis Stativa*: for the Confirmation of which Opinion, he brings the Conjecture of another Antiquary concerning the Name of *Canstadt*, in *Swevia*; concluded by him to owe its Birth and Origine to the like Inscription, viz. LEG. ANT. STAT. that is, *Legionis Antoniniane Stativa*. Nevertheless the most easy and probable Derivation of the Word seems to be from *Tricht*, or *Trecht*, (in Latin *Trajectum*) found for the like reason in the Names of *Dordrecht* and *Mastricht*; the latter whereof is called *Trajectum ad Mosam*, to distinguish it from this Town, which is termed in Latin *Trajectum ad Rhenum*, and may with good reason be supposed to have received that Name, when taken from the *Wiltii* or *Wiltæ* by *Dagobert* the Son of *Clothaire*, King of the *Franks*, by whom it was enlarged and better fortified, and made the chief Passage hereabout for paying Toll and waisting Passengers over the *Rhine*. As for the first part of the Word, I do not at all doubt but that it came from the same *Wiltæ*, from whom the Town it self had before been called *Wiltburg* and *Vultaburch*; and if there be any one that will not judge *Ultrajectum* from *Vultarum Trajectus* to be an easy and natural Derivation, he will seldom meet with Satisfaction in things of this Nature. I am not ignorant, That *Conringius* derives *Utrecht* from *Autrecht*, that is, the old Ferry; but this seems to be very precariously done, and to have no Foundation in History; for this City was originally termed in Latin only *Trajectum* and *Ultrajectum*, and afterwards

wards to distinguish it (as hath been said) from *Maestrichte*, *Trajectum ad Rhenum* and *inferius*; but appears in no Age to have been called *Vetus Trajectum*; nay if it had been ever termed so, we should have some Account given of *Novum Trajectum* upon the *Rhine*, which might be supposed to have for Distinction sake occasioned applying the Term *Vetus* to the other.

It is seated Six Horary Miles from *Amsterdam*, standing upon the Old Chanel of the *Rhine*, by which all the Streams and Rivulets, that can be drawn thither, by the Industrious Inhabitants, pass downward to *Woerden* and *Leyden*, and still retain the Name of that Famous River, whose Course was many Ages since wholly diverted into *Leck*. The Streets and Buildings of this City fall short in Beauty and Cleanliness of many Places in *Holland*, though *Beaumont* says their Houses are Neat and Elegant. Their Churches are sufficiently Magnificent, among which that Dedicated to the Bl. Virgin *Mary* is a very Neat and Beautiful Piece of Building, said to have been Founded by the Emperor *Frideric*, surnamed *Alexandartus*, by way of Penitential Satisfaction, impos'd by the Pope for his having destroy'd the Churches of *Milan*, together with the other Buildings of that Splendid City. But the Church of St. *Martin's*, which was destroy'd in that Dreadful Tempest which happen'd in *August*, *An. 1674*, exceeded not only this, but all the rest. Near to this City also were formerly divers Monasteries and Religious Houses, which as they were very Noble, so would it be worth the while to treat of them, had I room to be very particular. The small Rivulets, which run thorough divers of the Streets, contribute very much to the Beauty of the City; as likewise do the Pleasant Meadows and Pasture-Grounds about it. 'Tis moreover so seated in the Heart of these Countries, that it lies within a Days Journey on foot of at least Fifty (some say Fifty-Nine) Walled Towns; Twenty-Six of which stand at so Small Distance from it, that a Man setting out in the Morning, and walking a very easy Pace, may Dine at any of them, and in good time Return to Supper. Here is an University, but differs from all, or most others in the World, in that the Power of the Academical Governour and Officers is in a manner none at all, both the Professors and Students being subject to the ordinary Magistrates of the Town, by whom Cognizance is taken of all Crimes, and Punishments inflicted upon Offenders.

An. 218,

An.
was
was
our S
furrec

An.
Limag

Place

where

Aque

rum, a

great

An.

Legion

gary in

call O

as obl

Residen

An.

Emper

Loyre,

a Civi

best La

wick, o

founde

the Hug

Name.

an. 155

not wo

versity

to spea

Law, t

siderabl

An. 2

was rep

in *Juli*

lectably

Chambe

capable

and Fre

the Emp

Bench in

sedentar

Wormes,

(1) Eu

Ferrarius,

An. 218, Nicopolis (formerly called *Emaus*) in *Palestine*, was re-edified (1), at the Instance of *Jul. Africanus*, who was dispatched to the Emperor about it. In this Place our Saviour appear'd to Two of his Disciples after his Resurrection.

An. 226, Baden, a Town in *Switzerland*, upon the River *Limagne*, was built by *Severus*. 'Tis the (2) Meeting-Place of the Cantons for their Publick Concerns, and where Ambassadors come; and was call'd by the Romans *Aquæ Helvetica*, but in succeeding Ages *Castellum Thermanum*, and *Therma Superiores*, for its hot Baths, which are in great Repute.

An. 234, Sicambria, a City of *Pannonia*, was built by a Legion of the *Sicambri*. An inscription (3) found in *Hungary* informs us, that 'tis the same which the Inhabitants call *Offen*, or *Buda*, which is a City so pleasantly situated, as obliged the Kings of *Hungary* to make it their ordinary Residence.

An. 275, Orleans, in *France*, was built by *Aurelian* the Emperor. A City very pleasant (4), seated on the River *Loyre*, well built, situate in a sweet Air, and planted with a Civil and Ingenuous People; who are said to speak the best Language of any in *France*. 'Tis a *See Episcopal*, a *Bailiwick*, or *Siege Præsidial*, and an University. The *See Episcopal*, founded in the Church of *St. Cross*, miserably ruined by the *Hugonots* in the Civil-Wars, out of meer Hatred to the Name. The *Siege Præsidial*, settled here by King *Henry II. an. 1551*, for the Ease of his Subjects in these Parts, in Suits not worth the troubling the Courts of *Paris*. The University erected by King *Philip le Belle, an. 1312*. Though, to speak properly, 'tis only a Hall for Reading the Civil-Law, the only Learning there professed, and for that considerable.

An. 298, Nemetum (now *Spires*) not far from the *Rhine*, was repaired by *Constantius*. 'Twas built by the Romans in *Julius Caesar's* Time. A neat Town (5), and very delectably seated, of great Refort, by Reason of the Imperial Chamber, the Sovereign of Judicature of all the Empire, capable of Appeals from the Tribunals of all Princes and Free-States thereof. A Court which first followed the Emperor in all his Removes, (as anciently the *King's Bench* in *England*) but by *Maximilian* the Emperor first made sedentary, and fixed at *Franckford*; removed afterwards to *Wormes*, and finally to this City, by *Charles V.* sufficiently

(1) *Euf. Scal.* (2) *Simler. de Rep. Helvet.* (3) *Cluver, Rhenan-Ferrarius, Ortel.* (4) *Dr. Heylin.* (5) *Dr. Heylin.*

famous in that the Name of *Protestants* was here taken up, given to the Princes and free Cities following the reformed Religion, upon their Legal *Protestation* here exhibited.

An. 319, *Rostock*, an *Hans-Town* of *Germany*, in the *Dutchy* of *Mekelburg*, within a *League* of the *Baltick Sea*, was built, and an *University* founded here, about the Year 1415, according to *Bertius*. 'Tis (1) a free *Imperial City*, and has an *Harbour* made by the River *Warna*, on which it stands, 8 Miles from *Wisemar*, to the East, and 11 from *Stralsundt* to the West. About 5 Miles in *Compass*, and almost equal to *Lubeck*.

An. 326, *Depranum* in *Bithynia* (2) was repaired by *Constantine the Great* and named *Helenopolis*, in Honour of his Mother.

An. 329, *Byzantium* was repaired by *Constantine*, and named *Constantinople*. 'Twere too long to enumerate the ancient *Rarities* of this Place, which were mostly destroyed at the Taking of it by the *Turks*; and though at present, there be a most delightful *Prospect* at a *Distance*, proceeding principally from their *Moschs*; yet no place in the *World* (3) perhaps deceives the Expectation of *Strangers* more than this; for the *Streets* are narrow, dark, and steep, composed of small, low, and ill built Houses, consisting of *Wood*, *Earth*, or at the best but rough or unhewn *Stone*.

An. 336, *Constance* upon the *Bodenzee* was walled by *Constantine II*. An *Imperial Town*, *Episcopal See*, and a flourishing *Empory*.

An. 357, *Curia*, the *Metropolis* (4) of *Rhatia*, or the *Country* of the *Grisons*, was built. 'Tis called by the *Italians*, *Coira*, and by the *Germans*, *Kur*, or, * being changed into *χ*, *Chur*. 'Tis a *Bishoprick* of *Mayence*, and is situate upon the River *Plessur*, a little above the *Rhine*, which thereabouts begins to bear *Boats*. Here the *Grisons* generally keep their *Assemblies*. The *Inhabitants* follow the *Opinion* of *Zuinglius*. The *Bishop* of the *Town*, though *Suffragan* to the *Arch-Bishop* of *Mayence*, is *Prince* of the *Empire*; has his *Seat* and *Voices* in their *College* of *Princes*, and has withal several powerful *Vassals*, though the *Revenues* of his *Church* amount but to 15000 *Crowns*, or thereabouts. In the *Neighbourhood* are found some *Chamoys*, a kind of *Wild-Goats*, that have certain round *Balls* about the *Bigness* of *Tennis-Court-Balls* in their *Stomach*, which the *Germans* pretend have the same *Virtue* with *Bezoar*, which is found in the same manner in the

(1) See *Heylin*, *Collier*, &c. (2) Hier. *Calvis*. (3) See *Sr. George Wheeler's Travels*, *Book 2*. (4) *Cluver. Italia Antiqua*, p. 124.

Paunch
Alps, Ra
dustry,
Herbs fo
ceive an
Tail to t
Backs ar

An. 38
the Cap
Bishopri
of a Bas
Word P
Kingly.

an. 1459
padius,
Rhine, a

An. 3
being a
tinues t

An. 4
and nam
tia (3)

See. V
and craf
the othe

Land, v
thereof

the Fear
it oblig

Month,
the Spa

wear a
therewi

Turks, a
the fan

but for
above a

to the
they h
upon C

An.
quake
An.
of the

(1) D
Mr. Can

Paunch of certain *Indian-Goats*; and here are also of the *Alps, Rats* as big as *Polecats*, and have this admirable Industry, That when they make Provisions of Grass and Herbs for Winter, there is one that lies on its Back to receive and hold the Load, whilst another drags this by the Tail to the Hole; and this, they say, is the reason why their Backs are always bare.

An. 382, *Basil* in *Helvetia* or *Switzerland* was built. 'Tis the Capitol of a Canton, and has an University and a Bishoprick depending on *Besancon*. So called (1) either of a *Baslick*, flain when 'twas built; or of the German Word *Pasel*, signifying a *Path*; or of *Bacileia*, signifying Kingly. Famous for an University founded by *Pius II.* an. 1459. and honoured with the Sepulchres of *Oecolampadius, Erasmus, Pontanus, &c.* Seated upon the River *Rhine*, and is great, rich and populous.

An. 393, The *Olympiads* were celebrated the last Time; being afterwards (2) discontinued: though *Socrates* continues them somewhat longer.

An. 457, *Epidaurum* (spoiled by the *Goths*) was repaired, and named *Ragusa*. 'Tis a City and Republick in *Dalmatia* (3) upon the Gulf of *Venice*, and an Arch-Bishop's See. Very well built and situated upon a Rock, so high and craggy on one side, that 'tis a Covert to it, and on the other side it stretcheth it self a long a little Tongue of Land, where 'tis washed by the Sea. The Government thereof is almost like that of the Republick of *Venice*; But the Fear of losing their imaginary Liberty is so great, that it obliges them to change their Duke or Governour every Month, and to continue their Officers in their Posts but the Space of Six Weeks; and therefore Gentlemen cannot wear a Sword, or lie abroad without informing the Senate therewith: and in the Night-time Strangers, especially *Turks*, are locked up in their Lodgings by them. And for the same reason, the Gates of the City are never open, but for Three or Four Days in Summer-time, and not above an Hour and Half in Winter. They pay Tribute to the *Turks*, whom they fear; to the *Venetians*, whom they hate; and to the Pope, Emperor and King of *Spain* upon Consideration.

An. 506, *Neocesarea* was overthrown by an Earthquake (4).

An. 516, *Chichester* in *Suffex* was (5) built by *Cissa* King of the *South-Saxons*. Situated in a Champain-plain, and on

(1) *Dr. Heylin.* (2) *Cedren.* (3) *See Collier.* (4) *Niceph.* (5) *See Mr. Camden.*

the Banks of the *Levant*, which encompasseth the South, and West-parts, and at a small Distance dischargeth it self into the Sea. *Cissa* had here his Royal Palace, and 'twas called *Cissan-ceaster*. But before the Conquest, 'twas a Place but of little note, unless for the Monastery of *St. Peter*, and a little Nunnery. Now 'tis an indifferent large City, containing Five or Six Parish Churches, besides its Cathedral, of a circular Form, and graced with a stately Spire, built of Stone; Here are good Buildings and spacious Streets; especially the Four which lead from the Four Gates of its Wall, and cross one another at the Market-place, which is a capacious and fair Stone-Building, and supported round about with Pillars. It is dignified with an Episcopal See, and Seat of a Bishop; and its Cathedral (anciently dedicated to *St. Peter*) was first built by *Bp. Randulph*, but before 'twas quite finished, a sudden Fire totally consumed it; yet 'twas not long e're the same Bishop began to rebuild it, and with the liberal Hand of *K. Hen. I.* finished it, and made it a superb Building, which so continued till the Reign of *K. Rich. I.* at which time 'twas again consumed by the raging Flame of a merciless Fire, which spared not the Bishop's Palace and Prebends Houses; but that and the Cathedral were rebuilt and beautified by *Seffrid*, the Second Bishop of that Name, whose Glory was much eclipsed in the late unhappy times.

About the same time also *Abbingdon* in *Berks* was built by the said *Cissa*, and was always a Place of great Concourse for Religious Worship, as well before the times of Christianity, as since, *tam tempore Religionis fanaticæ, quam tempore Religionis Christianæ*, as the old Historian (1) words it. Here was a famous Abbey (2) founded about *A. D. 675*, by *Heane* Nephew to *Cissa*, Vice-Roy of the *West-Saxons*, but the Monks forsook it in *K. Alfred's* time for Fear of the *Danes*. It was restored *A. D. 955*, by the Munificence of *K. Edred*, and *K. Edgar*, and by the Care of *Ethelwulfus*, afterwards Abbot here. This Monastery was of the *Benedictine* Order, and dedicated to the *B. Virgin Mary*, and was endowed at the Suppression with *1876 l. 10 s. 9 d.* according to *Dugdale*, but according to *Speed* with *2042 l. 2 s. 8 d. ob. per an.*

An. 520, *Frankenburg* in *Hesse* (3) was built by *Theodorick* the French King, but afterwards much enlarged by *Charles the Great*.

An. 535, *Silk-Worms* were (4) brought out of *India* into

(1) *Vide Mon. Angl. Tom. 1. p. 99.* (2) *Ibid. p. 96. Angliæ Sacr. T. 1. p. 153. Reyneri Apostolat. Bened. in Anglia Tract. 2. p. 124. Tanner's Notit. Mon. p. 1.* (3) *Dr. Heylin.* (4) *Zonaras in vit. Justiniani.*

Egypt
Not
befor
India
betwe
ents v
Bark
plain
the sa
side o
of the
Worm
Acco
Worl
Novem
tives
is call
Year.
Worm
laid u
upon
thin P
Noon
not be
what
that fo
tioned
Day.
Day th
four ti
fed wi
14th th
18th
times
Morni
and fo
Day th
Day w
will be
must
The 28
fastene
being

Egypt, and thence to Constantinople by Two Indian Monks. Not but that Silk was used in the more Western Parts before, and was called *Sericum*, from the *Seres* a People of India. Upon which Account *Ulpian* makes a Difference between *Sericum* and *Bombycinum*; for some of the Ancients were of Opinion that the *Sericum* was made of the Bark of Trees (1); which is an absurd Notion, it being plain from *Isidorus* (2), that *Sericum* and *Bombycinum* are the same, and the Mistake arose in those of the contrary side only from the Use of Mulberry-Trees, which are the Food of the Worms. Now concerning the Nature of the Silk-Worms in India Mr. Ovington (3) has given us an excellent Account, which may be of Use to these Parts of the World. He tells us, That the Silk-Worms (in India) in November are in Eggs 12 Days: or, according to the Natives Account, one *Aggoa*, from which the Silk then made is called *Aggoued-bund*, and is the best that is made all the Year. After 12 Days, from the First of November, the Worms are hatched, or come out of their Eggs, and are laid upon Mats. The four first Days after they are laid upon Mats, they give them Mulberry-Leaves, cut into small thin Pieces, to feed upon four times a Day, viz. Morning, Noon, and at 3 and 9 of the Clock. The 5th Day they must not be fed at all. The 6th Day the Worms will be somewhat bigger, and must be fed with big Pieces of Leaves, and that four times a Day, according to the times before mentioned. The 7th, 8th, 9th, they must be fed as on the 6th Day. The 10th Day they must not be fed at all. The 11th Day they must be fed with larger Pieces of Leaves, and four times a Day, as formerly. The 12th Day they are to be fed with whole Leaves, and four times a Day. The 13th and 14th they must not be fed at all. They 15th, 16th, 17th, 18th, they must be fed with whole Leaves, and four times a Day. The 19th they must be fed five times, viz. Morning, Noon, at 3, and 9 a Clock, and at Mid-night, and so must be fed till the 26th inclusive. About the 14th Day the Worms will begin to be green, and at the 26th Day will be about $2\frac{1}{4}$ Inches long. The 27th Day they will be of a Colour like yellow and white, and then they must not be fed any more, because they begin to spin. The 28th Day they must be put upon Ledges of Mat, fastened to a large Piece of round Matting, the Ledges being about an Inch high from the Mat, and running

(1) *Pausanias in Eliacis*. Strabo, l. 15. Ammian. Marcellin. lib. 23.
 (2) Lib. 19. cap. 27. (3) In his Voyage to surat, p. 599.

round

round like a Screw, beginning at the Center of the Mat, and running round at about a handful or Three Inches Distance to the Circumference. When the Worms are put upon those Ledges, they set the Mats leaning in the Sun, about 8 in the Morning, and let them stand for $1\frac{1}{2}$ Hour; then they put them into the House or Shade, leaning against the Wall; after, at 4 of the Clock in the Afternoon, they put them again into the Sun, and let them stand till Sun-set; then they put them into the House or Shade, leaning against a Wall, and in this Day and Night's time, they will have made their Houses. The 29th Day they take the Worms with their new Silk-Houses, and put them upon other Mats, flat, without any Ledges or Partitions, and so lay several Mats upon Frames, one over another. The 30, 31, 32, and 33 Days, they spin within their Houses of Silk, and then they take each Worm with its House, and shake it at their Ears, and those that are alive are good, and fit for Breeders, and are kept for such; but those that make no Noise are dead, having spun away their Life. Sometimes $\frac{1}{4}$ $\frac{1}{8}$ $\frac{1}{16}$ live; sometimes more, and sometimes less; for several are killed by great Heats and Colds. The 34, 35, 36, 37th Days, they continue spinning. The 38th Day the Worms eat through their Houses, and are like a Butterfly; after which they take up their Houses, and put the Worms upon new Mats; the Males they know by their Slenderness, and the Females by the contrary, which, being placed near each other, join; but if there be more of one sort than the other, then after they have done with the lesser Number, either Males or Females, they join them with the rest, and let them lie all Night. The 39th Day they throw away the Males. The 40th the Females lay their Eggs, after which they throw them away likewise. So that the whole Life of these Worms is but 12 Days in the Egg, and 40 Days out of it; in all 52 Days. The next Silk is made in *January*; and then the Worms are Fourteen Days in the Egg, and 40 afterwards before they die. This Silk is called *Maug-Bund*, and is the Sixth, and worst sort of Silk. The making of it ends about *February* the 14th. The next is made from *February* the 14th to the 24th of *March*, and is called *Cheitabund*. The Worms stay in the Eggs 8 Days, and live 32 Days after. This is esteemed the Second Sort for Goodness. The next is *Sauk-Bund*, esteemed the Fifth Sort for Goodness. The Worms stay in their Eggs 8 Days, and live 32 Days after. The making of this Silk ends about the 6th of *May*. The next is *Afforee-Bund*, esteemed the Fourth Sort

Sort for
and die,
Silk en
Bund, a
also end
no Silk

This
the Hea
with us
Silk Six
because
August,
they are
sonner,
not till
more te
First Da
which is

The S
Butterfly
sometim
sides: 7
which
formed
not very
or Bulk
Web we
of Mull
the Silk
Leaves o
sometim
weakens
that of
But tha
this An
of Spec
a Volati

An. 5.
(having
ther) 1
where i

An. 5.
First Pri
his Succ

(1) Cal

Sort for Goodness. The Worms continue in their Eggs, and die, as the Two last sorts. And the making of the Silk ends about the 4th of June. The next is *Sowaud-Bund*, and is esteemed the third sort. The making of this also ends about the last of July. In *August* and *September* no Silk is made, and but very little in *October*.

This is the Nature of the *Silk-Worms* in the *Indies*, where the Heat of the Sun renders them much more fruitful than with us; for in *India* the Worms breed and spin their Silk Six Times in the Year, and in *England* only once, because here they remain in the Egg from the latter End of *August*, till about the latter End of *May*. There likewise they are sooner brought to Perfection, and begin to work sooner, viz. 28 Days after they are hatcht, but in *England* not till the 40th; where also they are by a Third Part more tedious in breaking out of their Houses, from the First Day of their Spinning, than they are in the East, which is done in Ten Days, but here only in Fifteen.

The *Silk-Worm* derives its Birth from the Seed of the Butterfly, which is as small as the Head of a Pin, and somewhat resembles Rape-Seed, being flatted on both sides. This Insect, by whose Industry we have the Silk, which is spun out of its Bowels, and artificially formed by its Mouth into the Fashion of a Clew, differs not very much from a Caterpillar, either in the Shape or Bulk, unless it be that the latter is more hairy, and its Web weaker and of another Colour. And yet for want of Mulberry-Leaves (which is the most proper Food for the Silk Worms) when they are forced to subsist by the Leaves of the Rose-Bush, Lettuce, or some others (which sometimes are made use of) this Nourishment either weakens the Thread they spin, and makes it as useless as that of the Caterpillar's, or else they will not work at all. But that which seems most remarkable and wonderful in this Animal, is its Change of Shape, and one would think of Species, in the Transformation of it from a Reptile to a Volatile, from a creeping Worm into a Butterfly.

An. 548, A Whale of 30 Cubits long, and 10 broad (1) (having done great Harm to the Empire 30 Years together) followed certain *Dolphins* into a shallow Place, where it stuck fast, and was taken.

An. 551, *Gnesna* in *Poland* (2) was built by *Lechus*, the First Prince of the Country, and was the Seat of him and his Successors till removed to *Cracow*. 'Tis the ancientest

(1) Calvil. (2) Dr. Heylin, l. 2. p. 148.

Town of the whole Country, is walled, and the See of of an Arch-Bishop, who is the Primate of the Kingdom, and has under him the Bishopricks of *Cracow*, *Poznan*, *Plozko*, *Mednich*, *Breslaw* (in *Silesia*) *Lebus* (in *Brandenburg*), *Vladislaw*, *Camin*, *Luceoriense*, *Vilenzki*, *Wenden*, and *Varmien*.

An. 555, *Breme* (1), the Metropolis of the Bishoprick of *Breme*, was built by the said *Lechus*. 'Tis seated on the *Weser*, and is well traded, populous and rich; beautified with fair and even Streets, and very strongly fortified against all Invasions both by Art and Nature, the Town being so commodiously seated amongst Fens, that it may very easily be drowned to keep off an Enemy.

An. 561, A Hill near the River (2) *Rhosne* in *France* roared many Days, and then tumbled (with all the Buildings) into the River.

An. 571, *Justinoplis* in *Istria* was built by *Justin* (3) as a Fortress against the Incurfions of the *Barbarians*. Here was a Town before called in *Pliny's* time *Aegide*. 'Tis now called *Cape de Istria*, because the Principal of the Province, and a Bishop's See.

An. 631, *St. Gall* (corruptly called *Sengal*) in *Helvetia*, was built, taking Name from the Monastery of *St. Gall* a famous *Scot*, and the Apostle of those Parts (4). 'Tis an Imperial City, rich, populous, and well governed, and situate among the Mountains, near the *Boden-See*. The *Anabaptists* were once very prevalent here, insomuch that one of them cut off his Brother's Head in the Presence of his Father and Mother, and said, (according to the Humour of that Sect, who boast much of Dreams, Visions and *Enthusiasms*) that God commanded him to do so.

An. 639, *Heraclea* (5) was built by the Bishop of *Opitergium*, upon the Loss of his City to *Ratharis*, and named so in Honour of the Emperor *Heraclius*.

An. 640, The University of *Lindisfarn* in *Northumberland* was founded by King *Oswald*. 'Tis situated (6) over against the River *Lied*, and the Tyde makes it an Island. 'Tis a pretty Town, with a Church and a Castle, where sometimes was that Episcopal See, which *Aidan* the *Scot*, called to preach the *Christian* Faith to the People of *Northumberland*, instituted. In this small Island there sat 11 Bishops; but afterwards when the *Danes* rifled all the Sea-Coasts, the Episcopal See was translated to *Durham*. I know Mr. *Baxter* has in several places of his Writings insinuated, That *Aidan* was no Bishop, and quotes *Bede* for

(1) *Ibid.* l. 2. p. 99. (2) *Sigon*, *Calvis*. (3) *Dr. Heylin*. l. 1. (4) *Dr. Heylin*. l. 1. p. 141. (5) *Sabell*. (6) *Camden's Brit.*

his

his *Alfred*, which having (2), a refer th

An. Peter in Northun near the ham) b but bef from w of Ston almost cers, w had be glazed r he had excellen

But n was bro was *Gla*, his Com tro infici and *Mela* festi. T whence *Gla*s. I follow t ing *Vitru* the same *Isatis*. S *Glastum*, does not of this Colour, not be ta we confi *Gla*s, and also be g not the *nedi*st.

(1) *Hist.* l. 1. p. 103. the Abbots (5) *Lib.* 5.

his Assertion, who yet (1) calls him *Antistes*, and King *Alfred*, in his *Saxon* Version, makes use of the Word *Biscop*, which is very express against Mr. *Baxter*; but this point having been accurately handled by the Judicious Bp. *Lloyd* (2), and the Excellently Learned Mr. *Dodwell* (3), I shall refer the Reader for farther Satisfaction to them.

An. 674, *Benedict* (4) Abbot of the Monastery of St. *Peter* in *Canterbury*, having obtained of *Egfrid*, King of *Northumberland*, as much Land as served 70 Families, lying near the Mouth of the River *Wir*, (in the Bishoprick of *Durham*) began a Monastery there to the Honour of St. *Peter*; but before 'twas finished, he took a Journey into *France*, from whence he brought *Masons*, who built the Church of Stone after the *Roman* Fashion: and the Work being almost finished, he sent into the same Country for Artificers, who understood the Art of Making *Glass*, which had been hitherto unknown in *Britain*: wherewith he glazed the Windows of the Church and Monastery which he had built, and was the First who taught the *English* this excellent Art.

But now though the Artificial Way of Making *Glass* was brought about this time into *England*, yet that here was *Glass* before appears plainly from *Julius Caesar*, who in his Commentaries (5) tells us, That *Omnes Britanni se vitro inficiunt*, all the *Britains* Colour themselves with *Glass*; and *Mela* (6) agreeably to *Caesar*, *Britanni vitro corpora infecti*. This is the same with what others call *Glastum*, whence our *English* Word (nor does the *Dutch* differ) *Glass*. *Vitruvius* terms it *Wool died with Glass*, if we follow the Learned *Turnebus*'s Correction of *Ultrum*, reading *Vitrum*, which is certainly *Vitruvius*'s Word. From the same Author it appears 'twas the same with the *Greeks* *Isatis*. *Salmasius* always writes *Guastrum* (but falsely) for *Glastum*, because the *Britains* call it *Guadum*. Indeed it does not directly follow that here was any *Glass* because of this Use of *Glastum*, which is no more than a Blew Colour, and therefore *Caesar*'s *Vitrum* is the same, and must not be taken for what we term properly *Glass*; but yet if we consider that 'twas so called because it resembled *Glass*, and that the *Romans* had *Glass* amongst them, it must also be granted, that here was some sort of *Glass* (though not the Artificial) in *Britain* before the time of *Benedict*.

(1) *Hist. Angl.* l. III. 3. 5. (2) *Hist. Account of Church-Government*. 2^{dc}. p. 103. (3) *Reply to Baxter*, p. 24. *Señ.* 10. (4) *Bede's Lives of the Abbots of Wiremuth and Glrwy*, published by Sr. James Warc. (5) *Lib.* 5. (6) *Lib.* 3. *cap.* 6.

'Tis true, it may be objected that 'tis improbable this excellent and useful Invention should appear so late in this Western Part of the World, since it appears so very Ancient. For in Job (1) where Wisdom is compared to the choicest Things, 'tis said *Gold and Glass shall not be equalled to it*. And though there be a great many Variations in different Translations, some calling it *Jacinth*, some *Chrysal*, others a *Looking-Glass*, &c. and it does not seem probable that *Glass*, of so mean a Value should be brought into the Comparison; yet it appears nevertheless to be very Ancient, and without doubt was known at the Building of *Babel*, it being almost impossible that *Bricks* should be burnt without some of them, superficially at least, turning into *Glass*. For which reason 'tis that *Ferant Imperatus* (2) tells us that *Glass*, like that which is *Artificial*, is found under the Earth in Places where great Fires have been. That some is found in round Clots like *Fire-Stones*, shining in the Breaking, and transparent with Greenness, and in Shew resembles *Colophonia*, which being struck sparkles like *Fire-Stones*. This seems to have been rather in their *Brick* than ours, because they tempered their Earth Two Years together, and also burnt them much better.

So that from hence it is plain, that *Glass* was of great Antiquity; though the Art of making and working it was very late, the first place, for this purpose, that we find mentioned being *Sidon* in *Syria*, which, as *Pliny* testifies (3), was of great note for *Glass-Houses* and making of *Glass*. But *υαλος*, now rendred *Glass*, is the same with the *Glastum* or *Vitrum* above mentioned, or at least nothing else but the *Glass* just now spoken of, and seems to be first specified by *Aristophanes* in his *Nubes*, (4) where he brings in *Strepsiades* abusing *Socrates*, and teaching him a new way to pay old Debts, viz. By placing a fair transparent Stone sold by the Druggists, and from which they strike Fire, between the Sun and the Accusation brought in Writing against him; for the Sun would soon melt away the Letters of the Accusation. Which Stone *Socrates* readily called *υαλος*. Upon which the Scholiast thus, Druggists sold precious Stones as well as Medicaments. And that the Ancients called *χρυσος*, (the same with *χρυσος*) *Chrystal*; that *Homer* knew not that Name; and that with him and the Ancients, the Word *Electrum* was made use of is there testified by the Scholiast, though he himself clearly describes our *Glass* in these Words:

(1) Cap. 28. v. 17. (2) Lib. 25. cap. 7. (3) L. 36. c. 26. (4) Añ. 2. Scen. 1.

We pro
certain
not th
hath.
Emper
made,
so ver
Arts.
he) th
b Temp
whole
be aban
Report
fian's
fore th
tion i
build
Found
only a
it, brin
certain
had it
lieve h
where
soever

The
land, i
in thos
Ornam
dows,
in this
since t
such a
even f
permit
red by
the la
structi
mains
cence
not in
since
enough
Work

We properly call that Glass which being melted by Fire from a certain Herb burnt to prepare certain Vessels. Hesychius has not the Word *Ualos* in this Sense, though the Etymologist hath. But to insist no longer on this, Tiberius is the First Emperor amongst the Romans in whose time we read 'twas made, notwithstanding the Roman People was otherwise so very ambitious of getting a Knowledge of all useful Arts. This is evident from Pliny (1). They report, (saith he) that when Tiberius was Emperor, there was invented such a Temperament of Glass that it became flexible, and that the whole Shop of the Artificer was demolished, lest the Prices should be abated of the Metals of Brass, Silver and Gold, and this Report was more common than certain. Pliny lived in Vespasian's time, the Third Emperor from Tiberius, and therefore this Report continued long. Others after him mention it, but with some Difference: and hence the Chymists build the Possibility of making their Elixir; though the Foundation be very weak, since Pliny mentions the Story only as improbable, and as if he himself did not believe it, bringing as a Confirmation of it only an *ita ferunt*: and certainly he would not have committed it to Writing, had it not been to please his Genius, which, (if we may believe his Nephew, and guess of him by this very Work, where this is mentioned,) was to put in Writing whatsoever was rare in Art and Nature.

The Art of Making Glass being once brought into England, it was very much improved in a few Years; it being, in those Superstitious Times reckoned one of the greatest Ornaments of a Church to have most magnificent Windows, in painting whereof they were very curious, and in this particular exceeding such as have succeeded them since the Reformation, the very Name of Popery, casting such a Terror upon the Generality of People now; that even such Things as are innocent and useful must not be permitted in Churches, because they are very much admired by the Papists; and the Dissolution of Monasteries, and the late horrid and unparallel'd Rebellion proved so destructive to this kind of Ornament, that from what remains at present 'tis very difficult to guess at the Magnificence of our Churches in the times of our Ancestors. I shall not insist upon the Sacrilege occasioned by the Dissolution, since (besides that Sr. Hen. Spelman hath been particular enough therein in the excellent Draught of his intended Work of the History of Sacrilege) the Benefits that accrued

(1) *Lih. 36. cap. 26.*

to the English Nation thereby were much greater than the Mischiefs that followed, proceeding from imprudent Management: but that the Reader may guess at the Splendor of our Churches even before the late Civil Wars, (when nevertheless they had lost considerably of their former Beauty) I shall beg leave to give Two or Three Instances of the Proceedings of those who were the principal Authors of all these Miseries, which the Kingdom groans under to this Day.

In August, an. 1641. the House of Commons published (1) an Order for taking away all scandalous Pictures out of Churches. When this Order came forth, at Chelmsford, in the Chancel of the Church, there was standing a goodly fair Window at the East End, untouched from the Foundation of the Church, in which was painted the History of Christ from his Conception, to his Ascension: and to perpetuate the memory of the Benefactors, in the vacant Places there were the Escutcheons and Arms of the Ancient Nobility and Gentry, who had contributed to the Building and Beautifying that fair Structure. In obedience to this Order the Church-Wardens took down the Pictures of the Blessed Virgin, and of Christ on the Cross, and supplied the Places with white Glass. And the Sectaries after that, being not satisfied with what had been done, that they might, according to the Phrase of those Times, make a thorough Reformation, on the Fifth of November in the Evening assembled together, and in a Riotous manner with long Poles and Stones, beat down, and defaced the whole Window. On the 28 of Jan. 1642. (2) Sudley Castle was surrendered to the Rebels, in which was a goodly fair Church; here they dig up the Graves, and disturb the Ashes of the Dead: they break down the Ancient Monuments of the Chandoses, and instead thereof, leave a prodigious Monument of their Sacrilegious Profaness, profaning every Part of the Church in a very particular manner. The lower Part of it they make their Stable, the Chancel their Slaughter-House. To the Pulpit they fasten Pegs to hang the Carcasses of the slaughtered Sheep: the Communion-Table, according to their own Language, they make their Dresser or Chopping-Board to cut out their meat; The Guts and Garbage they cast into the Vault, wherein lay the Bodies of the Chandoses an Ancient and Honourable Family: mingling the loathsome Intrails of Beasts with those Bones which did there rest in hope of a joyful Re-

(1) Mercurius Rusticus, num. 3. p. 22, (2) Ibid. n. 6. p. 57.

fur-

furre
vered
(if po
temp
and Co
Excre
the Ch
mory,
fence
dious
which
Dugda
have s
by the
Canter
1642.
Comm
it, def
lated t
brake
Eagle
boards
Gowns
the Ser
strewin
after w
Arras
of our
Christ,
stab hin
rip open
the Fi
Villan
Statue
they di
much,
were r
they c
till the
manner
Mr. So
several
ries in
But
yet the

(1) Ib

surrection. The Nave or Body of the Church was all covered with Dung and Blood of Beasts : and which was (if possible) a Degree beyond these Profanations, in Contempt of God and his Holy Temple, they defile each Part and Corner, both of Church and Chancel with their own Excrements, and going away left nothing behind them in the Church (besides Walls and Seats) but a stinking Memory, that part of the Parliament Army, raised for the Defence of Religion, had been there. 'T would be very tedious to enumerate all the Instances of this Nature, which are treated of by *Mercurius Rusticus*, *Sr. William Dugdale*, and divers other Authors, and therefore what I have said is sufficient for my Purpose, only I cannot pass by the Abuse committed upon the Ancient Cathedral at *Canterbury*, where when *Colonel Sandys* arrived, in *Aug. 1642.* (1) he presently entered the Church, overthrew the Communion-Table, toar the Velvet-Cloth from before it, defaced the goodly Screen, or Tabernacle-Work, violated the Monuments of the Dead, spoiled the Organs, brake down the Ancient Rails, and Seats, with the Brazen-Eagle which supported the Bible, forced open the Cupboards of Singing-men, rent some of their Surplices, Gowns and Bibles, and carried away others, mangled all the Service-Books, and Books of Common-Prayer; bestrewing the whole Pavement with the Leaves thereof; after which they farther exercised their Malice upon the Arras hanging in the Quire, representing the whole Story of our Saviour, wherein observing divers Figures of *Christ*, One said *that here is Christ*, and swore *that he would stab him*: Another said *here is Christ*, and swore *that he would rip open his Bowels*: which they did accordingly, so far as the Figures were capable hereof, besides many other Villanies: and not content herewith, finding another Statue of *Christ* in the Frontispiece of the South-Gate, they discharged against it Forty Shot at least, triumphing much, when they did it in the Head, or Face, as if they were resolved to crucify him again in his Figure, whom they could not hurt in Truth: nor did their Fury cease till they had broken and abused the Windows in the same manner, for the Curiosities whereof I must refer you to *Mr. Somner's Antiquities of Canterbury*, who has bestowed several Pages in giving us an Account of the several Histories in each Window.

But though formerly they excelled us in *Glass-Windows*, yet the *Moderns* have far surpassed them in other Works in

(1) *Ibid.* part. 2. num. 1. p. 184.

Glass, for which there need no other Proof be given (1), than the wonderful Perfection to which all Manual Arts have of late Years arrived. Men now generally understand to employ those very Tools which the *Ancients* lent us, to infinite more Works than formerly: they have also of late devised great Multitudes of all Sorts, particularly in *Glasses*, which were before unknown, amongst which the *Telescope* and *Microscope* must deservedly be reckoned Two of the Chief.

For as to the former, the *Telescope* must be acknowledged (2) to be the most excellent *Invention* that ever was, for assisting the Eye in remote Discoveries. The Distance of the Heavens is so vast and immense, that our unaided Senses can give us but very weak and imperfect Informations of the upper World; and the Speculations that *Antiquity* hath raised upon them, have generally proved very mean and false: but these *Glasses* are of such a wonderful Nature, that they bring the Stars nearer to us, and afford us a much better Knowledge of the immense Territories of Light; they give us more *Phænomena* and truer Accounts; disperse the Shadows and vain Images of the Twilight of naked Sense, and make us a clearer and larger Prospect. By these Advantages our Thoughts are enlarged, and we frame to our selves a much more perfect Idea of the Universe, and the Sense of God's Omnipotency is more strongly imprinted in our Minds. 'Tis true, without the Help of these Instruments *Copernicus* restored the *Hypothesis* of *Pythagoras* and *Philolaus*, and gave far more neat and consistent Accounts of the *Phænomena*; *Tycho Brahe* performed the Glorious Work of restoring the *Fixed Stars* to their true Places; and reformed the elder *Astronomical Tables*, both the *Ptolemaick* and *Copernican*; and from his Observations of the new Star of 1572, and Six Others in his time, he placed *Comets* amongst the Heavenly Bodies, shattering all the *Solid Orbs* to pieces; which he hath done with such clear Conviction, that even the *Jesuits*, who are deterred from closing with the Opinion of the Motion of the Earth, by reason of their being of the Church of Rome, are forced to acknowledge a Necessity of repairing to some other *Hypothesis* than that of *Ptolemy* and *Aristotle*: but yet when *Telescopes* came to be in Use, their Discoveries were exceeded by the other more late *Astronomers*; for by this incomparable Advantage, *Galileo* (who is falsely taken to be the Author of these Instruments, as shall appear by

(1) *Bp. Sprat's Hist. of the Royal Society*, pag. 80. (2) See *Glanvill's Progress*, &c. of Knowledge, p. 53.

and

and by
Stars t
36 tha
the Aff
Ephem
Saturn
Decrea
its Re
colle
divers
guity b
pher So
curled
an Ell
unifor
in its
the Ea
than 2
ber, Ma
next, v
accura
and w
most p
others
by his
Shirley
ordina
Jupiter
about
Star, w
its Dia
with 5
their
Mars n
than w
Satellit
interpo
they h
any fro
scribed
Coperni
perfect
fore,
the Ce
theses
lescopes

and by) discovered the Nature of the *Galaxy*, the 21 *New Stars* that compose the *Nebulosa* in the Head of *Orion*, the 36 that conspire to that other in *Cancer*, the *Ansula Saturni*, the *Affecta* of *Jupiter*, of whose Motions he composed an *Ephemeris*. He farther discovered the strange *Phases* of *Saturn*, one while oblong, and then round; the Increase or Decrease of *Venus*, like the *Moon*; the *Spots* in the *Sun*, and its Revolution upon its own *Axis*; the *Moon's Libration*, collected from the various Position of its *Macule*; and divers other wonderful and useful *Rarities*, which *Antiquity* had been ignorant of. Not long after whom, *Christopher Scheiner* by greater *Telescopes* viewed the *Sun* with a curled and unequal *Superficies*, and in or near the *Horizon* of an *Elliptical Figure*. He found also, That that supposed uniform *Globe of Light*, was of a different *Complexion* in its several *Parts*; some brighter than the main *Body*, as the *Facula*; others darker, as the *Macula*. He made more than 2000 *Observations* of them, and described their *Number*, *Magnitude*, *Situation*, *Figure*, and *Revolutions*. *Kepler* is next, who first proposed the *Elliptical Hypothesis*, made very accurate and clear *Observations* about the *Motions* of *Mars*, and writ an *Epitome* of the *Copernican Astronomy*, in the most perspicuous *Method*, containing the *Discoveries* of others, and divers considerable ones of his own; to pass by his *Ephemerides*, and *Book* about *Comets*. *Ant. Maria Shirlens*, with a new *Telescope*, of a larger *Diameter* than ordinary, discovered *Five* other *Stars*, more remote from *Jupiter* than his *Satellites*, and a kind of *vapid Atmosphere* about that *Planet*. *Franciscus Fontana* observed the same *Star*, with *Nine* others, never leaving it more than *Ten* of its *Diameters*; and in 1636, and 1643, with 8. Anno 1645, with 5, 1646, with 7, on other *Days* with 6; varying their *Distances* one to another, and not to be seen about *Mars* nor *Saturn*, nor without extending the *Telescope* more than was fitting for *Fix'd Stars*. 'Tis observed that these *Satellites* suffer a *Defection* of their *Light*, when *Jupiter* is interposed between them and the *Sun*, and therefore as they have no *Light* of their own, so they do not borrow any from *Jupiter*, but from the *Sun*. *Longomontanus* described the *World* according to all the *Hypotheses* of *Ptolemy*, *Copernicus* and *Tycho Brahe*. *Janssonius Blaen* made far more perfect and exact *Celestial Globes* than any were extant before, and in his *Atlas* there are very accurate *Figures* of the *Celestial Bodies*, according to *Ancient* and *Modern Hypotheses*, with considerable *Discoveries* of his own from *Telescopes* and other *Instruments*. *Gassendus* writ very judiciously

ously of the Stars about Jupiter, and of Mercurius in the Sun, and obliged the World with his most excellent *Astronomical Institutions*. *Ismael Bullialdus* enriched the Science of Astronomy with a new Method to find and easily compute the *Parallaxes of Solar Ellipses*. *Hewelius* drew a *Graphical Description* of the Moon in all its Phases, as it appeared in the Telescope, accurately delineating its Spots, and shewing the *Inequality and mountainous Protuberances* of its Surface, which illustrates a very ingenious and curious Theory. *Ricciolus* made an Improvement of *Hewelius's Selenography*, both as to the Number, Figure, Magnitude, Size, Colour of the Maculae, and the Eminencies, Profundities, and Asperities of the Lunar Superficies. *Martinus Hortensius* discovered Mercury to have Variety of Phases, like the Moon; as, now Horned, then Gibbous, and at other times Round.

From hence 'tis Evident, that Forreigners since the Invention of Telescopes have made Extraordinary Discoveries: but if a Comparison of them should be made with the Virtuoso's of our English Nation 'twould soon be found that they have been outdone by us. *Sir Christopher Wren* (1), before any thing of *Hagenius* appeared on that Subject, from his constant Observations of Saturn, stated a Theory of that Planet, and of the Moon's Libration. He hath also performed very much in his attempt of a *Selenography* by measure, what we have of that kind being rather Pictures, than accurate Surveys or Maps of the Moon: To this purpose he contrived a Lunar-Globe, representing not only the Mountains and Valleys in solid Work, but the several Degrees of Whiteness and Blackness on the Surface, which if turned to the Light, shews all the menstrual Phases of the Moon, with the several Appearances that arise from the Shadows of the Hills and Vales. He has also made Maps of the *Pleiades*, and other Telescopic Stars, and proposed ways to solve the great Question concerning the Earth's Rest or Motion, by some small Stars about the North-Pole, to be seen only in large and well made Telescopes: To which Instrument he has added many sorts of Retes, Screws, and Apertures, to take in more or less Light, by opening and shutting like the Pupil of the Eye, according as the Observer thinks fit; and has improved the Manufacture of Grinding good Glasses. He has likewise made Telescopes to open with a Joynt, after the manner of a Sector, whereby Distances may be taken to Half-minutes, and no differences found in the same Observation often repeated, the Instru-

(1) *Dr. Plot's Nat. Hist. of Oxon-sh. ch. 9. Sect. 27. Bp. Sprat's Hist. of the Royal Society, part. 2. sub finem.*

ment no
xation.
Observ
actions
Extraor
Founda

But t
have of
that we
thors of
made.
ters; b
as is fit,
pending
Bacon, a
ton Colle
affright
that he
cellent
words,
if the
but Sph
cavity
And th
altogeth
ceeds in
de facili
tion be
that th
things
sented n
to all ap
in his
Works
spicua,
rio; ita
tissimas,
facere
that th
that at
racter,
make S
as he te
ing to

(1) *Dr*
(3) *Ibid.*

ment not being liable to any prejudice by warping or luxation. Besides several other Accurate Discoveries and Observations to be met with in the *Philosophical Transactions*, where an exact Account may be found of the other Extraordinary Inventions of our English Nation since the Foundation of the Royal Society.

But tho' Forreigners must grant the Discoveries in England have of late Years been very Extraordinary, yet they think that we are Mightily beholding to them, as being the Authors of the Telescope, by which such Discoveries have been made. 'Tis true this is granted by the Generality of Writers; but yet if we come to examin the matter nicely, and as is fit, where there is so much Honour and Applause Depending, we shall find that the Invention is owing to Roger Bacon, a Frier-minor of Oxon, and sometime Fellow of Merton Colledge in that University, who was (1) a Man of such affrighting Skill in the *Mathematicks*, especially *Perspective*, that he justly deserved the Title of *Doctor Mirabilis*. His excellent Skill in *Glasses* appears Evident from his own words, in his Book of *Perspective*, where he says, (2) *That if the Glasses be not plain (having treated of them before) but Spherical; the case is much otherwise: for either the Concavity of the Glass is next the Eye, or the Convexity, &c.* And that he used these Glasses in Celestial Observations, is altogether as evident from the same Book, where he proceeds in these words. *De visione fracta, majora sunt; nam de facili patet, &c.* (3) *Greater things are performed if the Vision be refracted; for [by Refraction] 'tis easily made appear, that the greatest things may be represented less, and little things as the greatest; and that things afar off may be represented near. Thus we can make the Sun, and Moon, and Stars, to all appearance, to come down to us here below, &c.* And again in his *Epistle ad Parisiensem* (4), concerning the secret Works of Art and Nature. *Possunt enim sic figurari perspicua, ut longissime posita, appareant propinquissima, & e contrario; ita quod ex incredibili distantia legeremus literas minutissimas, & numerarem res quantumcunque parvas, & stellas faceremus apparere quo vellemus.* Glasses may be so figured, that things of the most remote distance may appear near; so that at an incredible distance we may read the smallest Character, and number things though never so small; and lastly, make Stars appear as near as we please. All which things, as he tells us elsewhere (5), were so formidable and amazing to the Illiterate, *ut animus mortalis ignorans veritatem*

(1) Dr. Plot *ibid.* c. 9. Sect. 2. (2) *Perspective* part 3. Dist. 2. Cap. 3. (3) *Ibid.* dist. ultima. (4) Cap. 5. (5) *Perspective* part 3. dist. 3.

non possit aliquid sustinere; that no Mortal ignorant of the means, could possibly bear it. All which considered together, it must be confest by all unprejudic'd Persons that he had some such Instruments as we call Telescopes, tho' not so trimly made, 'tis like, as ours are now. And therefore tho' he was severely punished as a Magician, yet he was so far from being guilty, that he wrote a Book against it, and the Moderns must acknowledge that he was a prodigy in the Mathematicks, being not only the first Inventor of these Glasses, but of the Gregorian Period, as Dr. Plot (1) has shewn; tho' Pope Gregory assumed the whole Honour to himself, just as Joseph Scaliger did that of the Julian Period, which yet by an indifferent and competent Judge is given to Robert Lorraine an English Bishop of Hereford, who lived 500 Years before Scaliger's Invention (2): so that the Honour due to him is not so great, notwithstanding he fitted it to Chronological Uses; since the Incomparable Thomas Lydiat (a Person who deserved a much better Fate than he met with) found out a more accurate Period, whereby he confounded all the supputations of Scaliger, who was so much concerned at it, that in an Epistle to Richard Thomson, (his correspondent in England) he calls him him, the greatest Monster that ever England produced (3); and in another to the same Person, the veryest Fool in the whole World, and that 'twas below his Dignity, nor had he leisure to write against such a Beetle (4). But 'tis generally confess'd by the best Judges that Lydiat had the better of his Adversary in this particular, however he was in other things so very Extraordinary.

As by the help of the Telescope, there is nothing so far distant but may be represented to our view; so by the help of the Microscope, another Instrument made of Glass, there is nothing so small, as to escape our Inquiry. By this the Earth it self (5), which lyes so near us, under our Feet, shews quite a new Thing to us, and in every little particle of its matter, we now behold almost as great a variety of Creatures, as we were able before to reckon up in the whole Universe it self. By this Instrument (6) our Eyes are assisted to look into the Minutes and Subtilities of Things, to discern the otherwise invisible Schematisms and Structures of Bodies, and have an Advantage for finding out of Original Motions; to perceive the Exactness and Curiosity of Nature

(1) Loc. cit. (2) In prefat. in Annales Jac. Usserii, Archiep. Arma-
chan. (3) Epistolae. Scalig. lib. 3. ep. 240. (4) Epist. lib. 3. ep. 241.
(5) See Dr. Hook's Preface to his Micrographia. (6) Glanvill, ubi supra
pag. 56.

in all it
dence o
to discl
up from
unto us
ment hat
magnify
Theories
hath aff
of Dr. P
ments, &
inlarge
what ha
in this p

Much
brought
was in
Ignis Gr

An. 7

lonia wa

Corrodur

augmen

hath its

Numbe

St. Stan

Here i

Poland.

An. 7

fortified

An. 7

tuted b

mous I

and Mo

behaved

have so

Furs (a

tho' sin

of the

of that

are oth

to a kin

great P

as Fa vi

in all its *Composures*; and from thence take sensible Evidence of the Art and Wisdom that is in its Contrivance; to disclose the Variety of living Creatures that are shut up from our bare Senses, and open a kind of other World unto us, which its *Littleness* kept unknown. This *Instrument* hath been exceedingly improved of late even to the *magnifying* of Objects a *thousand* times, and many useful *Theories* have been found and explicated by the *Notices* it hath afforded; as may appear by the Ingenious Writings of Dr. Power and Dr. Hooke. There are several other *Instruments, &c.* made of *Glass*, which I might, were it necessary, inlarge upon to prove the Usefulness of its Invention; but what has been already asserted I am afraid is rather too long, in this place, for proving a point which none can well deny.

Much about the time that the Art of making *Glass* was brought into *England*, viz. in the Year 678. *Wild-Fire* (1) was invented by *Callinicus* a *Græcian*, from thence called *Ignis Græcus*.

An. 701, *Cracovia* or *Cracow* the Metropolis of *Lesser Polonia* was built by *Cracus*. Some (2) Authors make it the *Corrodunum* of *Ptolemy*. Since *Cracus's* Time it has been augmented, and divided into 4 Towns, whereof each hath its different Officers and Magistrates. Here are a great Number of Churches, and amongst them the Cathedral of *St. Stanislaus* is renowned for its Chapter and Treasury. Here is an University founded by *Casimir I.* King of *Poland*.

An. 719, *Deventer* in *Overysfel* was built. 'Tis (3) well fortified, and withal beautiful and well peopled.

An. 738, The Order of the *Gennet* in *France* was instituted by *Charles Martell* (4), that the Memory of that famous Battle fought near *Tours*, wherein 385000 *Saracens* and *Moors* were slain, might be preserved, and such as had behaved themselves Couragiously in that Action might have some Reward. The great Number (5) of rich *Gennet Furs* (anciently esteemed amongst them the most excellent, tho' since the *Ermine* hath got the pre-eminence) as also of the Creatures themselves alive, taken among the Spoils of that Victory, gave occasion to the Name: tho' there are others (6) who impute the reason of this Appellation to a kind of Neat-shap'd *Horses*; of which 'tis probable a great Part of the Founder's Cavalry consisted. The Knights, as *Favin* relates (7), were Sixteen, whose Collars were

(1) *Gault. Tab. Chron.* p. 533. *Cedren.* (2) *Cromer.* (3) *Dr. Heylin* 2. (4) *Favin. Theat. d' Hon.* l. 3. c. 1. *Ashmole's Order of the Garter*, p. 97. (5) *Mennen. Delle. Equest.* p. 56. (6) See *ibid.* (7) *Loc. cit.*

made of Three Chains of Gold, interwoven or linked with red Roses, at the End of which Collar hung a Gennet of Gold, Black and Red; sitting on a Flowry Bank, all enamelled with Variety of Colour and Art. And in farther Honour of this Institution, the Founder not only (1) renewed the Use of Gold-Rings (so peculiar of old to the Equestrian Order among the Romans) but caused them, and all other Ornaments of this Order, to be ingraven and wrought with the Effigies of a Gennet. 'Tis accounted by Favyn (2) the First Order of Knighthood among the French; which is to be understood of a distinct Order, acknowledged by a particular and peculiar Title; and continued in Glory and great Esteem, until the Institution of the Order of the Star, (some (3) say only till the Reign of St. Lewis) after which time it was laid aside. But though Favyn be so particular, as to the Institution of the Order, and the Occasion thereof, the exact Number of Knights, and especially in assigning a Collar, with the Ensign hanging at it, suitable to the Mode of latter Times; yet some others (4) of his Country-men, wanting the Assurance and Authority of Ancient Writers to back them, have not Confidence enough to perswade the World, that there was ever any such.

An. 774, Franckfurt upon the Maine was repaired by the Francomians. Divided by the River into Two Parts, both (5) under One Magistrate, and make a fair, rich, populous, and well traded Town.

An. 780, the XII. Peers of France were instituted (6). Six of them were Ecclesiastical, and Six Secular. The Six Ecclesiastical (7) Ones are still in being, viz. 1. The Archbishop and Duke of Reims, and First Peer of France. 2. The Bishop and Duke of Langres. 3. The Bishop and Duke of Laon. 4. The Bishop and Count of Beauvais. 5. The Bishop and Count of Chalons in Champaign. 6. The Bishop and Count of Noyon. The Six Secular Ones are now only represented, but were the Dukes of Burgundy, Normandy, and Guyenne: And the Counts of Thoulouse, Flanders, and Champaign. The Quality of these Twelve Ancient Peers is at present but a kind of Ceremonial Dignity, by virtue of which, those that possess it, have a certain Rank or Precedence in France, at the Consecration and Coronation of Kings, have Place in Parliament, and in the general

(1) Mennen. p. 61. (2) Loc. cit. (3) Gotofrid. Archont. Cosmical. 2. p. 2. Heyl. Cosmog. l. 1. p. 204. (4) Scevol. & Louis de Sainte Marthe en le Hist. Genealog. de la Maison de France, Tom. 1. c. 13. p. 58. (5) Dr. Heylin. (6) See Isaacson's Chron. (7) Present State of France, p. 216.

Assembly of *Estates*, and enjoy the Honours of the *Louvre*. There is great Dispute about their Original, which I shall not enter into here, but content my self with the Year I have assigned them. This seems however certain, that their Name and Functions can be derived from nothing else, than from the common Use and Custom of Fiefs and Tenures, which is, that the Vassals holding moveable Fiefs, fully and directly of the same Lord, are called *Pares Curia aut Domus*, which is as much as to say, *Peers of the Fiefs, or of the Court*, that are to assist when the Lord takes Possession of his Land; to be present at those Days, when Causes, relating to the Fiefs, are pleaded and judged, and have several other Rights which are analogically common to them with our *Peers of France*, who in like manner assist at the Consecration and Coronation of the King, who is the Supream Lord, and are Counsellors in his Court of Parliament, which for this reason is called *the Court of Peers*; so that, in a word, the *Peers of France* are but as Tenants that hold of the Monarchy, and depend immediately on the Crown; such as were the Seven *Peers* in the time of *Lewis the Young*, in the Year 1179, or in the time of *Hugh Capet*, who reunited to the Crown the *Dutchy* and *Peerage of France*, or of *Paris*, which he possessed before he was King. So that there remained after that but Six *antient Peers*, that were *Secular*, to which at several times, by Degrees, were afterwards added Six other *Ecclesiastical Peers*, over whom *Lewis the Young* gave the Primacy to the Arch-Bishop of *Reims*, with the Prerogative of Consecrating and Crowning the Kings. Since the time of *Lewis the Young*, though the Number of the *Twelve Peers* have always continued at those great Ceremonies, yet at present, as was before insinuated, the *Secular Ones* are only represented on those Occasions. Their several Functions at the King's Consecration, and Coronation, are these: The Arch-Bishop of *Reims* consecrates, or anoints the King with the Oil of the Holy *Ampull*, or *Viol*, kept in the Cathedral of that Name, from Age to Age, only for that Purpose: The Bishop of *Laon* carries the said *Viol*; the Bishop of *Lan-gres* carries the Scepter; the Bishop of *Beauvais* the Mantle Royal; the Bishop of *Chaulons* the Ring; the Bishop of *Noyon* the Belt: The Duke of *Burgundy* carries the Crown Royal, and girds on the King's Sword; the Duke of *Guyenne* carries the First square Banner; the Duke of *Normandy* the Second; the Count of *Thoulouse* the Spurs; the Count of *Champain*, the Banner Royal, or Standard of War; the Count of *Flanders* the King's Sword. On the Day of the Con-

Consecration and Coronation, and during the Ceremony, they all wear a Circle of Gold in Form of a Crown. Now because of the Six Secular Peerages, whereof Five are now reunited to the Crown, and that of *Flanders* is likewise in part reunited, and in part remains still in Foreign Hands, therefore there are on such Occasions Six Princes, or great Lords, chosen to represent them, and to perform their Functions. The Order observed at the Coronation of the present King *Lewis XIV.* which was on the 7th of June 1654, was as follows. The Ecclesiastical Peers that officiated on that Occasion, were, 1. *Anne-Marie de Levis de Ventadour*, late Arch-Bishop of *Bourges*, instead of the Bishop and Duke of *Laon*. 2. *Francis de Harlay*, then Arch-Bishop of *Rouen*, and afterwards of *Paris*, for the Bishop and Duke of *Langres*. 3. *Nicholas Choart de Buzanval*, late Bishop and Count of *Beauvais*. 4. *Henry de Baradat*, late Bishop and Count of *Noyon*. 5. *Felix Vialar de Herse*; late Bishop and Count of *Chaalons*. 6. The late Bishop of *Soissons*, as first Suffragan of *Reims*, anointed the King, being assisted by the Bishop of *Amiens*, as Deacon, and by *Monsieur de Bourlon*, afterwards Bishop of *Soissons*, but then only Coadjutor to the said Bishoprick, as Sub-Deacon. The other Bishops, that were likewise Assistants there, were the Bishops of *Rennes*, *Contantes*, of *Rhodes*, of *St. Paul trois Chateaux*, of *Three Castles*, of *Agde*, and of *Leon*. Cardinal *Grimaldi* performed the Office of Great Almoner of *France*, because of the Absence of Cardinal *Barberin*. The Hostages given for the Holy Ampull or Viol, were the Marquesses of *Vardes*, of *Richelieu*, of *Biron*, and of *Croislin*, afterwards Duke; and *Monsieur de Manciny*, afterwards Duke of *Nevers*, held up the King's Train. Those who represented the Secular Peers were, 1. The Duke of *Anjou*, afterwards Duke of *Orleans*, represented the Duke of *Burgundy*. 2. The late Duke of *Vendosme*, the Duke of *Aquitain*, or *Guyenne*. 3. The late Duke of *Elbeuf*, the Duke of *Normandy*. 4. The late Duke of *Espervan*, the Count of *Champaign*. 5. The Duke of *Rouanaz*, *Gouffier*, the Count of *Flanders*. 6. The Duke of *Boutnonville*, the Count of *Thoulouse*. The late Marshal d' *Etre* performed the Office of High Constable; the late Marshal d' *Hospital* carried the Scepter; the late Marshal du *Pestis Pralin*, the Crown; the late Marshal d' *Aumont*, the Hand of Justice: The late Chancellor *Seguier* officiated in his own Place; the Marshal Duke of *Villeroy* performed the Office of Great Master, or High Steward of *France*; the late Duke of *Joyeuse* did his Office of High Chamberlain; and the Count de *Vivonne*, who had the Reversion of One of

of the P
the Duk
of First
Duke de

An. 78

paired b

thenopolis

the River

See, and

Wittikins

Village

Henry, si

Territor

translate

940. (w

Bishop's

Year 97

One of

first Pre

Name of

the Bish

Magdebu

Century

have bee

fallen to

ser, in th

rized.

the Thre

worship

signifyin

Lower Sa

Residence

time for

Parts,

Towers

it, an.

hereof

hath bee

rity: A

who ha

Reform

History

An. 7

beautifi

(1) Col

Lexicon,

of the Places of Chief Gentleman of the Bed-Chamber, after the Duke of Mortemar his Father, performed the Function of First or Chief Chamberlain. He was afterwards Marshal Duke de Nirvonne.

An. 781, Magdeburg (spoiled by the Vandals) was repaired by Charles the Great. 'Tis called (1) in Latin Parthenopolis, and is One of the Hanse-Towns of Germany, upon the River Elbe. It lies in Saxony, was an Arch-Bishop's See, and is the Metropolitan of the Diocess of that Name. Wittikind Prince of Saxony founded in Westphalia, in the Village of Agaren, a Colledge of Secular Canons; which Henry, surnamed the Fowler, translated to Wallersleben, in the Territory of Lunenburg: But Ottho I. Son to Henry, again translated the same Colledge to Magdeburg, about the Year 940. (which was the 4th of Ottho) and founded an Arch-Bishop's See there; though others say 'twas about the Year 971, which was a little before his Death. Albertus, One of the Monks of St. Maximin of Treves, was the first Prelate there; and Pope Benedict VI. gave him the Name of Patriarch of Germany, in an Epistle written to the Bishops of Germany. The Arch-Bishop and People of Magdeburg embraced the Doctrine of Luther in the Sixth Century. It has been besieged several times, and would have been quite desolate before this time, if it had not fallen to the Elector of Brandenburg, by the Peace of Munster, in the Year 1648, since which time it hath been secularized. It derives its Name from the Image of Venus, and the Three Graces, which were placed in a Chariot, and worshiped there; the Name, in the German Language, signifying, *The Maiden's City*. 'Tis the Metropolis of Lower Saxony, and hath not only been honoured with the Residence of several Emperors, but been famous a long time for Wealth and Authority. It is divided into Three Parts, and excellently well fortified with Ramparts, Towers and Ditches. Count Tilly, after he had taken it, an. 1631, was always unfortunate. The Arch-Bishop hereof was by Ottho I. made Primate of all Germany; and hath been famous a great while for Wealth and Authority: And 'tis very much celebrated for its Centuriators, who have contributed so much to the Vindicators of the Reformed Religion by their Excellent Ecclesiastical History.

An. 784, the City Berce in Macedon (2) was repaired, beautified and named Irenopolis. 'Twas honoured once,

(1) Collier's *Dict.* Albert. Crantz *de Episc. Magdeb.* Bahun's *Geog. Lexicon*, &c. (2) Xenophon *Ten.* 3. p. 88. *Bas.* 1557.

(1) with

(1) with the Preaching of *Paul* and *Silas*; and the Citizens are recommended by *St. Luke* for their Readiness in receiving the Gospel.

About the Year 791, The University of *Paris* was founded (2) by *Charles the Great*, who made *Alcuine* an English-man, and a Disciple of *Bede's*, One of the first Professors thereof; at which time, as *Bromton* (3) and several other of our English Writers tell us, *Joannes Mailrosius alias Scotus, Clemens* and other Eminent Scholars, being formerly Disciples of *Bede*, were at *Paris* also. As for *Alcuine*, 'tis granted by all Writers that he was at *Paris*; but in reference to *Mailros* or *Scotus*, &c. I am inclined to think that there is a great Mistake. For this *Scotus* is generally taken to be the same with *Joannes Scotus Erigena*, and therefore it seems somewhat improbable, that he should be One of *Bede's* Disciples: for *Bede* died (4) in the Year of our Lord 734. and consequently, if this be true, *Scotus* must be of a very great Age; because the best Authors tell us (5) he was alive in the time of King *Alfred*; and there are good Arguments to prove, that 'twas this very *Erigena* (6) who was One of those who assisted King *Alfred* in founding or rather restoring the University of *Oxford*. At which time he was very vigorous, and after he retired from *Oxon*, taught School at *Malmsbury*, where he was killed by his Scholars with Bodkins (7). So that it seems most probable, that there was no *Scotus* a Disciple of *Bede's*, but that rather *Scotus Erigena* coming to *Paris*, with other English Men in the time of *Carolus Calvus* (for the best Authors do not say 'twas in the time of *Carolus Magnus*) in Imitation of *Alcuine*, who had perswaded *Charles the Great* to encourage Learning, prevailed with him to be a Patron of the Liberal Arts, and to grant several Immunities and Privileges to the University; which might give Occasion to the Mistake.

The University makes the Third Part of *Paris*, and stands higher than the rest. *Philip Augustus* (8), at such time as he went to *Palestine*, with *Richard King of England*, against the *Saracens*, gave Order, that during his Journey (which lasted a full Year) this Part of the City should be inclosed with Walls; some Remains of which are visible to this

(1) Dr. Heylin, l. 2. p. 201. (2) John Bromton's Chron. amongst the decem scriptores, p. 814. (3) Ibid. (4) Gul. Malmsh. de Gestis Reg. Angl. l. 1. c. 21. (5) See Mr. Wood's Hist. & Antiq. Univ. Oxon. l. 2. (6) Ibid. & in Assertionem Antiquitatis Oxon. Academie per Tho. Calum, p. 22. (7) Malmf. de Pontiff. l. 1. p. 361. in vol. 3. Historieor. Anglic. edit. eruditiss. Galei. (8) See a Book called A New Description of Paris, translated out of French, Lond. 1687. 8°. Part 2, pag. 1.

Day. In Gratitude to their Founder, they have rendred him famous to Posterity, not only as the most knowing Emperor of that Age; but also the Bravest and most Glorious: And they have taken him for their Patron, and on the Day of his Feast, the Exercises cease in all Colledges. I shall not say any thing of its Ancient Splendor, nor of the Credit and Authority which it formerly enjoyed. 'Tis well known, that most of the great Affairs, have been transacted by the Advice of this University, and that Kings have not disdained to consult it, in their most pressing Occasions. Popes themselves have in a manner appealed hither, and have often sued for the Suffrages of this University, to authorize their Elections, and support them against Competitors. Monsieur *Duboulay* hath written 3 Volumes in *Folio* concerning the History of this University, wherein he makes mention of divers Eminent and Illustrious Persons who have issued from it. It hath been so numerous and full of Scholars, that I cannot omit observing here One Thing which seems somewhat surprising, which happened under *Charles VI.* That Prince being fallen into a Distraction, Publick Prayers and Processions were appointed to be made for his Recovery. All the Companies and Commonalties went on foot in Procession to *St. Denis* in *France*; and the Parliament, as the Principal Body of the Kingdom, began this Act of Piety. The University had also their appointed Day to go thither, and *Juvenal des Ursins* records, That all the Scholars were obliged to assist with their several Heads and Members, who belonged to them: He adds, that they all made so great a Number of Men, that the Beginning of the Procession was entring into the Church of *St. Denis*, when the Rector, who went last, was hardly gone out of the Church of the *Mathurins*, where they first met together. But this Number, as also that of their Colledges, is now very much diminished. The University had also its own Jurisdiction apart, and if any of its Members had committed any Crime, it was not allowed that the Publick Judge should condemn them. Of this may be read an Example in an Epitaph in the *Mathurins* Cloister. Two Scholars having done certain Crimes worthy of Death, were executed by Sentence of the Provost of *Paris*: The University conceiving themselves wounded in this Sentence, suspended the Exercises, (which was also a Method formerly made use of in *Oxon*, when the Town incroached upon their Priviledges) and by this means obliged the Provost of *Paris*, to bring back

the Bodies of those Two Scholars to the *Mathurins*, after he had himself taken them down from the Gallows at *Montfaucon*, and, as an Acknowledgement of his Offence, to kiss their Cheeks, though they had been executed above Four Months. There are many Examples of this sort. But since that time things are very much altered; and tho' at present the University is full of Persons of great Learning, yet her Credit and Authority are mightily diminished; especially since about the middle of the 15th Century, she suffered several Losses, which she will find very difficult ever to repair. However this does not hinder the Sciences flourishing as much as in any other Part of *Europe*, and are taught with much Success and Profit. The University is divided into Four Faculties, and over them all they have for their Head a *Rector*, who is chosen every Three Months. Formerly they chose him every Six Weeks, but of late Four Times a Year hath been thought often enough. The Four Faculties are *Divinity*, *Law*, *Physick*, and the *Arts*. *Divinity* is profest only in the *Sorbonne*, and in the Colledge of *Navarre*. For the *Law*, as it is divided into the *Civil Law* and *Canon Law*, so there are Professors for both in a Colledge, which stands in the *Rue Saint Jean de Beauvais*. Sometime since the King founded a New Chair for the *French Law*. There is but one Colledge for *Physick*, which is in the *Rue de la Bucherie*, where there is an *Amphi-Theater* (as the *Physick Bills* call it) in which they often make Dissections of Human Bodies. As for the Faculty of the *Arts*, which is the last, that is subdivided into four Nations: The Nation of *France*, the Nation of *Picardy*, the Nation of *Normandy*, and the Nation of *Germany*, the last whereof was put in the Room of that of *England*, which was excluded by reason of those Cruel Wars, which have been between the *English* and *French*. These Four Nations are again subdivided into other Provinces, which 'tis not necessary to recite here. This is what may be said in general of this University. There are several things which might be said of it in particular, whereof I shall select a few of the chief.

The *Sorbonne* is the most eminent Part of the University, and One of the principal (1) Ornaments of *Paris*, as well for the great Reputation of those Learned Men proceeding from it, as for the Beauty of the Architecture in its Buildings. Cardinal *de Richelieu* beautified it as we see it at

(1) *Ibid.* p. 71.

presen
confi
very
bonne
1252
immo
to ma
plove
Years
see it
died
thing
the C
Harpe
Houf
sors
fronte
Body
Bollag
Schola
are m
Three
This
use of
lity.
longin
one sic
althou
Occas
that g
and th
you en
Eyes u
finer C
of the
this Ec
in the
namen
It is a
with
about
Work
ther, t
of Ar
Two
Second

present. Before which time it was but an old Colledge, consisting of very mean Building; but yet a Place of very great Reputation. It was first founded by *Robert de Sorbonne*, Almoner to *St. Lewis*, about the Year of our Lord 1252; and Cardinal *Richelieu*, who took all Occasions to immortalize his Name, rebuilt it, and spared no Costs to make it truly magnificent. For which purpose he employed the *Sieur Mercier*, an able Architect, who after some Years time brought the Work almost to Perfection as we see it; however it was not quite finished by him: for he died before he could give it his last Hand. The first thing which is memorable here is the Square Place before the Church Door, and hath a Passage into the *Rice de la Harpe*. This Place indeed is not large, by reason of some Houses built before it, belonging to the Colledge *des Tresoriers*, but yet is very handsom. On both Hands it is fronted with very fair Houses. On One Hand is a great Body of Stone-Lodgings, built of Two Stories high, in Bossage Rustick; where is the Divinity School for those Scholars who come from abroad to hear the Lectures which are made here by Six Doctors, Three in the Morning, and Three in the Afternoon, who change from Hour to Hour. This School is great and high, and 'tis sometimes made use of when a *Thesis* is maintained by some Person of Quality. On the Right-Hand, in this Court, is the Chapel belonging to the Colledge of *Clugni*. It takes up almost one side of this Court, and makes no unhandsom Shew, although it be of *Gothick* Building; but gives the Beholder Occasion to observe with Pleasure, the Difference between that gross and rustick sort of Building in the Ages past, and the regular and studied Manner now used in this. As you enter into this open Place or Court, and cast your Eyes upon the Portal of the Church, you cannot desire a finer Object. The Proportions are so true, and the Points of the View so well contrived, that the distant Parts of this Edifice seem to stand over the Portal, and to be placed in the Standing where they are, to serve for a greater Ornament to the Front. The Dome is none of the highest. It is accompanied, with Four little Ones, with Statues, with Bands of Lead gilt, and with a Balustrade of Iron about the little Lanthorn, which is on the Top of all the Work. All these different Things do agree so well together, that One cannot wish to see a more beautiful Piece of Architecture. The Portal of the Church consists of Two Orders of Pillars, *Corinthian* and *Composite*. The Second Story are only Pilasters. Both above and below,

between the Pillars, are Niches, in which are placed Statues of very good Workmanship; as also are those on the Outside, and those within, between the *Corinthian* Pillasters that support the Roof. The Inside of the Church is but small, and is not altogether so light as it might have been; however, all things there are well disposed: The Pavement is of Marble: The Dome is very well painted, and so are the Four Fathers of the Church which are between the *Arcades* that sustain it; these are in *Fresco*, and of Colours very shining. The great Altar is very magnificent, being all of Marble, composed of Six great Pillars of *Jasper*; with their Capitals and other Ornaments gilt. So that nothing can be more delicate or pleasing than the Sight of this with the lesser Altars. From thence, if we go into the inward Parts of the House, we find in the Midst a square Court, encompassed about with Buildings, part of which are higher than the rest, which gives an Air of Grandeur and Majesty to the Portico of the Church. Being seen on this side, hardly any thing can appear better: At the Bottom of this Court it appears raised upon Fifteen Steps, and consists of Ten Great *Corinthian* Pillars, above Six Foot distant from the Building: These Pillars support a Fronton in which are the Arms of Cardinal *de Richelieu*, with Two Statues on each side. Under this beautiful Portico you see the Door into the Church, which is of the same Disposition with that of the *Rotunda* at *Rome*. All the Apartments about this Court are inhabited by the Doctors of this House, who have a particular Right to dwell here. Some of these Doctors have very pretty Libraries of their own, but these are not so easy to be seen as the great Library, which is common to all the House, where all the Doctors study. It is very long and very high, and runs over the Head of Two great ground Rooms, in which the *Sorbonnists* maintain their *Theses* and Disputations. *M. le Masle*, Prior *des Roches*, gave the greatest part of the Books, which are extraordinary good ones. Monsieur the Cardinal gave his also, among which are some very rare Manuscripts, distinguished from others by his Arms on the Covers; amongst the rest, there is One of *Livy* in Two Great *folio* Volumes, written in Parchment. 'Tis an old *French* Translation about the Reign of *Charles* the Fifth, adorned with Miniatures at the Beginning of every Chapter, and with Flourishes in the Margin, which are curiously painted with that delicate Gold Colour, the Secret of which has been lost for these three last Ages, it having been formerly used

Boo
used
Brig
man
the
boun
Num
here
have
a Ch
the C
le Ma
a Bul
Varin
of A
other
of the
lieu h
privat
Book
in the
hold,
Auth
hath
he ha
great
rouse
been
so tha
best a
yet q
great
them
severa
and
Trou
Books
with
must
Cabin
at Fon
since
dicis
and h
which

used as an ordinary Colour, and is of such an admirable Brightness that it never sullies. Besides this, there are many other very rare Manuscripts in One of the Presses at the End, on that side next the Chimney, most of them bound in red *Turkey-Leather*. In this Library are a greater Number of Divinity Books than of any other sort. Besides here are a great Quantity of Bibles of different sorts, which have been collected with very great Care. At each End is a Chimney, over which are placed the Pictures of Monsieur the Cardinal in his Ceremonious Habit, and of Monsieur *le Mafle*, both in full Length: over that next the Door is a Bust of the Cardinal, in Brass, wrought by the *Sieur Varin*, which came from among the Goods of the Dutchess of *Aiguillon*, who after her Death bequeathed this, with other Goods, to this House, having her self had the Use of them during her Life, by the Will of Cardinal *de Richelieu* her Uncle. There is also another lesser Library in a private Place of the House, but it contains only those Books of which there has happened to be Two of a sort in the Great Library, or such as the other Library cannot hold, in regard the Number daily increases, because most Authors present their Works here. The King himself hath presented to this Place all the curious Prints which he hath caused to be engraved, of which there are several great Volumes in *Folio*, neatly bound, which are the *Carrousel*, the *Tapistries*, the curious Dissections which have been made at the Academy of Sciences, and some others; so that this Library ought to be esteemed as One of the best and most numerous that can be seen, though it be not yet quite perfected. But 'tis with this as with some other great Libraries, it being a thing almost impossible to render them compleat, by reason of the Difficulties of obtaining several choice Books, which make the Treasure of a Library, and which cannot be procured without a great deal of Trouble; not to mention *Printing*, which hath multiplied Books so much, that 'tis impossible to get all. But notwithstanding this Library be so very considerable, yet it must not be compared with the *King's*, which is kept in his *Cabinet*, without the University, and was (1) heretofore at *Fontainebleau*, and was began by *Charles V.* and has been since much augmented by *Francis I.* and *Catherine de Medicis*. But of late Years it hath been very much enriched, and has at present above Sixty Thousand Volumes, among which are Twelve or Fifteen Thousand Manuscripts in

(1) *Loc. cit. Part. I. p. 43.*

A System of Universal History.

Hebrew, Greek, Arabick, Syriack, Latin, French and almost all Languages. As for printed Books, there is no rare Piece to be heard of, but here is a Copy. Here are several very ancient Manuscripts of St. Cyprian, which Catharine de Medicis brought with her, as also divers other very scarce Books, out of the Famous Library of Laurence de Medicis. There are also some Pieces of the History of France, which have been collected very particularly, and are preserved here with great Care. The Duke of Bethune hath composed a considerable Number, touching the most important Negotiations which have been from the time of Francis I. to the Ministry of Cardinal de Richelieu. All these Volumes are curiously bound in Turkey-Leather of a Flame Colour, gilt, and the King's Arms on the Covers. Books of Prints have their proper Places here also, of which there are divers bulky Volumes, collected by Monsieur the Abbot Marolles, the most curious Person of his time, in these Matters. The several Masters, viz. the Italians, Flemings, Dutch and French are placed in several Shelves, so that, without much Trouble, One may observe their peculiar Ways and Fancies, and how these great Masters arrived to Perfection in the Art of Painting, by different Roads. Here are also several ancient Volumes of Limnings or Miniatures, well and carefully preserved, in which may be remarked the Singularity of the Habit of our Ancestors, and their odd Fancies in designing; but the most beautiful Things of this kind are certain Collections of Animals and Plants, design'd upon Vellam, after the Life by Monsieur Robert, who laboured a long time to render this Work compleat as we now see it. Here we may see a very great Volume in Folio, containing all sorts of Sea-Fish. The States of Holland presented this to Cardinal Mazarine, after a good Office received from that Minister, in a long Negotiation; and after his Death it was placed in this Cabinet. In short, One may see in this Library whatsoever Book One can desire upon any Subject, though I am afraid the French have extolled it too much, and I am rather inclined to believe what a certain Author (1) has lately asserted, viz. That the Bodleian Library excells not only this but all others. But Books are not the only Curiosity of this Place. The Medals are One of the most considerable Treasures. Here are of all sorts, Ancient and Modern, no less than Twenty Thousand. They are placed according to the Order of Time in little

(1) In the Preface to Sr. Tho. Bodley's Remains.

Boo
Cabin
titled
plear
henc
Mod
Pope
other
rema
Here
amon
crow
Colou
Antic
Empe
grants
that h
the W
whate
part th
great
possibl
Of
Unive
Exerc
Collec
de Nar
dinal
The C
rest ar
certain
Pensio
But
ligious
not be
of St.
the B
Ionick
Chest
very
Shrine
sons,
dred F
Marks
Mother

Cabinets of Cedar, whose Drawers are neatly gilt and titled. The Sequel of the latter *Greek Empire* is so compleat, that the Learned *M. du Cange* hath compos'd from hence the last Volume of his *Byzantine History*. As for Modern, here are all that can be met with, not only of Popes, Kings, Princes of *Germany* and *Italy*, but of every other Nation, even the very Jettons (or Counters) which remark any particular Event of History are here preserved. Here are also a great Number of ancient Agates, and among the rest One representing *Constantine the Great*, crowned with Laurel, extremely rare for its Variety of Colours, and its Bigness; and which raises the Value, all Antiquaries agree that 'twas wrought in the time of that Emperor. So that in this particular the *French* must be granted to excel us; it being One Excellency in that King, that he is One of the greatest Encouragers of Learning in the World, and takes a great deal of Pleasure in getting whatever is rare, and may conduce to the Promoting any part thereof: and the Nobility of the Kingdom are withal great Imitators of their Sovereign, so that 'tis almost impossible any Thing of Curiosity should escape them.

Of that great Number of Colledges formerly in this University, there are now only Nine (1) that maintain Exercises (*des Basses Classes*) of the lower Classes, viz. The Colledge *du Plessis*. The Colledge *d'Harcourt*. The Coll. *de Navarre*. The Coll. *de Beauvais*. The Coll. of the Cardinal *le Moine*. The Coll. *de la Marche*. The Coll. *de Lizieux*. The Coll. *des Grassins*: and the Coll. of *Clermont*. The rest are little known, serving only for the Lodgings of certain Scholars, called *Boursiers*, who live there upon the Pensions which the Colledge allows them yearly.

But besides the Colledges there is a great Number of Religious Houses, which are very fine; amongst which must not be omitted *St. Genevieve du Mont* (2), being of the Rule of *St. Austin*. In the Church, behind the Great Altar is the Body of *Genevieve* in a Shrine, supported by Four *Ionick* Pillars, of an extraordinary Sort of Marble. The Chest is of Silver-gilt, enrich'd with Precious Stones of very great Value. *Father du Breuil* (3) tells us, This Shrine was made by the Liberalities of several Pious Persons, and That the Goldsmith's Work came to One Hundred Fourscore and Thirteen Marks of Silver, and Eight Marks and an Half of Gold to gild it. The Queen Mother, deceased, enrich'd it with Nosegays compos'd of

(1) *Ibid. Part. 2. p. 3.* (2) *Ibid. p. 13.* (3) *In his Antiquities of Paris.*

Precious Stones, of a very considerable Price. There hang round about several Lamps of Silver, and divers Figures of the same Metal, which are also many Vows made by sundry People to this Saint. The Tomb of *Clovis* the First *Christian* King of *France* is here to be seen also. In the Nave of the Church are several Chapels, very well adorned with Marble Pillars. The Door that leads to the Quire, over which is the *Jube*, is of Marble also, with Bas-reliefs upon the Attick. The Organs are extremely handsome, and the Wainscot exactly well wrought. There are a great many other Tombs besides that of *St. Clovis*, of great Curiosity, and deserve to be transcribed, were there Room in this Place. In the inward Parts of the House, the Architecture is extraordinary fine, and has of late Years been very much repaired. The great Gate was very inconvenient; and they have built another in the Place, after the manner of a double Portico, supported by Pillars of the *Dorick* Order, very regularly proportioned, with Two square Pavilions at the Extremities. Over against this Gate is a Fountain at the Feet of a Figure of *St. Genevieve*, in a kind of Niche or Arch, set off with two *Ionick* Pillars. Then you go into the Cloister, or rather a kind of Portico, supported on both Sides, with *Dorick* Pillars, like those at the Entrance, but of an handsomer make. At the farther end thereof, stands the great Stair-Case, which leads up to the *Dortoirs*, at the upper end whereof is a Figure of the Holy Virgin, holding the Infant *Jesus* in her Arms, and is of excellent Workmanship. The *Dortoirs* have nothing magnificent. Their only Care is, that all Things throughout the Place should appear neat, as well as the Lower Rooms, in which are several Pictures of Antient Abbots of this House. The Garden is very pleasant, and is the greatest of all those which were within the Antient Walls of *Paris*. On the Side next the Portico, above mentioned, is a Chapel dedicated to the Blessed Virgin *Mary*, round which are hung several Pictures of Devotion well Painted. In the middle of the Chapel is a Tomb about a Foot high, on which is a Figure in Brass of an Antient Bishop in his Pontifical Habits. Then you pass into the Apothecary's Room, very neat, and worth seeing by those who are curious in things of this Nature. From whence you go to the Library, which is at present One of the fairest and best furnished in *Paris*, and takes up the upper Room of One of these Four great Wings, which compose this Building. 'Tis indeed a little too high situated, but yet is so much the lighter. Here

Here are
very ha
Men of
are like
came fr
riosity,
Victors,
have he
Here are
lection i
in a litt
with wh
Victims
Flower,
in Sacri
among
Pens, w
Table,
same M
and the
ral sorts
used to
purpose
Spoons
with, fr
at that t
ther litt
fures fo
cording
kept all
Famous
Antient
been dec
made by
represen
has attri
curious
and is u
ters. H
by Fath
very we
a great U
in Heig
beautifu
'tis said
Hundred

Here are a great Number of Books, placed in Presses of very handfom Wainscot, with the Busts of all the great Men of Antiquity, copied from those at *Versailles*. Here are likewise a great Quantity of Prints, part of which came from One called *Hocart*, a Person of uncommon Curiosity, and when he died he left all his Collection to *St. Viftors*, *St. Germain des Prez*, and *St. Genevieve's*, but they have here a great many others more rare and better kept. Here are all sorts of Medals, being One of the best Collection in all *France*. Among other extraordinary Things, in a little Press may be seen certain consecrated Knives, with which the Antients used to cut the Throats of their Victims; A great Platter in which they mixt Wheat, Flower, Oyl and Wine, with which the Beasts offered up in Sacrifice were rubbed; certain Sphinxes or Idols, found among the Mummies; Antique Keys; Stiles, or Steel Pens, which the *Romans* used to write with; a Copper Table, to which are fastened several little Balls of the same Mettal, which might be placed as a Man pleased, and the Antients used to cast Accounts with them; several sorts of Lacrimatories, or Glas-Viols, in which they used to preserve the Tears of those, whom they hired on purpose to weep at Funerals, with several little Copper Spoons that they made use of to gather the Tears up with, from Leather Aprons, which they wore before them at that time, on purpose for the Tears to fall in. In another little Press, on the Right Hand, are all sorts of Measures for Liquids, and Weights to weigh things sold, according to the Usage of the Antients. In a Third, are kept all the Graving Tools of *Parmezan*, with which that Famous Graver used to counterfeit the old Medals of the Antients so exactly, that the most Skilful in this Art have been deceived, and have taken the Counterfeit Medals, made by this admirable Artist, for the true ones, and to represent the exact Images of the Emperors to whom he has attributed them. This perhaps was one of the most curious Performances that has been invented of late Years, and is much admired by such as have Skill in these Matters. Here are likewise several Pieces of *Opticks*, invented by *Father Nuyson*, a Minim; the Foot of a small Mummy, very well preserved; certain extraordinary Fishes; and a great Unicorn's Horn, white as Ivory, Five or Six Foot in Height, and of a considerable Thickness, and is as beautiful as that in the Treasure of *St. Denis*, for which, 'tis said, the Republick of *Venice* did once offer, One Hundred Thousand Crowns, with a Design of presenting

it to the King of *Persia*. In another small Cabinet, are all sorts of rich Stones, Shells and Minerals exceeding rare. Over against the Door, where you enter, are divers kinds of Habits, made of the Feathers of Paroquets, and other Birds, wrought together with great Art, and brought from *America*; a Cuirass and a Corselet of *Japan*, made of Varnish, and of an unusual Shape; a Shield made of Silk, probably coming from the same Country; and that which can hardly be seen elsewhere, a great Number of Shoes belonging to almost all Nations in the *Levant*, extremely different in Shape, from what we wear. There is also a Chain made of Wood, very light and very long, and made all out of One Piece; several petrified Things very curious; and among the rest One Stone composed of divers Pieces, in such a manner, that it cannot be discerned, whether it be the Production of Art or Nature. Besides which are several other Rarities, as the Jaw of a Fish, of extraordinary Greatness, having in it several Rows of sharp Teeth; several good Pictures, with divers other rare and well collected Things.

This may be sufficient to give a Taste of what is most observable in this ancient University; but before I leave off, I shall take notice of what is curious in the *Jesuit's Colledge*, called formerly the Colledge of *Clermont*. It was originally built for (1) the Scholars of the Town, in Imitation of some other Colledges of the University. But in the 15th Century, Messire *Guillaume Duprat*, Bishop of *Clermont*, being at the Council of *Trent*, on behalf of the Kingdom of *France*, contracted there a particular Friendship with certain *Jesuits*, whom he met with at that Assembly; of whose Learning and Piety he conceived so high an Esteem, that when he returned he brought them with him into *France*, to instruct the Youth in Human Literature; but more especially in the Purity of the *Romish* Religion, which was at that time disturbed by *Luther* and *Calvin*. He entertained them as long as he lived in his own House; but, at his Death, left them by his Testament Three Thousand Livres of Rent, and a very considerable Sum of Money; with which they purchased a void Piece of Ground, called then the Court de *Angers* in the *Rue St. Jacques*, being the Place where they now are, and was called by them the Colledge of *Clermont* their great Benefactor, having been Bishop of that City. There is nothing of singular Remark in the Building; but yet

(1) *Ecc. supra cit. Part. 2. p. 40.*

there

there
elsewh
Lodgi
great
of wh
titude
amoun
togeth
School
Study
Which
still p
Pensio
Unive
Master
sophy
Chape
the Ri
seen th
one of
Antipe
dery o
The A
conver
Monfi
of that
which
Colled
it. In
which
most
Quant
moreo
Hereti
almost
very
with a
which
at On
the C
Monfi
hangs,
its Ma
an exc
into c
them.

there are many observable Things, not to be met with elsewhere. As first the great Quantity of Chambers, and Lodgings, filled to the least Corner, contrived with very great Industry. The great Number of Pensioners, (most of which are of considerable Quality,) with the vast Multitude of Scholars, who come from abroad, (sometimes amounting to Two or Three Thousand,) study here altogether in the greatest Order and Regularity. The Schools are Six in Number, besides those set apart for the Study of Philosophy, Divinity and the Mathematicks: Which last are not used, but only by young *Jesuits*, who still pursue their Course of Studies, or at least by some Pensioners, who do not design to take any Degrees in the University; for those who propose to themselves to be Masters of Arts, or Doctors, are obliged to study Philosophy in some of the Colledges of the University. The Chapel of the Colledge is small and obscure: it stands on the Right Hand as you enter: and there is nothing to be seen there but upon Feast-Days, at which time the Altar is one of the richest and best furnisht. They have there an *Antependium* all of Silver, and another of a rich Embroidery of Gold, very high raised upon a Ground of Silver. The Apartments in the hinder part of the House are more convenient than those in the fore-part. The Arms of Monsieur *Fouquet* in the Front show he was the Founder of that Part; as likewise of the main Body of the Edifice, which is at the farther Part of the Garden, near the little Colledge *de Marmoutier*, which is annext to this to augment it. In this Apartment they have placed their Library, which, beyond all Contradiction, is One of the fairest and most numerous of all *Paris*, as well for the Quality, as Quantity of Books, that are there to be seen. There is moreover a good Number of antient Manuscripts, and Heretical Books, especially of the *Socinians*, which fill almost a little Room themselves. Besides they have a very choice Collection of the *Spanish History*, together with a large Quantity of Mathematicians and Humanists, which take up a little Gallery, in which are several Presses, at One End whereof hangs a Piece of *Bassan*, representing the Combat of the *Centaures* and the *Lapithes*, given by Monsieur *Fouquet*, having first built the Library where it hangs, and endowed it with a Thousand Livres of Rent, for its Maintenance and Augmentation. They preserve here an excellent Sett of antient Medals, but being not put into convenient Order they seldom are willing to show them. Sometimes they have publick Actions in this

Colledge, which draw hither a prodigious Number of People. At the Carnival they represent some little Latin Tragedy. After *Easter* they expose enigmatical Questions to be explained, for which they have certain Prizes. They have also certain *Theses* to be maintained, to which Persons of Quality resort; but the greatest Curiosity is, the Grand Tragedy which they represent yearly in the Month of *August*, on a Theater raised on purpose, which takes up all the Bottom of the Court. The Actors whereof are always Pensioners, and Sons of Persons of Quality. The finest Objects of this Tragedy are the Balets of the *Sieur de Beauchamp's* Composition, which are danced between the Acts. When all is done they make a Distribution of Prizes to those that merit best, without any regard to the Quality of the Person; which occasions great Emulation among the Youth, and makes them use their utmost Endeavours to gain a Prize, which is given by the King, in the View of such a numerous Assembly.

As for the City of *Paris*, Authors are not agreed about the Original of the Name, only generally acknowledge, that 'tis older than *Rome*. All hold, that 'tis One of the fairest and greatest City's in the World; but for the Curiosities, they ought to be spoke of in such Place, where either the Foundation or Repairing is mentioned; and therefore at present, I refer you to the Book I have before specified, namely, *The New Description of Paris*.

The same Year that a University was founded at *Paris*, another was founded also at *Parvia* in *Italy*; and is likewise of very great (1) Note; being pleasantly situated upon the River *Tesino*, though the Buildings are very mean. From the River it was anciently called *Ticinum*. *Stephanus Byzantius* very ignorantly places it near *Ravenna*, whereas 'tis distant at least 50 Miles (2). 'Tis mentioned by *Tacitus* (3), and several times in the *Roman Itineraries*, and *Procopius* of the *Gothick Affairs*; who calls it once very falsely (4) *Πικλως*, whence also in the Itinerary the Latin Corruption *Ticenus*.

An. 790. *Halberstadt* (in the Duke of *Brunswicks* Territories) was built or enlarged, and walled about by *Charles the Great*. It stands upon the River *Olteim*, and in the Midst thereof is a great Hill, upon the Top whereof are Two Churches built. 'Tis a Bishop's See (5), and

(1) Vid. Hen. Farnesii Encomium de Præstantia Ticin. Gymnast. (2) *Ferrar. pag. 402.* (3) *Annal. Lib. 3. & Historiar. 2.* (4) *Cluver. Antiq. p. 236.* (5) *Dr. Heylin. l. 2.*

the Revenues thereof with the Territories are very large. Since the Alteration of Religion, 'twas given with the Title of Administrator to the Duke of *Brunswick*; but now, by the Conclusions at *Munster*, assigned over to the Elector of *Brandenburg*, with the Title of Prince of *Halberstadt*, the Family of *Brunswick* to be recompensed with an alternate Succession in the Bishoprick of *Osnabrugge*, and some other Additionals. *Verstegan*, in his *Restitution of Decayed Intelligence* (1), relates a very strange Story, which has been repeated by fundry Authors as true, which happened at this Place. The Town, it seems, was beyond Credit troubled with Rats, which a certain Musician, called from his Habit the *Py'd-Piper*, agreed for a great Sum of Money to destroy: whereupon he tuned his Pipes, and the Rats immediately followed him to the next River, where they were all drowned. After which he demanded his Pay, but being denied, with some Scorn and Contempt, he begins a new Tune, and was followed by all the Children of the Town to a neighbouring Hill called *Hamelen*, which opened and swallowed them up, and afterwards closed again. One Boy, being lame, came after the rest; but seeing what had happened, returned and related this strange Accident; but their Parents could never hear any News of them: However of late there are some who affirm, they were afterwards found in *Transylvania*, which they bring as an Argument to prove that that People are of *Saxon* Original. But this is so absurd, that there needs no Confutation thereof. And therefore I only observe farther, That this Accident happened the 22^d of July, in the Year 1376, and that since that Time the People of *Halbarstadt* permit not any Drum, Pipe or other Instrument to be sounded in that Street which leads to that Gate through which the Children passed: and established a Decree, That in all Writings of Contract or Bargain, after the Date of our Saviour's Nativity, the Date also of the Year of their Children's going forth should be added, for a perpetual Remembrance of so strange an Accident.

(1) P. 86. Lond. 1634.

FINIS.

16 MA 61

Abbing
Aca
Acephali,
Achilleus
Adamites
Adminius
of Brita
Adrian ma
phrates
in the E
extraord
Christia
&c. to S
pire in
Britain
ibid. D
Emilianu
after Th
Era of th
Aetius the
Agnothet
Agricola
Britain
great t
put to L
Agrippa
Alani inv
with o
waste th
Albinus,
rather 3
ceeds P
red Ca
seated l
Alcibiad
Alcoran
verence
ibid. C
Alexand
far by



INDEX.

A.

A Bbingdon 372
 Acatiani, Hereticks so called 160
 Acephali, Hereticks so called 189
 Achilleus's Rebellion in Egypt 139
 Adamites, Hereticks so called 101
 Adminius, Son of Cunobelyn King of Britain 25
 Adrian made Emperor 83. makes Euphrates the Boundary of the Empire in the East. 84. his Virtues and Vices extraordinary *ibid.* persecutes the Christians *ibid.* brings the Alans, &c. to Submission 85. visits the Empire in person *ibid.* his Wall in Britain *ibid.* banishes the Jews. *ibid.* Death *ibid.* Character. *ibid.*
 Amilianus made Emperor, and slain after Three Months 119
 Era of the Martyrs 138
 Arius the Heretick 160
 Agnothetæ, Hereticks so called. 209
 Agricola (Cn. Julius) Lieutenant of Britain. 71. his Achievements so great there that out of Envy he was put to Death by Domitian. *ibid.*
 Agrippa eat up with Worms 27
 Alani invade Media and Armenia 70 with other Northern Nations lay in waste the Roman Empire 85
 Albinus, Governor of Judæa, his Character 36, 37. Clodius Albinus succeeds Pertinax in Britain, and created Cæsar by Commodus 99. defeated by Severus 103
 Alcibiades his Heresy 101
 Alcoran its Original 337. the Reverence which the Turks have for it *ibid.* Contents *ibid.* ridiculous 354
 Alexander or Alexianus made Cæsar by Heliogabalus 110. made

Emperor 111. Death *ibid.* a good Emperor *ibid.* those Authors mistaken who suppose he died in Britain 112
 Alfred only the Restorer of the University of Oxford not the Founder. 292, 293
 Allectus a Rebell in Britain slain by Asclepiodotus 104
 Alogi, their Heresy 74
 Ananias the High-Priest, a Person of great Worth 47. makes a most Pathetick Speech against the Zealots. 48 Death and Character 52
 Anastasius Dicorus the Emperor 182 shows himself to be a good principled Prince at first 183. but afterwards is infected with the Heresy of Eutyches *ibid.* divers Rebellions against him *ibid.* a profest Enemy to the Church 185. Death 186. Anastasius II. or Anthemius 223. Anastasius Pope of Rome decrees, That Men should hear the Gospel standing 169
 Anthemius, see Anastasius.
 Antidicomarionitæ, Hereticks so called 168
 Antoninus Pius made Emperor 87. a good Prince *ibid.* persecutes the Christians at first, but afterwards favours them, and why 88. Death *ibid.* Marcus Antoninus the Philosopher succeeds him 91. makes L. Aurelius Verus his Associate *ibid.* Their Acts and Characters *ibid.* raises the Fourth General Persecution against the Church 92. Death 95
 Apelles the Heretick 101
 Apollinaris the Heretick 166
 Aquisgranum 365
 Arca-

I N D E X.

- Arcadius his Reign** 169
Archonitici Hereticks so called 101
Arius's Heresies 147
Armenii Hereticks so called 214
Artotyritæ 101
Astronomy, Account of its Improvement of late Years 382.
Athanasius condemned 153. banished *ibid.*
Attila King of the Huns. 173, 176, 269
Audzani Hereticks so called 165
Audentius 108
Augustin the Monk and first Archbishop of Canterbury converts Ethelbert 281
Augustus ordains a general Taxation
 1. *at which time Jesus Christ was born* *ibid.* *builds an Altar to the Unknown God* 2. *refuses the Title of Lord, thinking that of Pater Patriæ more Honourable* 4. *reforms the Roman Year* *ibid.* *Strictness towards his Daughter Julia* *ibid.* *adopts Tiberius* *ibid.* *as also Agrippa Posthumus* *ibid.* *new models the Senate, &c.* *ibid.* *Conspiracy against him* 5. *Clemency* *ibid.* *erects a Military Treasure, and performs several other great Acts* *ibid.* *makes an eloquent Speech in Praise of Marriage* *ibid.* *banishes Ovid* 6. *makes his Will* *ibid.* *Death* *ibid.* *Character* 7. *Funeral* 9
Aurelian made Emperor 122. reforms the Empire *ibid.* *an Account of his other Undertakings, and particularly of his Achievements in the East, where he takes Prisoner Zenobia, Queen of Palmyra* *ibid.* *& seqq.* *his Triumph* 128. *the first of the Roman Emperors who habited himself in Cloak of Gold, &c.* 135. *raises the Ninth Persecution against the Christians* 135. *Death* 136
 B.
Bacon (Roger) the first Inventer of Telescopes 385. *and of the Gregorian Period* 386
Baden 369
Balbinus (Clodius) made Emperor with Pupienus 114. slain *ibid.*
Barbarous Nations over-run the Roman Empire 173
Basilides the Heretick 74
Basiliscus deposes Zeno 180
Bassianus made Emperor with his Brother Geta, whom he murders 105, 106. *orders the Name of Geta to be razed out of Publick Inscriptions* 106. *a cruel Tyrant* *ibid.* *slain* 107
Bazil 371
Belinus, see Molmutius.
Belisarius General to Justinian: a particular Relation of his happy Undertakings, and his Disgrace at last 192. & *seqq.* 270, 273, 274
Benedict Abbot of the Monastery of St. Peter in Canterbury first brought the Art of Making Glass into England 377
Beroe 391
Bethsaida 361
Bilbao, see Flaviobriga.
Bishops of Alexandria 73, 89, 99, 146, 188, 209, 222, 334. *of Antioch* 32, 40, 41, 82, 89, 99, 107, 146, 187, 209, 222, 234. *of Athens* 72. *of Carthage* 146. *of Constantinople* 73, 188, 209, 222, 234. *of Jerusalem* 82, 89, 99, 107, 145, 187, 209, 222, 234. *of Rome* 32, 40, 82, 87, 88, 99, 107, 114, 145, 153, 159, 165, 168, 169, 172, 175, 179, 182, 186, 191, 204, 206, 208, 213, 214, 219, 220, 221, 225, 226, 234.
Blasius the Heretick 103
Boadicia Queen of the Iceni in Britain heads an Army her self, and marches against the Romans, but is conquered by them, and afterwards she poisons her self 39
 Bolanus of Britain
 Bombyci
 Branden
 Breme
 Britain
 the tin
 glimmer
 of Go
 Englan
 Britains
 nor by T
 to the
 very t
 tius se
 them i
 conquer
 several
 Subject
 linus 3
 the Gov
 mus 42
 tus, bur
 revolt a
 77. fal
 an 84.
 Severu
 and sup
 the Rom
 British H
 sion 318
 Buchanan
 Burford :
 there
 Byzantium
 Cadie of t
 Cæsarea P
 Caini thei
 Cales, see
 Caligula
 ceived i
 Applaus
 wearing
 Youth i
 perance
 generate

I N D E X.

- Bolanus (*Vestius*) made Lieutenant
 of Britain 44
 Bombycinum, *see* Sericum.
 Brandenburg 366
 Breme 376
 Britain full of Wars and Seditions in
 the time of Commodus 98. some
 glimmering Light thereof in the time
 of Gordian 115. from whom called
 England 174
 Britains not invaded by Augustus. 7.
 nor by Tiberius 22. yet paid Customs
 to the Romans in their time *ibid.*
 very tumultuous 27. Aulus Plau-
 tius sent against them, and subdues
 them *ibid.* revolt again 28. but
 conquered by P. Ostorius *ibid.* and
 several times after 30. brought into
 Subjection again by Suetonius Pau-
 linus 38, 39. fall off again under
 the Government of Trebellius Maxi-
 mus 42. as also in the Reign of Ti-
 tus, but conquered by Agricola 71.
 revolt again and reduced by Trajan
 77. fall off also in the time of Adri-
 an 84. and Antoninus Pius. 88. and
 Severus, who went in Person against
 and suppress them 104. forsaken by
 the Romans 173. drove into Wales
 174
 British History after the Saxon Inva-
 sion 318, 319, &c.
 Buchanan mistaken 104
 Burford: a notable ancient Custom
 there 300
 Byzantium 370
 C.
 Cadie of the Turks, what? 340
 Cæsarea Philippi founded 346
 Caini their Heresy 89
 Cales, *see* Laches.
 Caligula succeeds Tiberius 23. re-
 ceived into the Empire with great
 Applause *ibid.* so called from his
 wearing a Military Buskin in his
 Youth *ibid.* moderates his Intem-
 perance and Cruelty at first 24. de-
 generates into a Monster *ibid.* Tri-
 umph over the Sea 25. murder'd by
 Chæreas *ibid.* Character 26. his
 Wife Cæsonia, and only Daughter
 murder'd also *ibid.*
 Cambridge when first made an Univer-
 sity 142, 290, & seqq.
 Camolodunum or Maldon, the Royal
 Seat of Kynobelin King of Britain
 27
 Caracalla or Bassianus, *see* Bassianus.
 Caractacus the General of the Silures
 in Britain, and a Person of Courage,
 conquered by Ostorius and brought
 to Rome, where his Noble Bravery
 easily obtained him a Pardon from
 Claudius 29, 30
 Carausius's Rebellion in Britain 139
 Carinus, *see* Carus.
 Carpocrates, the Father of the Gno-
 sticks 74
 Carus made Emperor 138. makes his
 Two Sons Carus and Numerianus
 Cæsars *ibid.* their Death. *ibid.*
 Cense at Rome, in which were found
 several People of great Ages 365
 Cerdon the Heretick 89
 Charides an Eminent Physitian 21
 Charles the Great crowned Emperor
 233
 Chichester 285, 371
 Christ born 1. Acts of his Ministry 12,
 13, 14, &c. Crucifixion 19. Resur-
 rection *ibid.* His Name and Faith
 preached in a great Part of the World
 in the Reign of Caligula 26
 Christians, when first so called 26
 Chymists: the Weakness of their
 Foundation about their Elixir 379
 Cissa King of the South-Saxons founds
 Chichester and Cifsbury 285
 Cifsbury 283
 Civilis (Claudius) rebels in Ger-
 many 45. reduced and pardoned
ibid.
 Claudius I. made Emperor of Rome. 26
 puts Chæreas and others, who were
 concerned in the Marther of Caligula,
 to Death 27. confirms Agrippa in his
 King-

I N D E X.

- Kingdom, and enlarges his Dominions* *ibid.* *restores Mithridates to his Kingdom, and bestows the Kingdom of Bosphorus on another Mithridates* *ibid.* *goes into Britain* *ibid.* *conquers the Britains* *ibid.* *for which great Honours are conferred upon him* 28. *Severity to his Wife Messalina* *ibid.* *marries Agrippina* *ibid.* *poisoned by her Means* 30. *Claudius II. made Emperor* 121. *a good Prince* *ibid.* *Death* *ibid.*
Cleopatra *excelled by Zenobia* 131
Clovis I. *King of France, becomes a Christian, and upon what Account* 257
Cœlius (Roscius) *Legate of the 20th Legion falls out with Trebellius Maximus Lieutenant of Britain* 42
Collyridiani, *Hereticks so called* 165
Colorbassii, *Hereticks so called* 101
Colossus of the Sun at Rhodes *destroyed by Mabias* 216. *who the Author* 216
Commodus *made Emperor* 97. *a second Nero* *ibid.* *Death* 98
Constance 370
Constans I. *Son of Constantine* 159 *Death* *ibid.* *a good Prince* *ibid.*
Constans II. 216
Constantine the Great *made Emperor* 143. *his Expedition against Maxentius, at which time a Cross appeared to him in the Air* 144. *after which he does great service to the Church* 145. *Qualifications* 146. *summons a Council at Nice against Arius* 147. *reduces the Scythians, &c. to Obedience* 148. *translates the Empire to Constantinople* *ibid.* *new models it* 149. *An Account of the Donation which the Romanists feign he made to the Bishops or Popes of Rome* 154, 160. *makes his Sons Cæsars* 158. *Death* *ibid.* *Constantine his Son* 159. *unjust to his Brother Constans* *ibid.* *his Death* *ibid.* *Constantine the III* 215. *Constantine Pogonatus* 219. *Constantine Iconoclastes or Copronymus* 225. *Constantine and his Mother Irene* 227
Constantinople, *see Byzantium.*
Constantius Chlorus *made Cæsar by Maximian* 139. *sent into Gaul against Carausius* *ibid.* *made Emperor with Galerius* 143. *Death* *ibid.*
Constantius Son of Constantine the Great 159. *Death* *ibid.*
Corrector of a Province *what?* 130.
Councils at Jerusalem 100, 189, 191, 204. *Ancyra* 100, 161. *in Pontus and Gaul* 100. *in Asia* 100. *at Nice* 148, 234. *in France* 100, 220. *at Arles* 160. *at Antioch* 100, 161, 165, 166, 175. *Rome* 100, 165, 166, 168, 175, 179, 182, 188, 189, 204, 208, 213, 215, 219, 222, 225, 226. *Milan* 160, 168, 220. *Sardys* 160. *Philopopolis* 160. *Carthage* 160, 170, 172, 182, 204, 219. *Bourges* 160. *Syrmium* 160. *Ariminum* 161. *in Selucia* 191. *at Constantinople* 161, 166, 168, 170, 175, 179, 189, 208, 222, 225, 226, 234. *Alexandria* 165, 170, 175, 204, 215. *Paris* 165, 204, 206, 207. *Laodicea* 165. *Lampfacum* *ibid.* *Tyraunum* *ibid.* *in Carria* *ibid.* *Valenciens* 165. *Aquileja* 265, 222. *Angaris* 165. *Bourdeaux* *ibid.* *Hippo* *ibid.* *Adrumetium* *ibid.* *Cavernum* *ibid.* *Bugaia* *ibid.* *Turin* 170, 182. *in Africk* 170, 172. *at Toledo* 170, 204, 208, 215, 219, 220, 222. *Mela or Milevium* 170, 172. *Quercum* 170. *Ptolemais* 172. *Cyrta* 172. *Sydæ* 165. *in Macedonia* 172. *Diaspolis* *ibid.* *in the East of Messalian Hereticks* 175. *at Trevers* 165. *Ephesus* 175. *O-range* 175, 179, 204. *Vasatum or Rasats* 175. *in Spain* *ibid.* *at Tyre* 175, 189. *Berytus* 175. *Chalcedon* 177. *Angiers* *ibid.* *Veneria or Van-*

Vanne
 Vaifon
 venna
 209,
 Epaun
ibid.
 and 2
 ria *ibi*
 Orlea
 215.
 204.
 Lucus
 Lyons
 Masco
 208.
ibid.
 208.
 208.
 Huef
 Numi
 219.
 Meric
 222.
 Lepti
 Genti
 and 2
 and 2
 Lippa
 Julii
 furt i
 Crowlan
 Curia in
 Cuthber
 the Sc
 naster
 Creed
 Damas
 Patri
 Decebal
 Traja
 Decius,
 Emper
 raises
 on ag
 of th
 Van-

I N D E X.

- Vannes *ibid.* Carpentras 179, 204.
 Vaifon 179. Arragon 182. Ravenna 188. Byzacenum 189, 204, 209, 219. Agatha or Agde 189. Epaunum 189. Sidon *ibid.* Rhemes *ibid.* Epire *ibid.* Tarracon *ibid.* and 215. Illergetum 191. Valentia *ibid.* Arles 191. Basatz 204. Orleance 204, 219. Avergne 204, 215. Mulsuestum or Melsese 204. Braccara or Braga 204, 206. Lucus or Lugo 206. Tours 206. Lyons 206, 208. Chalons 206. Malcon 206, 208, 215. Brenacum 208. Valenciens *ibid.* Narbon *ibid.* Sevil 208, 215. Auxerre 208. Saragossa 208, 222. Poictou 208. Turon *ibid.* Metz 208, 226. Huesca 208. Barcinoe *ibid.* in Numidia 219. at Chippiacum 219. in England *ibid.* and 220. at Merida 219. Roan *ibid.* Utrecht 222. Ratisbon or Auspurg 226. Leptinum *ibid.* at Cliffe 226. Gentiliacum *ibid.* Worms *ibid.* and 227. Regin 226. Duria *ibid.* and 227. Paderborne 227, 234. Lippa 227. Colen 234. Forum-Julii *ibid.* Ratisbon *ibid.* Franckfurt *ibid.*
 Crowland Abby founded 296
 Curia in Rhætia 370
 Cuthbert (*Arch-Bishop*) ordains, That the Scriptures should be read in Monasteries, and the Lord's Prayer and Creed taught in the English Tongue 165
- ## D
- Damasus Pope of Rome adds Gloria Patri, &c. to the End of the Psalms 298
 Decebalus revolts, and defeated by Trajan 76
 Decius, Father and Son 117. made Emperors *ibid.* the former whereof raises the 7th General Persecution against the Christians 118. both of them good Emperors, abating
- their Zeal to Paganism *ibid.* Death *ibid.*
 Depranum 370
 Deventer in Overysfel 387
 Deusdedit Pope of Rome ordains, That none should answer for their own Children at Baptism, nor marry their Godfather or Godmother on Pain of Divorce 214
 Diadumenus Partner in the Empire with Macrinus 108
 Dioclesian made Emperor 138. makes the Year on which he began to Reign an Æra *ibid.* makes Maximian his Associate in the Empire 139. makes Galerius Maximianus his Cæsar *ibid.* goes into Egypt and overthrows Achilles *ibid.* by the Help of his Assistants overthrows the Scythians, &c. and has the Honour of a Glorious and magnificent Triumph 140. raises the 10th Persecution against the Christians 141. resigns his Empire together with Maximian 142
 Domitian made Emperor 71. restrains himself at first *ibid.* undertakes several Expeditions 72. grows extraordinary cruel *ibid.* raises the second General Persecution against the Christians *ibid.* murder'd *ibid.*
 Domneva, see Minster E.
- ## E
- Earpenswald professes the Christian Religion 289
 East-Angles, their Kingdom 289
 East-Saxons, their Kingdom 286
 Ebion his Heresie 75
 Egbert King of the West-Saxons reduces the Heptarchy into one Kingdom 317
 Encratitæ, their Heresy 101
 Epidaurum 371
 Ercombert King of Kent commands the Feast of Easter to be observed 281
 Ethelbald King of Mercia founds the Abbey of Crowland 296
 Ethelbert King of Kent converted by
- Au-
- F f f 2

I N D E X.

Augustin the Monk	281	France	387
Euchytæ Hereticks so called	168	Germanicus envied by Tiberius	10
Eunomius the Heretick	165	recalled out of Germany, and sent	
Euphrates Bishop of Colen his Hereſe	160	into the Eaſt to compoſe the Com-	
Eutropius corrected 104. miſtaken	123	motions there ibid. makes a Voy-	
Eutyches the Heretick	175	age into Egypt ibid. Death	11
F.		much lamented ibid. Death of his	
Felix the IV. Biſhop of Rome inſtitutes		Two Sons	ibid.
Extream Unction	191	Gera made Emperor with Baſſianus	
Feftus (Porcius) Governor of Judæa		106. murdered	ibid.
his Character	37	Glaſs: the Art of making it when	
Feuds their Original	112	firſt brought into England 377. the	
Fig-Tree under which the Wolf gave		firſt Original of Glaſs ibid. its Im-	
Suck to Romulus and Remus wi-		provement in England	379
thered	364	Glaſtonbury	313
Flaviobriga or Bilbao built	364	Gneſna in Poland	375
Flavium Brigantium or St James of		Gnoſticks, their Original and Do-	
Compoſtella built	364	ctrines	74
Florianus the Emperor	137	Gordiani, Father and Son made Empe-	
Florinus the Heretick	102	rors 114. Gordianus the Grand-	
France: no Univerſity in France till		ſon made Emperor 115. who per-	
Charles the Great's time	291	forms noble Actions 115. but ſlain by	
Franchfurt upon the Odera 366. upon		his ungrateful Counſellor Philip. ibid.	
the Maine	388	Goths their Original 260. their Kings	
Franks or French 255. Governed by		in Spain 261. in Italy	266
Dukes till the Year 420, 256. A Ca-		Gratian the Emperor	166
talogue of the Kings of France of the		Gregorian Period, ſee Bacon:	
French or Merovignian Line. ibid.		Gregory the Great firſt wrote him-	
Frankenburg	372	ſelf Servus ſervorum Dei 208. adds	
Friday the Sabbath of the Turks	345,	to the Liturgy Kyrie Eleyſon and	
354		Allelujah ibid. reduces the Litur-	
G.		gies to one Form	ibid.
Galba made Emperor 41. proves a cruel		Guicciardine's Hiſtory how abuſed by	
Prince ibid. murdered by Otho's		the Romaniſts	154
Party ibid. Character ibid.		Guthlack (St.) a Story of him	296
Galerius made Cæſar by Diocleſian		H.	
139. ſent into the Eaſt againſt Nar-		Halberſtadt	404
ſes King of Perſia ibid. made Em-		Hegira, or Turkiſh Computation of	
peror with Conſtantiuſ Chloruſ		Years	332
143. Death	144	Heliogabalus a Perſon of great Beauty	
St. Gall or Sengall	375	obtains the Empire 109, 110. makes	
Gallienus made Emperor 120. careleſs		his Brother Alexianuſ, or Ale-	
of the Roman Diſcipline and Go-		xander, Cæſar. ibid. A lewd Prince	
vernment, which cauſed divers Inſur-		110. ſlain	ibid.
rections againſt him 120. Death. 121		Heraclea	376
Gennet, an Order of Knights in		Heracleonas the Emperor	215
		Heracleonitæ their Hereſy	101
		Heraclituſ Governour of the South-	
		Part	

Part
Heraclius
Hereſy
Nico
Alog
marit
ſilide
the Fa
Ebion
ta-ib
901
ibid.
ibid.
ibid.
biade
cratit
Apell
puzia
Prifci
Theo
mites
ibid.
ibid.
ſatenu
147.
Marce
Euph
mi-A
nomiu
Colly
laritan
polina
ſcillia
168.
170.
monit
niani
rius
phiſta
Theo
ibid.
214.
Hermog
quick
Herod,
more
Death

I N D E X.

- Part of Britain* 104
Heraclius the Emperor 214
Herefy of Simon Magus 73. *of the Nicolaitans* 73. *Cerinthus* *ibid.*
Alogi 74. 101. *Menander the Samaritan* 74. *Saturninus* *ibid.* *Basilides* *ibid.* *Carpocrates, who was the Father of the Gnosticks* 74. 90
Ebionites 75. *Thebulis* 89. *Ophitæ* *ibid.* *Caini* *ibid.* *Valentinus* 90. *Marcion* *ibid.* *Montanus* *ibid.* *Secundians* 101. *Ptolemæi* *ibid.* *Marcosii* *ibid.* *Colorbassii* *ibid.* *Heracleonites* *ibid.* *Alcibiades* *ibid.* *Archonitici* *ibid.* *Encratitæ* *ibid.* *Severianus* *ibid.*
Apelles, Pontinus, &c. *ibid.* *Pe-
puzians* *ibid.* *Quintiliani and
Priscilliani* *ibid.* *Artotyræ* *ibid.*
Theodotus *ibid.* [and 102.] *Ada-
mites* *ibid.* *Florinus and Blastus*
ibid. *Artemon* 102. *Marcianus*
ibid. *Noëtus* *ibid.* *Paulus Samo-
fatenus* 146. *Sabellius* *ibid.* *Arius*
147. *Theopaschitæ* 160. [and 177]
Marcellus *ibid.* *Macedoniani* *ibid.*
Euphrates *ibid.* *Acatiani* *ibid.* *Se-
mi-Ariani* *ibid.* *Ærius* *ibid.* *Eu-
nomius* 165. *Jovinianus* *ibid.*
Collyridiani *ibid.* *Lucifer of Ca-
laritanum* *ibid.* *Audæani* *ibid.* *A-
polinaris* 166. *Messaliani* *ibid.* *Pri-
scillian* *ibid.* *Antidicomarionitæ*
168. *Euchytæ* *ibid.* *Vigilantius*
170. *Triformiani* *ibid.* *Metangis-
monitæ* *ibid.* *Pelagius* 172. *Pater-
niani and Venustiani* 173. *Nesto-
rius* 175. *Euryches* 176. *Mono-
phistæ* 177. *Acephali* 189.
Theodosiani *ibid.* *Agnothetæ*
ibid. *Tritheitæ* 213. *Jacobitæ*
214. *Armenii* *ibid.* *Monothelites*
215
*Hermogenes a singular Instance of
quick Parts* 97
Herod, his Cruelty 2, 3. *yet no Man
more fortunate* *ibid.* *his miserable
Death* *ibid.* *Herod Antipas with
his Sister Herodias banished to Ly-
ons* 23
Hierom corrected 123. *in the Notes.*
*Hill near Rhosne tumbles into the
River* 376
*Homer, a MS. of him in Letters of
Gold, burnt* 180
Honorius I. Emperor 169. *the II.* 170
*Honorius Arch-Bishop of Canter-
bury divides Kent into Parishes.* 281
*Hostilianus (C. Valens) the Empe-
ror* 116. *Trebonianus Gallus Ho-
stilianus, with his Son C. Vibius
Volusianus, made Emperor* 118.
Death 119. *Character* *ibid.*
Jacobitæ Hereticks so called 214
*James the Apostle first Bishop of Jeru-
salem* 19. *James the Brother of
John killed by Agrippa* 31
St. James of Compostella 364
*Jerusalem: the Temple of Jerusalem
finished* 36. *Omens portending its
Miseries* *ibid.* *besieged by Titus* 46
*A particular Description of the Siege,
and the Miseries of the Jews at that
Time* *ibid.* & seqq. *taken* 162
Jews mutiny 28. *a great Dissention
between the Jews of Cæsarea and
the Syrians* 35. *fall into a despe-
rate Rebellion* 36. *their Miseries.* 37,
38, 46, &c. *banished, sold and disper-
sed throughout all Parts of the World*
66. *rebel, which proves almost their
utter Extirpation* 86. *banished* *ibid.*
*Custom among the Jews for the Wo-
men to retire when they have con-
ceived* 133
*Impostor deceives the People at Mount
Garrizim* 20
*Ina, King of the West-Saxons, his
Laws* 311. *builds the Church of Gla-
stonbury* 313. *founds a Collegiate
Church at Wells* 315. *and a School
at Rome* *ibid.*
*Innocent Pope of Rome decrees that
Saturday should be kept as a Fast,
and why* 169
John

I N D E X.

- John Baptist 11. St. John the Apostle
banished into the Isle of Pathmos,
where he writes his Revelation 73
wrote his Gospel to confute the He-
resy of Ebion, Cerinthus and Me-
nander 79. Death 82
- Johnson (Sam.) his Partiality in
asserting the Roman Empire to be
Hereditary 121
- Josephus taken Prisoner by Vespasian
38. his excellent Speech to the Jews
when Jerusalem was besieged by
Titus 55. but condemned for it 56.
- Jotapata, and other Towns in Judea,
taken by Vespasian 38
- Jovian his Reign 163
- Jovinianus the Heretick 163
- Ireland the Ancient State thereof 325
- Ifene and her Son Constantine 227
- Irene by herself 232
- Italy in less than 80 Years time almost
brought to Desolation by the Barba-
rians 269
- Julian the Apostate made Emperor
159, 161. Life ibid. Death 162
- Julian Period by whom first found out
386
- Julianus (Didius) succeeds Pertinax
in the Empire 102. proves a disso-
lute Prince ibid. Death 103
- Justin I. Emperor 190. opposes the
Arian Heresy ibid. Death 191
- Justin II. 205.
- Justinian I. Emperor 191. a particu-
lar Relation of his famous Under-
takings ibid. & seqq. Death 104
- Two Years before his Death he fell
into the Heresy of the Aphthardo-
citzæ or Monothelites 204, 205.
- Justinian II. 221. banished ibid.
restored ibid. Death ibid.
- Justinopolis in Istria 376.
- Kenelm King of Mercia: Story of his
Death, and how discovered 301
- Kent: the Kingdom of Kent 279. the
Kings thereof ibid. & seqq. divided
into Parishes 281
- Kenwalch, King of the West-Saxons,
founds the Cathedral Church and
Bishoprick of Winchester 309
- King: an Account of the Word 326
- Kymbelin or Kynobelin King of Bri-
tain 7
- Laches. Author of the Colossus of the
San at Rhodes 216. commonly
called Chares ibid. but Cales by
Hyginus. 101
- Leo the Emperor 178. Leo II. Pope of
Rome first instituted the Custom of
kissing the Pax 210. Leo of Hau-
bria 224. Leo Porphyrogenetus 227
- Library at Constantinople, contain-
ing 200000 Books, destroyed 180
- Licinius 144, 145
- Lindisfarn in Northumberland 376
- Lombardian Kings of Italy 270
- Longinus the Orator 132. Longinus
the Brother of Zeno 181
- Lorraine (Rob.) first found out the
Julian Period 386
- Lucan killed by Nero 34
- Lucifer Bishop of Calaritanum his
Heresy 165
- Lucius King of Britain 100
- Lupus (Virius) Lieutenant of Bri-
tain 103
- Lydiat (Tho.) too hard for Scaliger 386
- Macedonius the Heretick 391
- Macrinus chosen Emperor 108. killed
109
- Magdeburg 391
- Mahomet, see Turks. His Life 329
Death 334. buried at Medina,
where his Reliques are now to be
seen ibid. Character 335. after
what manner he deluded his Follow-
ers ibid. Issue 336. his Doctrine
337. his League with the Christi-
ans 348. the Rewards he promises
to such as keep his Laws 354. the
Reason why he prohibited Wine to his

his Di-
Religio
Makdon
Marcell
99. M
Marcian
Marcian
Marcion
Marcofi
Marpurg
Martian
Martiano
Martina
Mauritiu
son of e
206. n
posed an
Maxentiu
feated b
144. D
Maximian
139. m
his Cas
for his
the Qui
Maxim
and han
Maximin
perform
Wicked
him ibi
secution

Maximus
the Emp
312. a
113. D
ibid. ye
his Giga
Menander
Mercia:
Messalian
Metangifi
Methodiu
the Dec
Predicti
MS. in r

I N D E X.

- his Disciples 355. the reason of his Religion being propagated so far. 356
Makdon, see Camolodunum.
Marcellus (Ulpian) sent into Britain 99. Marcellus the Heretick 160
Marcian the Emperor 176
Marcianus the Heretick 102
Marcion the Heretick 90
Marcosii their Heresy 101
Marpurg in Hassia repaired 366
Martian usurps the Empire 180
Martianopolis 365
Martina the Empress 215
Mauritius General of the East a Person of extraordinary Accomplishments 206. made Emperor 207. but Deposed and put to Death *ibid.*
Maxentius made Emperor 143. Defeated by Constantine the Great 144. Death 145
Maximian Emperor with Dioclesian 139. makes Constantius Chlorus his Cæsar *ibid.* surnamed Hercules for his Great Performances against the Quingentiani *ibid.* resigns with Maximian 142. resumes the Purple and hangs himself 144
Maximinus Thrax made Emperor 112 performs great Actions 113. but his Wickedness causes the Soldiers to slay him *ibid.* Author of the Sixth Persecution against the Christians *ibid.*
Maximus (Julius Verus) associate in the Empire with Maximinus Thrax 112. a beautiful but vicious Prince 113. Death *ibid.* a strange Glutton *ibid.* yet may be excused by reason of his Gigantick Stature 114
Menander a Samaritan his Heresy 74
Mercia: the Kings of Mercia 295
Messaliani Hereticks so called 166
Metangismonitæ 170
Methodius Patarensis's prediction of the Decay of the Saracens 356. his Predictions taken for genuine in a MS. in the Publick Library at Oxon. *ibid.*
Microscope: an account of it 386
Minster, an Abbey so called, founded by Domneva 282
Molmutius and Belinus his Son Author of the four great Ways in Britain according to some Writers 77
Monks, when the order first began 158
Monophistæ, Hereticks so called 177
Monothelites, Hereticks so called 215
Montanus his Heresy 90
Moors conquer Spain 264 story of a Woman who predicted their coming *ibid.*
Muscus a Priest of Marfelles collects the Lessons and Responses for Festivals 175
N.
Narfes overthrown by Galerius 180: a great General 270. but falls into Disgrace *ibid.* cause of the Lombardian Kingdom in Italy *ibid.*
Nazaræi 89
Nemetum or Spires repaired 369. by whom built *ibid.* described *ibid.*
Neocesarea destroyed by an Earthquake 371
Nero succeeds Claudius 32. Reigns well at first 33. but quickly degenerates *ibid.* an account of his Vices *ibid.* Conspiracy against him 34. his Cruelty towards such as he supposed guilty thereof *ibid.* poysons Britannicus 33. Death 39, 40. Character 40
Nerva made Emperor 75. a good Prince *ibid.* Death *ibid.*
Nestorius the Heretick 175
Nicene Creed appointed to be sung after the Gospel 153
Nicolaitans their Heresy 73
Nicopolis 365, 369
Niger (Pescennius) 102
Noëtus the Heretick 102
Northumberland, the Kingdom thereof 304
Numerianus, see Carus
O.
Oeric or Oisc King of Kent Author of

INDEX.

of the Kentish Laws 280. from him
the Kentish-Men called themselves
Oiscings *ibid.*
Offa King of the East-Saxons enlarges
Westminster-Abbey, &c. 288
O Flaherty a fabulous Author 325
Oisc, see Oeric
Olympiads celebrated the last Time
371
Oroquarna, a kind of Divination so
called 268
Ophitæ, Hereticks so called 89
Oracles cease 2
Origen Author of 6000 different Treas-
ures 107
Orleance built, &c. 369
Ostorius (P.) sent into Britain and
performs great Matters, conquering
amongst the rest the famous Caracta-
cus 29. Triumphal Ornaments de-
creed to him 30
Ostro-Goths, their Kings in Italy 266
Otho succeeds Galba 42. kills himself
ibid.
Ovid banish'd 6
Oxford University older than Cam-
bridge 290
P.
Pænius in his Version of Eutropius
followed corrupt Copies 104
Palmyra, see Aurelian and Zenobia.
Papinian the Civil Lawyer an Honest
Man 106. for which he lost his Life
ibid.
Paris: an Account of the Foundation
of the University, and some of the
Chief Rarities 392
Parthians in great Commotions about
their Kings 10, 20, 28. they and others
revolt 84. subdued by Adrian 85
Paterculus (Vellejus) his History, an
Account of the Style 22
Paterniani Hereticks so called 173
Pavia, a University founded there. 404
Paul (St.) his Acts 31, 40. St. Pauls
at London founded by Sebert 287
Paulinus (Suetonius) sent into Bri-
tain, and his Atchievements there

38, 39.
Paulus Samosatenus the Heretick 146
Peers: the XII. Peers of France 388
Pelagius the Heretick 172
Pepuzians, Hereticks so called 101
Persecution raised by the Jews a-
gainst the Church a year after our
Saviour's Resurrection 19. first Ge-
neral Persecution against the Christi-
ans 34. the second 72. the third
76. the fourth 85, 95. the fifth 103.
the sixth 113. the seventh 118. the
eighth 120. the ninth 135. the
tenth 141
Persian History after the Destruction of
that Monarchy 249. Catalogue of
their Kings 250 & seqq. they stiled
themselves REX REGUM 250
Pertinax (Helvius) sent into Britain
99. made Emperor ibid. murder'd
ibid.
Peter (St.) cast into Prison and dili-
ver'd by an Angel 31. his Acts 32,
40. Peter-Pence 315. St. Peter's
Church in Oxford when founded
291
Petronius (C.) put to Death by Nero
34
Philippicus Bardanes 222
Philippus, Father and Son 117. made
Emperors ibid. the Son of so melan-
choly a Temper that he could never
be induced to laugh ibid. their Death
ibid.
Philosophers searching to find the suc-
cession of Valens 164
Phlegon Trallianus mentions the E-
clipse which happened at our Savi-
our's Crucifixion 87
Phocas the Emperor 209. Character
and Actions ibid. & seqq. Death
213
Phoenix seen in Egypt 362
Photinus his Heresy 160
Picts and Scots very much annoy the
Britains 173, 174.
Pilate (Pontius) Governor of Judæa
11. complained of and sent for to
Rome

Rome
where
Pillar of
Plautius
Claud
traora
an O
him
Pliny t
6th E
ted
Dr. Plot
Poetus
chus
Pontinu
Popes of
Tempo
Prasini
Prayer :
it in l
Priscilli
Probus
great
ed
Proclus
his B
Provide
Ptolema
Rupien
114.
Quinge
Quintil
Quintil
Prince
Ravenna
a Cat
Roman
its Ex
176,
Romans
Rostoch
Rotterd
Ruffach

I N D E X.

- Rome *ar. banished to Vienna*, where he kills himself *ibid.* 23
Pillar of Trajan *ibid.* 76
Plautius (*Aulus*) sent into Britain by Claudius 27. where he performs extraordinary service 28. for which an Oval Triumph is decreed to him *ibid.*
Pliny the Elder 70. the Younger's 6th Epistle of his 9th Book illustrated 212
Dr. Plot mistaken 81
Poetus (*Casennius*) accuses Antiochus King of Commagena 69
Pontinus the Heretick 101
Popes of Rome, see Bishops. Their Temporal Power, &c. 154
Prasini *what?* 212
Prayer: Lord's Prayer, the Version of it in English in several Ages 298
Priscillian and his followers. 166. 101
Probus made Emperor 137. performs great Achievements *ibid.* murdered *ibid.*
Proclus performs strange Things by his Burning-Glasses 184
Providence asserted 247
Ptolemæi their Heresy 101
Pupienus Maximus made Emperor 114. Death *ibid.*
Quingentiani overcome by Maximian *ibid.* 139
Quintiliani Hereticks so called 101
Quintilius made Emperor 121. a good Prince, which soon causeth his Death *ibid.*
R.
Ravenna. Exarchate of Ravenna 278. a Catalogue of the Exarchs thereof *ibid.*
Roman Empire not Hereditary 121. its Extent 150. Revenues 151. Decay 176, 178, 234, &c. seqq.
Romans leave Britain 173
Rostoch 370
Rotterdam 365
Ruffach 366
S.
Sabellius the Heretick 146
Sabinian Pope of Rome institutes Bells and Lamps 213
Sacrilege, several Instances of it in England since the Reformation 379, 380, 381
Salmasius, an Error found in him. 377
Saracen Caliphs 357
Sarmatians, see Scythians.
Saturninus his Heresy 74. Sejus Saturninus has Charge of the Navy in Britain in the Time of Antoninus Pius 88
Saxons Arrival in Britain 174. the Heptarchy of the Saxons, containing the Kingdom of Kent, South-Saxons, East-Saxons, East-Angles, Mercia, Northumberland, and West-Saxons 279. Succession in the Heptarchy hereditary 317
Scaliger (*Jos.*) not the first Inventer of the Julian Period 386
Scots their Original 322. their Kings before the Conquest of the Picts 324
Scythians or Sarmatians make furious Incursions into the Roman Empire 45, 140, 148
Sebert King of the East-Saxons plants the Christian Religion in his Kingdom 286. founds St. Paul's Church at London 287. as also the Abbey of Westminster *ibid.*
Secular Games renewed by Claudius 362. An Account of them 363
Secundians their Heresy 101
Selden in an Error 282
Semi-Ariani, their Heresy 160
Seneca condemned to Death by Nero 34. stifled in a Bath *ibid.*
Sengall, see Gall.
Sericum and Bombycinum 373
Sethiani, their Heresy 89
Severiani, their Heresy 101
Severus (*Septimius*) made Emperor 103. performs great Actions, but cannot escape without the Character of a Tyrant in respect of Albinus *ibid.*
G g g

I N D E X.

ibid. Author of the fifth General Persecution against the Christians
ibid. goes in Person against the Britains, and suppresses them 104. builds a Wall cross the Island *ibid.* which was no other than Adrian's Wall re-edified 104. Dies at York in Britain 115. Severus II. made Emperor by Galerius 143. slain 144
 Sicambria 369
 Sicila a Town so called 112. probably not in Britain *ibid.*
 Sigebert King of the East-Angles 290. retires into France *ibid.* where he instructs himself in good Literature *ibid.* returns into England *ibid.* a Wise Governor *ibid.* founds a School *ibid.* But not the University of Cambridge, as some would have us to believe *ibid.*
 Silk-Worms when brought into the West 372. An Account of them 373
 Simon Magus, his Heresy 32, 73
 Siricius Pope of Rome adds Anthems to the Liturgy 168
 Sleepers, the Seven 174
 South-Saxons their Kingdom 283
 Spires, see Nemetum.
 Stone-Henge by whom founded. 319
 Sulpicianus bids for the Empire, but rejected 102
 Symmachus Pope of Rome decrees, That on every Saturday and Holy-day Gloria in Excelsis should be sung 187

T.

 Tacitus succeeds Aurelian in the Roman Empire 136. a good Emperor *ibid.* a good Friend to Learning. 137
 Death *ibid.*
 Tatianus 101
 Telescopes an Account of them, and who the first Inventaer 382, &c.
 Temple of Jerusalem burnt 63
 Thebulis the Heretick 89
 Theodatus the Heretick 101, 102
 Theodorick the Scythian 180
 Theodosiani, Hereticks so called 189

Theodosius I. 167. Severity to his Sons *ibid.* Theodosius II. 170, 173. Theodosius III. 214. resigns and with his Son enters into a Monastery *ibid.*
 Theopaschitæ, Hereticks so called. 160, 177
 Tiberias 362
 Tiberius retires to Rhodes 2. returns after 8 Years *ibid.* performs great Service against the Germans 5, 6. for which he receives great Honours *ibid.* succeeds Augustus 9. carries himself well at first *ibid.* but at length strangely deceives the Expectation which People had of him 10. envies Germanicus, and recalls him out of Germany *ibid.* sends him into the East *ibid.* procures his Death 11. but gains nothing by it *ibid.* gives himself up to all sorts of Enormities *ibid.* Death 21. Character *ibid.* Tiberius II. 206. Character 207. Death *ibid.*
 Titus, see Triumph: performs great Service in Britain 28. besieges Jerusalem 46. a particular Description of the Siege *ibid.* & seqq. made Emperor 71. reckoned at first for a second Nero *ibid.* but deceives every ones Expectation *ibid.* Death *ibid.* Character *ibid.*
 Trajan made Emperor 76. the first Stranger that succeeded to the Imperial Crown *ibid.* an excellent Emperor *ibid.* yet raises the Third General Persecution against the Christians *ibid.* reduces Dacia into a Roman Province *ibid.* builds the Pillar bearing his Name *ibid.* obtains great Victories over the Armenians, Parthians, &c. *ibid.* reduces the Britains 77. repairs the Roads and High-Ways in Britain *ibid.* banishes 11000 Christians 82. like to have perished in an Earth-quake *ibid.* exterminates the Jews *ibid.*

Dea
 Trebe
 Bri
ibid.
 Cœ
 Trifo
 Triche
 Trium
 66.
 sian
 Turks
 ran
 were
 mar
 the
 speak
 Mar
 prev
 cubin
 Wom
 reason
 pleas
 the
 Char
 of the
 their
 Ram
 to the
 toward
 Flesh
 the la
ibid.
 End
 Tyrants
 Valens
 the Ph
 to fina
 Valenti
 the II
 Valenti
 Valerian
 raises
 the Ch
 res Ki
 stool
 Vandals

I N D E X.

- Death* *ibid.* builds a Library 365
Trebellius Maximus Lieutenant of Britain 42. given to Ease and Sloth *ibid.* Bickerings between him and **Cœlius** *ibid.*
Triformiani, Hereticks so called 170
Tritheitæ, Hereticks so called 213
Triumph of Vespasian and Titus 66. of **Aurelian** 128. of **Dioclesian** 140
Turks their Reverence for the **Alcoran** 337. Religion *ibid.* their Reverence and Fear of God very remarkable *ibid.* deny the Mystery of the Trinity *ibid.* punish such as speak against Christ *ibid.* their Marriage 338. extream cautious in preventing Bawdy-Houses *ibid.* Concubines permitted *ibid.* Turkish Women endure a great Slavery by reason of their close Confinement 339 pleasant Story of a Frank's visiting the Wife of a **Bassa** *ibid.* their Charity 341. the Care of Dogs one of the most signal Instances of it *ibid.* their Prayers 343. Ablutions 345 **Ramazan** or **Lent** 346. disobedient to their Parents 347. their Cruelty towards the Christians *ibid.* Swines Flesh and Wine forbidden them, yet the latter of late Years in Fashion *ibid.* their Opinion concerning the End of the World very ridiculous 357
Tyrants, the XXX 121

V.

Valens his Reign 163, 164. Story of the Philosophers endeavouring by Art to find the Succession of **Valens** *ibid.*
Valentinian the I. 163. the II. 166. the III. 173, 176.
Valentinus his Heresy 90
Valerian made Emperor 119, 120 raises the 8th. Persecution against the Christians 120. taken by **Sapor** King of Persia and made his Foot-stool *ibid.*
Vandals their Story 272
Varus (**Quintilius**) defeated *ibid.*
Vatallianus Pope of Rome adds Organs to Church-Musick 219
Venice its Original 176, 274. A Catalogue of the Doges of Venice to the Year 800, 277.
Venustiani, Hereticks so called 173
Verus, see **Antoninus**. **L. Aurelius Verus** Associate in the Empire with **Antoninus** the Philosopher 91
Vespasian, see **Triumph**. Performs great Atchievements in Britain 28. takes **Jotapata** and therein **Josephus**, with several other Towns 38. having reduced most of the Country of Judæa, he is proclaim'd Emperor by the Soldiers, in the room of **Vitellius**, who was slain by them 43, 44. The same Power which **Augustus**, &c. had enjoyed confirm'd to him as hereditary 44, 45. returns from Alexandria to Rome, and performs several great Matters to the Advantage of the Republick 46. erects a Temple to the Honour of Peace 69. takes away Liberty from **Achaja**, &c. 70. shuts up the Temple of **Janus** *ibid.* founds a Library 365. Character 70. Death *ibid.*
Victor (**Aurelius**) corrected 104. mistaken 123
Vigilantius the Heretick 170
Virgil 8
Vist-Goths their Kingdom in Spain 261
Vitellius succeeds **Otho**, but quickly deposed by **Vespasian** 43. Character 44
Vitruvius corrected 377
Volusianus (**C. Vibius**) Partner with **Treb. Gall. Hostilianus** in the Empire 118. Death 119
Urbicus (**Lollius**) builds a Wall of Turves in Britain 88
Utrecht 366

W.

Ways, particular Description of the four principal Roman Ways in England

I N D E X.

land 77
Wells, a Collegiate Church founded
there by King Ina 315
Westminster Abbey founded by Se-
bert 287. Enlarged by Offa 288
West-Saxon Kingdom 307
A Whale follows certain Dolphins
and is taken 375
White or Basingstoke relies too much
upon the British History 112
Wigtred, King of Kent, founds a
Colledge of secular Priests at Dover
283
Wild-Fire invented 387
Winchester the Cathedral and Bishop-
rick thereof founded 309. the Mo-
nastery there ibid.
Wren (Sr. Christopher) an Account

of several ingenious Discoveries made
by him 384

Z.

Zealors the strange Outrages commit-
ted by them, see in the Siege of Je-
rusalem 46 & seqq.
Zeno the Emperor 179. deposed 180
and restored ibid. after which he
performs several commendable Acti-
ons ibid. miserable Death 181
Zenobia the Queen of the East 122.
A particular Relation of her Under-
takings against Aurelian, and how
taken Prisoner by him 122 & seqq.
her Character 113
Zosimus I. Bishop of Rome ordains,
That Priests should not drink in Ta-
verns 172.

F I N I S.

E R R A T A.

Pag. 43. lin. 16. read against. P. 50. l. 15.
read suffered. P. 51. l. 19. read Venge-
ance. Ibid. l. 24. read Circumstances of the
Place. P. 60. l. 3. read you look upon them

as Trilles. P. 62. l. 3. dele or. P. 77. l. 22.
immediately after Ikenild-Strete are to be ad-
ded these Four Verses:

**Fram Southest to Northwest, that is sundel gretē.
Fram Dover into Cheshire goeth Watlyngstrete.
The ferth of these is most of alle that tilleth from Toteneys.
Fram the one ende of Cornwaile anone to Cateneys.**

Ibid. l. 23. for Fram Southest to
Northwest read Fram the South-
west to Northwest. P. 89. l. 22. read
Cities. P. 91. l. 20. read Marcus Aurelius
Antoninus the Philosopher. Ibid. l. last read
Cause. P. 100. l. 31. read Antioch. P. 111.
l. 38. read Sale of the Empire. P. 134. l. 18.
read had made a mighty Buſtle. P. 147. l. 2.
in notis read Hierom. P. 149. l. 7. in notis

for Zozomen read Sozomen. P. 151. l. 37.
read spoken of. P. 156. l. 2. in not. for Patina
read Platina. P. 165. l. 5. read Marcellinus.
P. 178. l. 33. read of the Heruli. P. 209. in
not. read Iſſid. P. 252. for Two read Twelve.
P. 264. read of this Province was Julian
Governour in the time of Roderick, &c.
P. 323. l. 2. read An. 622. P. 326. l. 40. read
Subjects,

16 MA 61

maet
384

mmitt-

of Je-

segg.

d 180

ick he

e Acti-

181

st 122.

Under-

nd how

c segg.

113

rdains,

in Ta-

172

77. l. 22.

be ad-

eys.

r. l. 37.

or Patina

rcellinus.

p. 209. in

Twelve.

s Julian

ick, &c.

40. read